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THE
Strange Effects of Faith;

WITH

Remarkable Prophecies

(MADE IN 1792, &c.)

OF THINGS WHICH ARE TO COME:

Also, some Account of my Life.

The Lord is coming (as he hath spoken by his Prophets) to be the Mighty Counsellor, the Everlasting Father, the Prince of Peace, and the Desire of every Nation: And this is his Counsel—To deal with Men after the Manner of Men; to have these Writings tried by Judges and Jury: The Judges are the Ministers of the Lord: the Jury are the Sheep of his Flock: So I give myself up to the Judgment of Men, to be tried according to the Laws of God and Man. Now, if I am refused so just and fair a Trial, I must judge myself in a Land that Darkness hath overspread, and gross Darkness the Eyes of the People; where Justice is fallen in the Streets, and Equity cannot enter.

JOANNA SOUTHCOTT.

EXETER, JAN. 1801.

THE THIRD EDITION.

Printed for the Author, (formerly,) by T. Brice, High-street, Exeter.

LONDON:

Printed by Galabin & Marchant, Ingram-Court; and sold by W. TOZER, Chapel Place, Duke Street, Westminster Road, Southwark; also by W. SYMONDS, Gandy Lane; and the Miss EVELEIGHS, St Sidwell's, Exeter; S. HIRST, Leeds; J. MIDDLETON, York; and JAMES LIGHT, Coventry Street, Stourbridge, Worcestershire.

(Price One Shilling ~~and Three Pence.~~)

In the first Edition, the second Page was left a Blank, and the following is permitted to be added to fill up that Blank Page. It was given by the Spirit to Joanna, on the 29th Oct. 1802. She was then told she should not only have the knowledge from the SPIRIT, but also the POWER, and it was by divine Power she had been kept to go on, not only in opposition to men and devils, but against her own will. For she had often determined to burn all her writings.

Now these are the Words that were given to Joanna from the SPIRIT:—"They will see the truth of my Words in thy Writings, from thy own hand; and here is the truth of thy dream, (see page 32 of this book,) trying to break the feathers, but could not, for my decrees are unalterable, and change not; and now thou shalt find thyself the little Bird that plucked the feathers from the great ones.—"

For now, I say, thou'lt pluck them all,
When you to the purpose come :
Their lofty feathers they shall fall ;
The GREAT BIRD will be known,
Whose feathers hard they were of brass,
The gold was spangled there ;
For I shall then unveil my face,
And like the BIRD appear.
For none shall pluck, and none shall break
The things that I've decreed ;
And they shall find the simple bird
Confound the wisest head ;
Whoe'er do come, with words most strong
Thou shalt confound them all ;
And they shall know before 'tis long,
Their feathers all shall fall
Unto the ground, in every sound ;
My WORD they cannot break,
That it was I did visit thee,
And in thee I do speak.
So high or low, let mortals know,
'Tis I direct thy hand :
The spangled gold thou didst behold
Upon the Bird to stand,
Whose feathers there did so appear
As solid Brass to thee ;
From it the nations all shall know
The firm decrees of ME.
So 'tis in vain, ye sons of men,
Ever to break my word ;
The spangled gold I now shall bring
To those that judge the Lord
Will now go on, as I've begun,
Until I've made an end ;
And then the gold I'll give to man
That now will stand my friend.
So I'll end here and say no more,
For all is hastening on."

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v. 1

P R E F A C E.

AS in every age of the world, when the Lord began to work on the heart of man, to prophesy in his name, Satan began to work on the hearts of others to prophesy by him, that the Prophets of the Lord might not be believed: so now, in the last days, when the Lord intends to do as he spoke in the Prophet Joel, pouring his Spirit upon all flesh, and upon his handmaids, that they shall prophesy, he well knows Satan will do the same: therefore, it is written, False Prophets and false Christs will arise.

And that no man might be deceived in this matter, I say, that the Gospel of Christ, and the Visions of John in the Revelation (chap. xii. xix. and last) shew who are the Prophets to be believed: but no living Man can give an explanation. The word of God is as a book that is sealed, so that neither the learned nor the unlearned can read (that is to say, understand) it: for it was sealed up in the bosom of the Father, till he thought proper to break the seals, and reveal it to a Woman, as it is written in the Revelation.

Had these things been known or understood by man, the world would have seen many of these women in every age and century; but the Lord hath concealed it from man, as he did from the Jews the manner in which Christ should be born, which was a stumbling-block to them; and now the case is the same with the Gentiles; for neither Jews nor Gentiles understand their Bibles.

We are commanded to try the spirits, whether they be of God, or not. If they be of God, the truth will make manifest.

Now, if any twelve Ministers, who are worthy and good men, will prove these writings come from the Devil and his foreknowledge of things; and explain clearly to me those mysteries of the Bible that I shall propose to them, I will refrain from further printing: but if they cannot, I shall go on, till I have made public all the mysteries of the Bible—the times which are to come—and what shall happen till Christ's Kingdom be established: sometimes from parables, sometimes from types and shadows, sometimes from dreams and visions, and also from the Bible, which sheweth, by the account of the tree of knowledge, that knowledge must come to man from the woman. As she at first plucked the fruit, and brought the knowledge of the evil fruit, so as at last she must bring the knowledge of the good fruit.

THE STRANGE EFFECTS OF FAITH.

FIRST PART.

AS I have begun to publish to the world, I shall give some short account of my Life, which hath been singular, from my youth up to this day. I shall omit former particulars, and begin with informing the Reader, that, in 1792, I was strangely visited, by day and night, concerning what was coming upon the whole earth. I was then ordered to set it down in writing. I obeyed, though not without strong external opposition; and so it has continued to the present time.

In 1792, my Sister told me, I was growing out of my senses. She said, "You say there will be a war. Who shall we go to war with? The French are destroying themselves. As to the dearth of provision you speak of, you are wrong; for corn will come down very low; I could not make 4s. 6d. a bushel of the best of the wheat this year. As to the distresses of the nation, you are wrong there; for England was never in a more flourishing state than it is in at present."—I answered, "Well, if it be of God, it will come to pass, however likely or unlikely it may appear at present. If not, I shall hurt no one but myself in writing it. I am the
"fool,

“fool, and must be the sufferer, if it be not of God. “If it be of God, I would not refuse for the world, “and am determined to err on the safest side.” My Sister thought she should err on the safest side, by preventing me from doing it; and said, I should not do it in her house. However, I took advantage of her absence; and, in 1792, I wrote of what has since followed in this nation and all others; but the end is not yet.—I left my writings at Plymtree, and came back to Exeter.

In 1793, the war broke out; and in this year, three remarkable things happened, which I had written of in 1792. These events strengthened my judgment that it was of God; for it was said, “Whatever I “put into thy mouth, I will do upon the earth.”

In 1793, I told the Rev. Mr. L. how I had been warned of what was coming. After hearing me in silence, he said, “It comes from the Devil; for not “one thing you have mentioned will come to pass. “You have the war in your favour, which is all that “will come true of your prophecies; and the war will “be over in a quarter of a year. It is from the devil, to disturb your peace: Satan hath a design to “sift you as wheat. Yet I believe you to be a good “woman; your friends speak of you in the highest “terms; but what you have said will never come “true. Besides, if it were, the Lord would never “have revealed it to you. There are a thousand in “Exeter, whom I could point out, to whom the “Lord would have revealed it before he would to “you.”—Of these observations I had been warned, before I saw him; yet it made a deep impression on my heart, tears and prayers were my private companions. But the next day, I was answered, “Who “made him a judge. He neither knows thee, nor “thy forefathers, who walked before me with a “perfect and upright heart.” Thus the feeling of my heart was deeply answered; with further sayings used by him, which at present I shall not mention.

Soon

Soon after this, I went to St. Peter's Cathedral, and heard the Rev. * Mr. ———; whose text was *Walk ye in the light, while ye have light, lest darkness come upon you.* He remarked on the neighbouring nations abroad; and on the seven churches of Asia; made application to the affairs of our own land; and concluded with the words of Samuel, *Yet for all this God will save you, because ye are his people, if ye obey him; if not——*" ———As soon as his sermon was over, I was answered, "Thou must say unto him, as our Saviour said unto Peter — *Blessed art thou, Barjonah*—for flesh and blood hath not revealed it to him, but the Spirit of God. What he hath this day preached is the will of God. If L. give it up, go to him [the Preacher] for he will not; for the laws of the Lord are written in his heart." I had been answered, that the truth of my writings must be brought to light by one man; either by the Rev. Mr. L. or the Rev. Mr. ——— the Preacher above mentioned. This was at the end of 1793, not long after I had been with Mr. L. and it was said to me, "I shall set signs before thee. He that bringeth to light shall come unto thee; for that shall be the sign unto thee, my servant. He shall come; for I will so incline his heart, that my will may be done." But I was not to write to Mr. ——— the Preacher, till Mr. L. gave it up. I told my friends of the signs; but bound them to secresy, that no one might be any way influenced by my writing.

The next summer, 1794, corn grew dear, and distress began in our land. Thus commenced the shadow of my writings; and I was told the substance was behind. I then sent another letter to Mr. L.; but he was not so confident as in 1793. He wrote to me as follows: "The Lord may have revealed to you what he has not to me; but I am of opinion

* The names above and hereafter represented by dots are omitted by the printer, who scrupled to insert them, not having the licence of the persons alluded to.

“with many, we are going to see good days.”—The substance of his letter confounded me; and made me earnest in prayer. I was answered, “He erreth in judgment, as well as stumbleth in visions, to judge that the storm is blown over.”——I took his letter, and the answer to it, and sealed them up together, thinking time would shew whose words were most true, those of the Spirit that visited me, or those of Mr. L. and such as joined him in opinion.

In 1795, I sent him another letter, telling him, that danger still stood before us, and that the truth of what I had written in 1792 was to be proved by 12 men. Mr. L. wrote me an answer, that he had taken my important question into consideration; that all were ready to serve me; and that the wisest way he could think of would be to bring the 12 men together the Monday following.—Before this answer reached me, I was told, that he had not given it up; but that it would not happen according to his words. The thoughts of their hearts were laid open to me, and I was told, they proposed this, in order to convince me of my folly: So I was ordered to write him a short reply, and to go and converse with him. I was told, that it should be set before me as a sign, that Mr. E. would come to my house, and invite me to his, where I should meet Mr. L.—All this happened accordingly.—The week after, it was said unto me, “If L. come unto thee, thou hast nothing to fear from him; but if thou go unto him, he will surely stumblie; for he that doth obey will come; and when he heareth he will not condemn;

“But, O thrice happy is the man,
That doth begin and will go on,
Till ev’ry curtain be drawn back,
To know, and prove, if I do speak.
For happy then shall be the man,
That doth obey his call:
His talents five shall soon be ten,
My Spirit so shall fall.
Him I’ll impower from on high,
My Spirit he shall feel,
The sinner’s hearts he shall awake,
The broken heart shall heal.”

This

This was spoken before I had seen Mr. L. On the Monday following, Mr. E. came to my house, and asked me to come to his. Thither I went, met Mr. L. and told him what reasons I had for believing my writings came from the Lord. Mr. L. and all who were present heard me in silence. When I had delivered my reasons, I asked his judgment. He said, "What you know not now you will hereafter. If it be of God, we shall see more of it; if of yourself, your head is wiser than mine." I asked him, if he would give up inquiry into its truth. He said, "No; it requires time to consider of it." The Monday following, I asked Mr. and Mrs. L. to breakfast at my house; but they did not come. That day, I was answered thus:

"Now, tell him plain, he's not the man;
For 'tis by ——— it must be done,
Back to the Church, the standard all must come;
For in the altar I was seen at first;
And in the altar did the glory burst,
Where Simeon did the holy child behold;
And in the altar are the plates of gold."

The week following, Mr. L. sent me an answer, that he had given it up, and had resigned to the Minister, who (as I have said) was chosen in his room. This was at the close of summer, 1795. At the end of the year I was to have together six men of the dissenting class, to try their judgment. Four refused to attend, as they thought it from the Devil, or judged me to be both a knave and a fool: So I had other four in their room; but was told, before I met them, that their judgment would not be right, their wisdom was too weak; therefore I must be the judge myself;

If they believe that hell below
Such language e'er can speak:
But back their footsteps all will trace,
And marvel what they've done;
And wonder that they could not go
In things that were so plain.

I was ordered to meet the six men, and read to them how some particular chapters of the Bible were explained, with a few prophecies, and some remarkable instances of my life. Every man was to keep silence for the space of an hour. This they did; and great is the mystery explained to me, as the watch was laid on the seals, by which were inclosed the names of the 12 men. When the hour was past, I demanded their judgment; and quitted the room while they consulted. In some time, they came to me, saying, they had agreed, and must see the prophecies. I said, they should, if they judged them to be of God. They came again, saying, they must know who the ministers were. A third time they came, and said, they must break the seals on the ministers' names. I told them that should only be done in presence of the twelve themselves. But curiosity made them break the seals; and (thus breaking all their wisdom, they said, it was from the Devil, or myself, or they could not perceive it to be of God; and therefore they persuaded me to give it up, forgetting what I had read to them, and that they had fulfilled my writings.—The meaning and mystery of this meeting I shall explain another time.

Next day, I was persuaded to yield to their wisdom; but I was answered, that it should be fatal for me; for the Lord would not resign to their wisdom; therefore I should not give it up to them.—Thus I ended with the dissenting line.

At the end of 1795 and beginning of 1796, I was ordered to write to the Church Ministers. At the time of the general fast, I sent a letter to the Rev. Mr.—(the preacher before alluded to) on the Gospel, *Suppose ye, that those Galileans were sinners above all the Galileans, because they suffered these things?* The Rev. Gentleman sent me word by the bearer, that he would send an answer by his servant. I waited nearly a week, and did not hear from him. One day, I was above stairs writing, and the last words I wrote were, "Go down and see him." I went down and found him inquiring
about

about me. I asked him to walk in, and said, "I suppose, Sir, my letter hath surprised you." He asked, "Was it you that sent it?" I told him, Yes, with my reasons; and that Mr. L. had judged it from the Devil. The Rev. Gentleman said that nothing of what I had said to him appeared likely to have come from the Devil. As to the dangers which I had said stood before us, he did not seem to doubt them; but said, if I was called of God, I ought to warn the public before the rod fell, as it would be of no use afterward. Thus finding the Rev. Gentleman's conversation correspond with what I had been foretold years before, I sent him a letter.

My faith grew strong; and I sent a letter (as I was ordered) to the Rev. Dignitary of the Cathedral of Exeter. I was assured, before I sent it, he would not answer it.

I dreamt soon after, that I was in a room with a well-looking Gentleman and Lady. On a sudden, the door was burst open, and the Devil entered in disguise, and attempted to seize the Gentleman, who fled to the farthest part of the room. The Devil pursued him, endeavouring to put his arm around his neck; but the Gentleman pushed him off. The Lady and myself were affrighted, and I awoke.—The next day, it was answered me, "It is the Christian Minister; he will come to thee in disguise."——I said to a person, "How differently is my dream explained to what I expected!" I thought the above-mentioned Rev. Gentleman Satan would try to deceive; and I was answered—

Thy thought of is not wrong;
 For Satan will try there;
 But to the purpose he will come,
 And baffle all his snares:
 As thou didst dream he pushed him off,
 He Satan will defy.
 He will appear, the truth to clear,
 And stedfast he will stand.
 Be not surpriz'd at the disguise,
 That he may take in hand.

So now I bid thee to go home,
 And shew thy writings there ;
 † And, sudden as thy garden dream,
 I'll make him to appear."

The last thing I had written was, that I should see him the next day. Being then at work, Mrs. T. sent me word a Gentleman desired to speak with me. He was displeased, and said, a man had been at his house, and told him I had prophesied lies: that, if it were so, it could not be from God; and I was committing the sin against the Holy Ghost, and he doubted not, I should lose my senses. Mrs. T. said, she knew not of any lies I had prophesied; but she knew, that I had told of these things when there was no appearance of them. He said, that was very surprising.—Such had been their conversation, before I came.—When I came, I found it to be the Rev. Mr. ———, whom I expected, and he repeated his words to me. I told him, he had been mis-informed as to the sense of my words, and explained particulars to him. He said, "Then your prophecies were not false;" yet he reasoned with me on the danger of my proceedings, if I were not called of God. Finding he could not convince me, it was not of the Lord, he said, "Then why don't you have your writings proved? You will wait till you bring the sword, the plague, and the famine, upon us. If you cannot get twelve, get six. I will meet with any." I said, "Sir, it must be twelve." He said, "Then let it be twelve; but do not wait till you bring the sword upon us." I said, I would not, if the Ministers would prove them.—I was convinced, that he had disguised his real sentiments, and had thus promised to examine my writings, thinking to convince me of my folly.

"So, thou see'st plain, that he did mean
 To stay thy written hand:
 To please a fool, he'd anger rule,
 Till he could all command.
 That is to see the mystery,
 And then convince the whole,
 It was to lay thy follies by,
 Made him the cause uphold."

As these words were revealed to me, I admired his wisdom, patience, and prudence; and thought Heaven could not direct me to a wiser or a better Minister; for he that can conquer his own passions is a greater hero than him who taketh a city. He must be a good man that can so condescend to convince a fool of her folly. But he knew not my strong reasons for judging my writings to be of God.

The May following, two things happened, as had been predicted. I went to the above Minister's house, and put a letter into his hand, saying, "Sir, as you doubt, what Spirit I am led by, be pleased to keep this letter till the end of the year; you will then judge of its truth." This he consented to do.——At the end of 1796, what I had written of came to pass. He then said to me, "Formerly, if it were asked of a Prophet, how the wars would tend, he could tell. Now, if you can inform me of what will happen in Italy or England, I shall believe you."—The next day, I was earnest in prayer, that the Lord would answer his inquiries; and they were so. I sent him the answer, which was completely fulfilled, as to Italy and England, in 1797; but the three sheets of writing, which I gave him, foretold affairs for years to come, and spoke much of the present period.

The following spring, 1797, I sent a letter to a second Dignitary of the Exeter Cathedral. His servant returned it to me, saying his master would not be in Exeter to receive it till the next week. I then sent it again and met the like disappointment; but the letter was left. I was now answered, that I should have the same dissatisfaction when he came to Exeter, and that both Dignitaries would treat my letters with contempt.

"Thus both will thee deceive.
But shall they laugh thee unto shame,
For what thou dost believe?
If they agree to laugh at thee,
Their laughter I shall turn;

And

And in the end, thou'lt find these men,
 Like thee, will sorely mourn.
 Thou build'st so high, that none can fly,
 To rob thee of thy brood.
 The fowler's net cannot come nigh;
 Nor can the shooter's load.
 Tho' heavy charges men prepare,
 And point them from their breast:
 They are afraid to let them off,
 Lest they their aim should miss.
 Besides they fear, I may be there;
 And terror stops the blow:
 Thus I thee guard from every snare,
 And that they all shall know."

In this manner, from simple types and shadows, I was foretold how every man would act; and that I had nothing to fear, as no man would hurt me, if the truth of my writings should provoke them to anger.

These promises, and the proofs of the truth of my writings, strengthened my confidence in the Lord; but I have often marvelled, why I was ordered to send to Ministers who would not give themselves the trouble of searching out the truth; and, for this reason, have often doubted whether the calling were of God, or not. But the pondering of my heart was thus answered:

"How can the fruit be ever try'd?
 How can the truth be e'er apply'd?
 The godly men will so decay,
 If I shall prove as weak as thee.
 I say, the fruit shall surely fall:
 Let stand, and hear his call;
 And now a Moses let him be,
 Or else my judgments all shall see;
 Then all together you may feast
 And all together fast;
 I'll bring a mystery in the end,
 That shall for ever last."

These words were delivered to me in 1796, in answer to a sermon, preached on the 29th of May, by the first mentioned Dignitary, to whom I had sent a

letter

letter. I fancied that he reproached me in his sermon; and his words pierced my heart. I marvelled, that a Gentleman, to whom I had appealed, should decline seeing me to convince me of my error, if I were wrong; and in solitary tears, I repeated the words of David,

“ Since godly men decay, O Lord,
 Do thou my cause defend;
 For scarce these wretched times afford
 One just and faithful friend.”

I was answered :

“ Since godly men do so decay,
 And thou dost sore complain,
 Then the good Shepherd shall appear,
 The sheep for to redeem;
 For faithful labourers now shall come
 And in my vineyard go;
 My harvest it is hastening on,
 Which every soul shall know.”

After this, it was said to me, ‘ As men increase thy sorrows, I will increase theirs : and the general burden shall increase, till men take the load from thee.’—Yet I marvelled, how the 12th chapter of Revelation could be fulfilled, of the woman travailing in birth, and longing to be delivered? but the wonders John saw in heaven must take place on earth.

What wonders there would then appear
 To an enlighten’d face,
 When every mystery is made clear,
 And seen without a glass?
 No veil between then being seen,
 No wonders you’d behold;
 For all alike is clearly bright,
 As pearly streets with gold.
 Should wonders there to you appear,
 You’d wonder then of all.
 To see them clothed with the sun,
 Could wonder none at all.

Such is the mystery to man—(that a woman should be clothed with the Sun of Righteousness, who is now coming with healing in his wings)—because they know
 not

not the Scriptures, which indicate, that to fulfil all righteousness, the woman must be a helpmate to man, to complete his happiness. This men marvel at, because they never conceived what the Lord hath in store for them, in fulfilling his Promise given to the woman.

So men, I see, do stand in wonder,
 While angels also gaze ;
 Satan broke man's bliss asunder ;
 Man wandereth in a maze.
 So, with amaze, you all may gaze ;
 The angels wonder here,
 You cannot see the mystery,
 Nor find the Bible clear.
 There Eden's tree you shall see
 Preserved for your sake ;
 The flaming sword is God's own word,
 'Twill break the serpent's neck.

Thus, by types, shadows, dreams, and visions, I have been led on, from 1792, to the present day ; whereby the mysteries of the Bible, with the future destinies of nations have been revealed to me, which will all terminate in the Second Coming of Christ ; and the Day of Judgment, when the seven thousand years are ended.

" Now, should men say, all this by thee is done,
 Thy head is wiser than each mortal's son.
 And if they say it cometh from the Devil,
 Then plainly tell them, that their thoughts are evil ;
 For Satan's wisdom never lay so deep ;
 Yet to thyself, thou must the secret keep.
 But if men say, it cometh from on high,
 My judges shall appear, the truth to try.
 Then in thy faith be stedfast still,
 With salt be season'd well.
 Remember thy baptismal vow,
 And triumph over hell.
 Your Captain too shall quickly come
 And bring all to an end,
 And fix his glorious Empire o'er
 The wise, whose hearts will bend.
 As in a humble manger here,
 Kings did their Sovereign see,
 So my low handmaid doth appear
 To all a mystery.

" Now, can you longer make dispute,
 From whence you hear the sound?
 Thus Satan must henceforth be mute,
 Nor talk the faithful down.
 The reasons all are none at all
 Of those that won't believe:
 Thus when the Bible forth I call,
 What answer will you give? "

I omitted to mention, in the proper place, that, at the end of 1794 I had a strange vision—As soon as I had laid down in my bed, a light came over the room. I looked at the window; but saw no light proceed from thence. I looked at the door, to see if any one was entering with a candle; but no person was there. The room now appeared to me to be full of lighted candles, hanging, in candlesticks, on lines crossing the room. Being astonished and frightened, I covered my head with the bed-clothes, and then saw a spacious room, with a chandelier of many branches, and lighted lamps sparkling with great lustre. In the midst of the room stood a large table, with large lighted candles thereon, so that the light equalled the noon day. I exclaimed, "What can this mean?" I was answered, "Arise and shine, for the light is come, and the glory of the Lord is risen."

The next day, (being perfectly awake,) I was ordered to write down my vision, which was thus explained to me:—That my writings must be proved by 12 men; and, when met for that purpose, that the candle of the Lord would burn brightly among them, and the spirit of wisdom and understanding be given them; for as the day of Pentecost was to the Disciples, so should that day be to them; and every one present should see it was the Lord's doing. The names of the appointed 12 I put into the hand of one of the 6 persons mentioned in p. 10, and charged them not to break the seals upon them, till the 12 were assembled. However (as I said before) the watch that was laid on the seals was removed and the seals broken thro' unbelief, so that darkness came upon

the minds of them. Thus is the mystery explained, that this circumstance is set as a watch before mankind.

The harvest of 1796 was remarkably good, and great plenty followed: And it was said unto me, "As they (the men mentioned in p. 10) kept silence "for the space of one hour, the Lord hath withheld "the rain in time of harvest."

Now, if this publication awaken the Ministers to search out the truth, or the Rev. Mr. ———, (the Preacher) return to the examination of my writings, the next three following harvests are promised to be plentiful. "Prove me now, (saith the Lord) and "try me, if I will not shower down blessings upon "you." But, if the many truths laid before you, with the threatenings put into the hands of Ministers, do not awaken them to search out the truth, the Lord will fulfil his word.

"If by the wise men I am mock'd now,
Like Herod's fury, I'll fulfil my vow.
Who my anger shall appease,
If all deny my will?
My thunderbolts shall loudly roll,
And men's proud hearts shall chill."

Now, let the Reader look deep into the mystery, and behold what Divine Wisdom hath directed me to shew to mankind. I was foretold how Ministers would act, and that the truth would be brought to light by one man. I was now ordered to have my writings copied, and put into the Printer's hand. This I did; and the very day I had given them to the Printer, the chosen Minister returned to Exeter. I thought, I would not send to him till the book was printed; but was answered, "How weak is thy "judgment!" and was ordered to send to him next day. I found he was offended by my putting his name in the news-paper. He said, if I published his name, he had done with me; otherwise he would comply with my request, Two friends of mine wrote to him, of the truth of my writings: and

and at his request, I waited on him with one of my friends. He said, he found argument fruitless, in persuading me to stop my hand, and should argue with me no more. He bade me get the writings of 1792 copied out, as he could not set the originals before Ministers, who would not attend to manuscripts which they could not read; and they would not trust to what I should read to them: Therefore, he bade me open the seals on the writings of 1792, and send them with the fair copy; and if the Ministers he consulted should judge them to be of God, I might have 12 or 14 afterwards.

When I returned home, I was ordered to follow his advice, remembering what had been told me in 1793, "I will direct thee to a man, whose talents are greater than thine; he shall have five talents; he shall direct thee." So I had my writings broken open before witnesses, marked, copied, and some part sent to him.

The week after, I waited on him again. He said, what I had sent was not enough to convince Ministers, and I must open the seals set in 1794 and 1795. The next day (Sunday) I was ordered to have them opened in the presence of 12 witnesses, who were to set their names on them. Three weeks were then allowed him, to examine, to consult Ministers, and to judge whether the writings were of God, or not.

Soon after, I was ordered to write to three Ministers (the letters will be hereafter given); and I was told it would be fatal for me for time and eternity, if I did not publish my writings, should these Ministers remain silent seven days after. It was said to me, "I do not need the Ministers to prove whether they be of God or not; for that shall be proved by the truth: But this I command thee to do, to keep thee from the snares of men, who may charge and condemn thee for imposture; saying, thou hast signed thy name to what thou hast not written. I have so ordered every truth to be made plain, that no man
" can

“ can prove one false report in thy writings, or dispute
 “ what spirit inspires thee. Thy writings must be
 “ submitted to the judgment of learned Ministers of
 “ my Word. Let them be disputed before they be
 “ proved; let Ministers be the judges, and common
 “ men the witnesses and jury, to try the truth of
 “ this ordination. All thou hast done and all the
 “ letters thou hast sent, have proceeded from the com-
 “ mand of the King of kings, the Lord of lords, the
 “ Everlasting Father, the Prince of Peace, the Mighty
 “ Counsellor, and the Desire of every nation.”

When I sent the letters to Ministers, it was said to me, that if these things were not of God, their hearts should be worked on to stop my hand in seven days; and if they did not, I should wait no longer than New Year's Day (Old Style) 1801, and then have it printed, to be judged of by the world at large, to try the wisdom of men, and to let them see what wisdom there is in the Lord, of whom it is written in the Psalms,

“ God in the great assembly stands,
 Where his impartial eye
 In state surveys the earthly gods,
 And doth their judgments try.”

New-Year's Day arriving, and the Ministers, to whom I wrote, remaining silent, I consider their silence as evidence, that they cannot prove what I said not to be from the Lord, and have therefore published as I was directed.

The following is a copy of the letter I sent to the Rev. Mr. ———, at Heavitree.

“ Sir, I have sent you many letters, wherein you
 “ have kept silence, as being at a loss from what hand
 “ they were indited. You judged it strange, Sir, the
 “ Lord should reveal his secrets to a woman: But,
 “ when you come to the knowledge of your Bible, you
 “ will not judge it strange at all. You first judged it
 “ came from the wisdom of man; and therein you
 “ erred as much as the former; for was every man on
 “ earth

“ earth a Solomon for wisdom, they could not bring
 “ round such a mystery as in my writings, and
 “ make every truth agree. If there ever was so much
 “ wisdom in man, he must be a fool to give the praise
 “ to another, and not take to himself the merit due to
 “ himself.—Now I shall come to the purpose. The
 “ century is ended; the seals are cut open in the
 “ presence of six witnesses (what was written in 1792)
 “ and marked, and copied out. What was written
 “ in 1794, till 1795 and 1797, and nailed up in a
 “ box, is broken open in the presence of twelve wit-
 “ nesses; and they have signed their names to all the
 “ writings; so that, if the originals be demanded, no man
 “ can be deceived. Some of them were copied out,
 “ and sent to the Rev. Mr. ——. So here the century
 “ ends with men. If those Ministers, that I have
 “ written to, do not go to Mr. — before the year
 “ ends to the old style, and prove these writings are
 “ not from the Lord, their silence gives consent that
 “ it is of God, and they will be made public. The
 “ Lord was but seven days making the world, and
 “ rested on one of them; and he will allow no longer
 “ for man than seven days to judge of his works;
 “ so I am compelled to warn you all, what you do
 “ you must do quickly, or for ever after hold your
 “ tongues. When you hear me make public to the
 “ world, that it is the *
 “

* I am sorry, my intentions cannot be fulfilled, by giving to the public in print the whole contents of the above, and of other letters hereafter.—The Printer declines copying them fully. He tells me, that however perfect my conviction may be, that what I have written is of God, and however strong my resolution may be to hazard all consequences in its publication, yet he has received no supernatural instructions, and therefore feels not, in this case, any degree of the spirit of martyrdom within him; for which reason he chooses to decline giving any person the power of making this publication a handle for venting the ill-humour of political disappointment upon him.—This part of my writings, however, he has perused: and promises, if he find them fulfilled, to bear impartial testimony to their veracity.

“ that

“ that are bringing down the judgments of God . . .
 “
 “ and they will bring the
 “ upon themselves.—Now, if any Ministers, that I
 “ have written to, can deny the truth of these things,
 “ let them bring forth their arguments, and shew
 “ their strong reasons; or let them be silent before
 “ the Lord, and say we cannot answer thee one word
 “ of a thousand, in all the letters thou hast sent us :
 “ For, be it known unto you, and to all men, it is
 “ the Lord’s doing, however marvellous it may ap-
 “ pear in your eyes. My writings are in the hands
 “ of Mr. ———, that you are to judge, if you think
 “ proper, in the time I have mentioned. I will give
 “ it up to no man’s judgment after the seven days
 “ are expired, but shall publish them as I have said.
 “ I have understanding as well as you all, neither
 “ am I a whit behind you; but-ye have all been
 “ judges of what ye know nothing about. I am
 “ clear from the blood of all men; and am, with
 “ the greatest respect, your humble servant,

JOANNA SOUTHCOTT.”

The following is a copy of a letter sent to one of
 the Dignitaries of the Cathedral of Exeter.

Jan. 4, 1801.

“ Rev. Sir,

“ I beg liberty to say unto you, (as the Voice
 said unto Paul) *Why persecutest thou me? It is hard
 for thee, O Paul, to kick against the pricks.* And it
 is hard for you, Sir, to fight against God, through un-
 belief. You have done it, till almost a . . . is come
 on the poor; and if you continue, you will bring the
 . . . on the rich; for you will surely find, Sir, you
 have a God to deal with, and not (as you suppose) a
 simple woman, whose senses are gone you know not
 where.

where. I grant, they are gone out of the reach of man, while you judge through a glass darkly; but you must judge face to face, Sir, if you will be a judge for yourself, unto whom you have done despite; either to the Spirit of the Lord or me. If it was to me, I would never trouble your Honour with this letter; for my spirit is too great to be treated with contempt. But, as you have done it to the Lord, I am ordered to warn you in his name. The time of ignorance God winketh at; but now you have no cloak for yourself, if you shut your eyes against the day-light. The letter I sent you in 1799, of the harvest, I had copied out and sent to the Rev. Mr. ——. Both harvests came as I foretold. Mr. ——— disputed with me, if my foreknowledge did not come of myself, and desired me to come to the purpose of what I wrote in 1792; so I opened my seals in the presence of witnesses, and had all my writings marked in the presence of 12 witnesses (what I wrote in 1794 and 1795 and 1796 and 1792) and had part of them copied out and sent to Mr. ———, for him to consult with Ministers from what spirit they judged it came; from the Spirit of the Lord, or the powers of darkness. I shall not blush to say, that man is void of understanding, that says, it is from myself. But now, Sir, I must come to the purpose. The writings I have sent to the Rev. Mr. ———, if they are not proved by Ministers before the year is out by the old style, that they are not of God, they will be published; that they are of God, the Ministers' silence gives consent. The bringing down the judgments of God upon ; and the Lord is just, to send the on them. I was ordered, to send this to you, Sir, that you may judge for yourself, in seven days. What I say unto you, I say unto the Rev. ———. You are both at liberty to judge for yourselves, and if you prove the writings are not of God in the space of seven days, I will give it up to you; but if you now keep silence, I am the judge myself, and I shall have them

them published, as I am directed. They are in the hands of Mr. ———. If you think proper to judge them before the time, you are at liberty, or for ever after keep silence. I am, with the greatest respect, your most humble servant, JOANNA SOUTHCOTT."

Here I add a third letter.

' To the Rev. Mr. ———, Exeter.

' Rev. Sir, you may be surprised, to receive a letter
' from a woman, of prophecies, to appeal to your
' judgment. Sir, now it is come to the eleventh hour.
' Strange as it may appear to you, I am ordered to
' proceed. You preached a sermon in praise of the
' King; and I have his interest as much at heart as
' you have. My earnest prayer is for him, that the
' Lord will protect him through life, as being sur-
' rounded with so many enemies. I do not lay any
' thing to the King; but those
'
' This was my prophecies for years ago—there first
' would come an Egypt's and after that an
' Egypt's But now I must come to the
' purpose. — I was called by the voice from heaven in
' 1792, what was coming upon the earth. I obeyed
' the summons, and have been writing ever since what
' the Lord would do upon the earth. And this hath
' been sealed up every year; and now the century is
' ended with men; and by the old style it will end
' with the Lord. My seals have been opened in the
' presence of twelve witnesses, and marked, and copied
' out, and sent to the Rev. Mr. ———, for him to
' consult with Ministers from what spirit they judged
' it came. Now, Sir, I was ordered to write to you,
' the bringing down the
' judgments of God on the land, as you find in my
' prophecies. And this I am going to publish to the
' world; unless the Ministers that I have written to
' meet together, and prove the writings are not of
' God, in the space of seven days, which ends with the
' new

‘ New Year’s Day to olds tyle. If they can prove
 ‘ that I am wrong by that time, I will give it up to
 ‘ their wisdom, but not after to any one’s judgment,
 ‘ till I see the end of another year; for the Lord will
 ‘ begin with a new century; and I will see what he
 ‘ will do, before I will hearken to any man’s judgment.
 ‘ Now, Sir, if you are as great a friend to
 ‘ your King and Country as you preached, you will
 ‘ diligently search out the truth of these things; but
 ‘ you have no longer than New Year’s Day to the
 ‘ old style. I am, with the greatest respect, your
 ‘ humble servant,

JOANNA SOUTHCOTT.

‘ Jan. 5, 1801.

These are the first of the writings made in 1792.

The Reader will observe, that the following is printed word for word according to the original. Worldly-minded Critics may cavil at the language; but I have been ordered thus to give it the world, to try the heads of the learned. The Lord hath spoken to men, as men: and I am only permitted to allow the printer to omit such parts, as (thro’ fear of man’s anger) he may be unwilling to insert.

“ QUENCH not the Spirit; despise not prophecy; for the time is come, that your women shall prophesy, your young men shall dream dreams, your old men shall see visions; for the day of the Lord is at hand. The day is nigh at hand, that shall burn like an oven; and all the wicked shall be burnt up as stubble; whose fan is in his hand: I will thoroughly purge his floor; I will gather my wheat into his garner, and burn up the chaff with unquenchable fire. Awake them that sleep; arise from the dead, and Christ will give them life.”

This I have penned, as the Lord hath directed me; for there is none holy as the Lord; neither is there any rock like our God.

“Talk no more so proudly; let not arrogancy come out of your mouth; for the Lord is a God of knowledge, and by him actions are weighed. The bows of the mighty are broken, and they that stumble are girt with strength. The wisdom of the Lord is hid in the great deep, and his paths are past finding out; for the wisdom of God is foolishness with men, and the wisdom of men is foolishness with God. Are your ways equal, or mine unequal, O house of Israel? Judge ye: are not my ways equal? Are not your ways unequal, O house of Israel? Fear ye the rod, and who hath appointed it.

The time is come, that judgments must at God's own house begin,
And, if he first attacks the just, what case are sinners in?
If God the righteous, whom he lov'd, with justice doth correct,
What must the sons of violence, whom he abhors, expect?

The Spirit of the Lord is with them that fear him. On that man will I look, that is of a meek and contrite spirit; he trembleth at my word; he committeth all his ways to the Lord; he will direct his goings, for God is the same God yesterday, to day, and for ever.”—Think not, for yourselves, our dear Redeemer came into the world to make you more ignorant than the Jews were. He came to enlighten our understandings, and not to darken them. But ye will not come unto him, that ye may have life; for at the second coming, he shall scarce find faith on the earth; for unless ye see signs and wonders, ye will not believe. “Faithless and perverse generation! looking for signs, and there shall be no signs given you, but the prophecy of the Prophet Jonah: Nineveh shall rise up in judgment against this generation.”

I shall now proceed to my own experience, which hath truly convinced me, the Lord is a wakened as one out of sleep; and the voice of the Lord will shake terribly the earth.

The

The beginning of the powerful visitation of the Lord to me wason , 1792.—“ I no more intended thou shouldest go to reprove the people, than I intended Abraham should offer up his son Isaac. I did it to try thy obedience. Now will I swear unto thee, as I did unto Abraham. I will make with thee an everlasting covenant; and save thee with an everlasting salvation.”

When these words came to me, my soul was troubled in the dust before God, and I began to cry out ‘ What am I, or what is my father’s house, that thou hast thus honoured me, unworthy wretch as I am? My past life makes me ashamed of myself.—These words came to me: “ I will reward thy obedience; and in blessing I will bless thee: And, as I kept nothing from Abraham, I will keep nothing from thee. Thou shalt prophesy in my name; and I will bear thee witness. What I put in thy mouth, that will I do on the earth.”

Then these words came to me: “ The Lord is awake, as one out of sleep. The voice of the Lord shall shake terribly the earth. Pestilence and famine shall go thro’ the lands. Men’s hearts shall fail them for very trouble; because they have not known the visitation of the Lord.” As soon as these words came to me I trembled, and was afraid of his majesty and greatness. Tears of humiliation ran down my eyes, and a holy fear seized my soul. I wept bitterly, and wondered at his divine goodness to such an unworthy creature as I was. But these words were answered me; “ I have seen all thy enquiries, to know my will and obey it; and now I will reward thee. Dost thou believe it?”—I cried out, ‘ Yea, Lord; if it be thy voice, I do believe it; for I know thou art not a man to lie, nor the son of man to be wavering. I have always found thee a God, like thyself, faithful to thy word, and faithful to thy promises.’—I was answered, “ Dost thou think I will now?”—I said, ‘ Yea, Lord; if it be thy word, I know thou wilt. Thou hast been faithful to thy word throughout the Bible, in every age of the world:

world; a God, the same yesterday, to day, and for ever. I was answered, "This thou believest, and this thou shalt find me; faithful to my word, and faithful to my promises; and next Sunday I will fulfil my promise at my table"—which, I bless God, I felt remarkably, and waited with a holy longing for the blessed promise made by Jesus Christ. I then made a solemn vow to God, to be obedient to all his commands, as far as I saw his righteous will concerning me, earnestly praying that I might not be deceived by my own weak understanding, nor deceived by the arts of Satan, praying that the Lord would keep me from every evil, and from the evil of sin; that I may be kept, as Mary, humble at the feet of the Lord—I was answered, 'If pride rise in thy heart, Satan shall humble thee; but thou sayest, thou hast found me a God like myself: and so thou shalt.'—I said, 'Lord, I believe it; and pray thee, keep me the remainder of my life; and may I drink deep in the Spirit of my dear Redeemer, and, as far as the earthly can bear the image of the heavenly, so far may I bear thy image.'—This was the prayer and desire of my soul, that I may know his voice, and obey it.

One morning when I awoke, these words were sounded in my ears: "Wake, ye ministers; mourn, ye priests; for the day of the Lord is at hand."—I thought I heard the sound of preaching in my ears: "The Lord is awake, as one out of sleep; the voice of the Lord will shake terribly the earth. The sins of the nations have provoked the Lord to anger. He will go forth as a flaming fire; he will be wroth, as in the valley of Gibeon, until he hath brought forth judgment unto victory."—These words were so dreadful in my ears, that they made me tremble, and I was earnest in prayer to God, to know if these judgments were coming upon the earth.—I was answered, "I will shew thee in visions, this night, what I will do."—I went to bed; I dreamt nothing, and thought I had listened to the voice of a stranger, and not of God.—I was answered, 'The night

night is far spent; the day is at hand; lay thee down and sleep again.'—So I did, and dreamed I was on a high mountain, and saw the sky as bright as noon-day sun, and two men came out of the clouds, with long robes of purple and scarlet, with crowns of gold on their heads and swords in their hands, standing in the sky. Two men came out with heavy horses, and spoke to those that stood on the clouds, and soon after rode away, like lightning, in the air. Soon after I saw the men on horseback coming out of the clouds, as fast as they could, till the whole skies were covered with men in armour and spears glittering in the air. I thought I looked down, and saw the world in confusion, men in armour riding fast. This dream alarmed me; and I was meditating with what divine majesty and splendor our dear Redeemer was coming into the world. Once he came meek and lowly, persecuted by men; but now he will come as a prince and a king, conquering and to conquer. Once he came meek and lowly, riding on an ass; but now he will come riding in the chariot of his everlasting Gospel. But, who can abide the day of his coming, or who can abide the day of his wrath? The saints shall see it, and rejoice; for he will gather the wheat in the garner, and burn up the chaff with unquenchable fire.—Then I was answered this psalm:

“ Ask, and receive thy full demands;
 Now shall the heathen be,
 The utmost limit of the lands
 Shall be possess'd by thee.
 I'll crush them every where;
 As massy bars of iron break
 The potter's brittle ware.”

This made me earnest in prayer to God, to know if this was Christ's second coming into the world, to call in his antient people, the Jews. “ Is thy last coming when thou comest to judge the world in righteousness?”—I was answered, “ Thou hast judg'd right.”—In prayer and praises I spent the day. In the night in my bed, it was said to me, “ I will shew thee a vision
 this

this night, that shall make the ears of those that hear it to tingle." I went to bed ; dreamed nothing. It was answered, " The night is far spent ; the day is at hand. Lay thee down to sleep again." I was restless and uneasy, and did not believe the Lord has it said, and thought it was the devil, to deceive me, and continued restless from three to past five. I then fell asleep, and dreamed I had something in my hand. I let it fall, and it turned into a cup, and whirled up and down the room. At last it turned into a cat, which I kicked to pieces, and grew angry in my dream, and said, " Satan, this is thy miracles ; this is the way thou deceivest the world, by whirling them in empty air, that neither touch top nor bottom." When I awoke, I was grieved, and afraid I had sinned in going to sleep ; but I was answered, it was the Lord's permission, to shew I might see Satan's miracles, how he deceived the world. This made the ways of the Lord appear more to be admired ; and I meditated on my past vision, with what glory I saw the Lord in the air, and with what swiftness the angels seemed to obey him. This set all my soul on fire, and I wished I could fly in the air to the Lord, and fall at the feet of my dear Redeemer.—A powerful voice called me, " Joanna, Joanna, the angels rejoiced at thy birth, thy Saviour embraced thee. Dost thou think thou canst love him as he loved thee?" These words went through my soul, and I cried out, " No, it is that drawed my heart after him in strong faith."

I went to bed and was answered, " I will shew thee in vision this night. I dreamed, I was in an orchard where were trees standing together, the branches were joined one in the other, and the fruit was fallen. I thought, I was going to take them up. I thought the Lord said to me, " Open the shells ; but thou shalt not taste of the first fruit ; it is not good." I thought I opened the nuts ; for they were like French nuts, but they were withered and dry, and a black veil round them. The Lord said to me, " The first fruits
are

are fallen ; they are not good. Look up, and thou wilt see berries ; and when they are ripe, they will be good." I looked up, and saw berries like the berries of potatoes ; and went to a house, where I saw the Lord. He rose up, as one out of sleep, and told me to go, and mind all I had seen. I awaked.

The same night, I dreamed I was on the sea ; and I saw a large oven full of meat ; and the stopper broke, and the meat swam on the sea in abundance. When I awoke, I was answered. " Thy dreams puzzle thee ; but wars and tumults shall arise from abroad and at home. The sea shall be laden with ships, many shall break in pieces, and thousands shall launch in the deep. As to the dream of the fruit, couldest thou look into the hearts of men, thou wouldest see them as the fruit, withered."

Another night, I dreamed I saw my father sweeping out the barn floor clean, and would not suffer the wheat to be brought in the barn. He appeared to me to be in anger. When I awaked, I was answered, " It is thy Heavenly Father is angry with the land ; and if they do not repent, as Nineveh did, they shall sow, but they shall not reap ; neither shall they gather in to their barns. There shall come three years, wherein there shall be neither earing nor harvest."

Another night, it was said unto me, " I will shew thee in dreams, of my anger against the nations."— I dreamed I had a dish in my hand, with dirt in it ; and some one throwed honey over it ; and the children eat it, for the sake of the honey, which made me sick. I awoke with my dream. I was answered, " So sick is the Lord of the world. They eat the honey and the poison together."

Another night, I dreamed I heard heavenly music sounding in my ears, and a flock of sheep was gathering round it. When the music ceased, the sheep leaped for joy, and ran together, shaking their heads ; and one shook his head almost off, and seemed to have nothing but ears. I went towards them, and awoke.

I was

—I was answered, the sheep were the servants of the Lord; for they would be convinced, and trust no more their own understanding, but be all ears, to hear what the Lord saith.

*Another night, I dreamed, I had a large bird, full of large feathers of brass gilded; and the bird flew down on the room where I was. I thought to pluck some of the feathers, but found it impossible to pluck one, or break one. I could not think there was any interpretation of this dream; but I was answered, "It is the determined will of the Lord, that cannot be altered, nor will he be pacified, without repentance." I thought with myself, why then did I dream I tried to pluck the feathers or break them? I was answered, "Thou hast strove to alter the decrees of Heaven, concerning thyself, but to no purpose. The will of the Lord must be done in thee, and by thee." This my soul would gladly obey.

The same night I dreamed I saw a little bird pecking the feathers of the great birds; but this was not explained. As I was in earnest prayer, to know what all this meant, and where it would end, a heavenly joy filled my soul, as though a company of angels had been singing in my ears these words:

"What good news the angels bring!
What glad tidings of our King!
Christ descending from his throne,
To bring his Father's glory down.
Saints shall see it and rejoice;
Hell shall tremble at his voice.
Saints rejoice, and sinners fear,
When he brings salvation near.
Jews and Gentiles shall agree,
Join in Christian unity.
Heathens, coming from afar,
Worship at the glorious star.
All the earth shall know the Lord,
And sing his praise with one accord."

What follows, concerning the blasphemies of Satan, was written before the prophecies came to me, with many more extraordinary things, that I went through, from Good Friday to Midsummer.

* This book has been commanded to be printed like the original, WITHOUT ALTERATIONS, except in the second page, which was a blank leaf, wherein communication has been added, which is to be read after the above.

As

As I was meditating on the unbounded love of Christ to man, Satan's blasphemy broke in upon me, 'Christ's love was out of pride.' Here my passions grew high: 'Thou devil incarnate, (said I) thou hast lost thy honour, and thou enviest that Christ hath retained his. That was what cast thee out of heaven; because thou would'st not worship him, and now thou enviest his glory, as thy proud rebellious spirit would not stoop to worship him. But we have reason to love him; we have reason to adore him. See what he hath done for us. When thou seekedst our destruction, how did he leave the heavens above, and come down in this lower world, to suffer a sorrowful life and a shameful death, for our sakes! How did he humble himself on the cross to make us happy, when thou, by thy proud rebellious spirit, sought thy own misery and ours! Thy pride is envy and malice; but the pride thou speakest of God and Christ, is meekness and humility; and it is the condescension of God to contain his honour. When a man hath lost his honour, who will trust him? Thou hast lost thy honour, and none but fools will trust thee; but Christ contained his; and every wise man will go to him; because he knoweth he will not deceive him. It is the wisdom of God, to contain his honour, that men may trust in him, and rely on him. It is for our good he contains his glory; but thou hast lost thy honour with thy shame. Christ is worthy to be loved, worthy to be adored, worthy to be had in everlasting remembrance, and worthy to be honoured; but thou hast no honour belonging to thee." Here Satan came in, with dreadful blasphemy against God and Christ. This enraged my passions, as I could not bear to hear any thing spoke against God or Christ. I cried out "Thou Devil, wherefrom didst thou come? Canst thou dare thus to trifle with God? Hast thou not sunk thyself low enough already? Dost thou want to bring the wrath of God more heavy upon thee than thou hast already? Dost thou not know all power in heaven,

E

earth,

earth, and hell, is in his hand? He filleth the heavens with his majesty; and therefore we worship him. He fills earth with his goodness; and therefore we ought to honour and obey him, love and worship him. He fills hell with his terrors; and therefore thou oughtest to fear him."

In this manner, I continued with Satan for ten days. His answer and blasphemy was too shocking to pen; till I was worn out with rage and malice against him, I could not bear myself. When he would come in upon me with blasphemies, my spirits rose as one in a fever. My Brother hath sometimes took me by the hand, and pitied my weakness, as he thought I had a fever; for I told it to no one, for fear they would blame me. I went out of the house, sometimes in the garden; but the garden was not large enough to contain me; so I went out in the open fields; and went from field to field to dispute with the Devil, till I had got rid of him, and wearied myself out with passion. Then my spirit would sink low, and think I had all Job's troubles, and my friends like his; for I had no one to complain to. But I said, "Why do I complain? Who was grieved for the afflictions of Joseph? Who was grieved for the afflictions of Job?"

Shall Simon bear the cross alone,
 And other saints be free?
 Each saint of them have got their own,
 And there is one for me.
 But now it is come unto my lot,
 Let it not keep me from —
 Lord, never let me be forgot,
 Till thou hast lov'd me home.
 But could I die with those that die,
 And place me in their stead,
 How would my spirit learn to fly,
 And converse with the dead!"

After I had thus sunk my spirits, a heavenly joy would arise in my soul, with these words:

"Gird

" Gird thy loins up, Christian Soldier;
 'Tis thy Captain calls thee out,
 Let the dangers make thee bolder,
 War in darkness fear nor doubt.
 Buckle on thy heavenly armour;
 Patch up no inglorious peace;
 Let the dangers wax thee warmer,
 As thy fears and foes increase.
 Lo, when dangers closely threaten,
 And thy soul draws near to death,
 When assaulted sore by Satan,
 Thy object then's the shield of faith."

After I had written the blasphemy of Satan, these words came to me: " As thy spirit was enraged and provoked with the blasphemy of Satan, so is my Spirit provoked with the blasphemy of the nations: And as thy Brother tried to hold thy hand from going out of the house, and pitied thy weakness; so hath my Son tried to withhold my hand, and pitied the weakness of his people. But, as thy spirit grew so high, that thou could'st not bear it, but wast forced to withdraw from him; so shall I. And as the garden was not large enough to contain thee, but thou wast forced to go out from field to field; so the heavens are not large enough to contain me. I shall come out of the heavens, and dispute with man, if their sins and blasphemy do not cease. As thou heard'st all this, and kept silence; so have I. And as the fire kindleth in thy breast, and thou speakest with thy tongue; so will the fire kindle in my breast, and I shall speak. I will not always keep silence; neither will I be always chiding. I shall awake as one out of sleep;

And should my wrath for ever smoke,
 Their souls must shrink beneath my yoke."

I shall add a few more words spoken in answer to man's blaming my following the commands of the Lord; as he judged it to be foolishness, and could not be the Lord's direction. I seemed to be answered powerfully, as if the Lord had spoke to me in love and anger, that man should not direct the hand of the Almighty.

' In thunder now the God the silence broke,
 And from a cloud his lofty language spoke :
 Who, and where, art thou, O fond and pre-
 sumptuous man,
 That by thy own weak measures mine would span ?
 Undaunted, as if an equal match for me,
 Stand forth, and answer my demands of thee :
 But first, let thy original be trac'd,
 And tell me then what mighty thing thou wast.
 When to the potent world my word gave birth,
 And fix'd my centre on the floating earth,
 Didst thou assist me with one single thought,
 Or my ideas rectify in aught ?'

Declare my loving kindness to the children of men; and
 my faithfulness and loving kindness thou shalt not keep
 back; for my loving kindness I will never take from
 thee; and it is impossible for man to do it. I am too
 full of majesty for man to attempt it."

These extraordinary things have been now ex-
 plained to me.

" As she so boldly for her Master stands,
 Then now in thunder I will answer men :
 And first let thy original be trac'd,
 And tell me now, what mighty thing thou wast,
 When first I took thee from thy native dust,
 And in the garden thou alone wast plac'd ?
 Could'st thou bring forth the world as she hath done ?
 Or, like the woman, bear my only Son,
 Without her aid, as she did without thine ?
 I tell you, men, the myst'ries are behind.
 As from the woman you did all proceed,
 Took from your side, man is pronounc'd the head ;
 But you must know, you are not the perfect man,
 Until your bone is join'd to you again.
 So both together must in judgment sit :
 And tell me, men, if her disputes were right,
 To say my honour I had still maintain'd,
 And plead with Satan, as she hath began :
 Then both together you shall surely know,
 I have gain'd my honour by his overthrow ;
 For if the woman stands so much my friend,
 You all shall find, I'll stand her's in the end.

If from herself this love and courage came,
 I tell you plain, she is the head of man.
 But if from me the spirit first did fall,
 I tell you plain, I am the head of all:
 And when her writings you've all went through,
 Much greater mysteries must come to your view.
 So by the woman now I will surely stand,
 As for my honour she did so long contend.
 Ten days he held her with his blasphemy,
 Ten days a hero she held out for me;
 Then of these days I turn them now to years:
 I'll prove her words, and man shall see it clear,
 That every word was true what she had spoke:
 I'll gain my honour, her words I'll never mock.
 So if men mock them now, I'll them plain,
 I'll gain my honour, to destroy such men."

What you know not now you will know hereafter.
 The first is last, and the last is first. The end of all
 things is at hand; that Satan's kingdom will be de-
 stroyed, and Satan chained down for a thousand years,
 and Christ's kingdom established upon earth. It never
 entered the heart of man, to conceive the glorious days
 that are before those that wish Christ's kingdom to be
 established.

But as the dreadful thunder from on high
 Brings down the rain and then clears up the sky;
 So must the dreadful thunder of his word
 Sound first aloud the coming of the Lord.
 Then all your swords to plough-shares you may turn,
 To plough with plenty your delightful land;
 And all your spears for pruning-hooks may be,
 To prune with pleasure your delightful trees.
 No thistles then shall hurt the reaper's hand;
 But peace and plenty flow throughout your land;
 No prickly thorns to hurt the binder's care;
 For God will bind in bundle ev'ry tare;
 And all the foxes he away will take,
 That do so spoil and hurt the tender grape;
 For now the singing of the birds doth come,
 The turtle's voice must sound in every land;
 But first his thunder must before him roll
 To break in pieces the most stubborn soul.

“ So now Isaiah’s words are coming near;
 The day of vengeance I to all shall clear,
 And all shall know what I had in my heart;
 It was on mockers for to turn the dart;
 Because by mockers I was crucified;
 And ’twas by mockers my disciples died.
 And now observe the gospel and the law;
 And they in sunder did Isaiah saw;
 Then now in sunder I will break the whole,
 And back on mockers shall my vengeance fall;
 But those that humbly for my coming wait,
 They all shall find my promises are great.
 I know the foolish virgins and the wise;
 I know the discord that will now arise.
 Some will believe and eager wish for me;
 And the Desire of Nations they shall see;
 While others mock, and will my love despise,
 And when too late, they’d wish they’d been more wise.
 This is the different conduct of mankind,
 And different answers they shall surely find.
 The one shall find I am the sinners friend;
 But all despisers now I’ll tell their end.
 Like Herod’s fury, I shall all destroy;
 For all my friends on earth I will enjoy.
 And here, I tell you ev’ry line goes deep —
 Lift up your eyes; I’ll save my frighted sheep,
 Though un’o some it seem a pleasant dream,
 Like Jacob’s sons, when I did them redeem,
 That was to free from long captivity,
 At first a pleasant dream it seem’d to be;
 But in the end, they found it was no dream:
 Nor is it now; for man I will redeem.”

These verses were written in 1794.—Now, I must be candid with my Readers, and tell you plainly, I have not been one of them that build their faith on a sandy foundation. I have been powerfully led by a Spirit invisible for 8 years past: and though I was strongly influenced to write by it, as a Spirit invisible, and convinced in my own mind it was from God; yet knowing Satan might come as an angel of light made me earnest in prayer, that the Lord would be my Director, my Guide, and my Keeper; that I might not be permitted to say, ‘The Lord saith,’ if he had not spoken. In

answer

answer to my prayers, I had signs set before me of what was to happen, to assure me it was of God; that, was I to pen them all, it would fill a volume, and how true they all came. Therefore, I have not imposed upon the world with prophecies, till I was clearly convinced they were of God, and not from the Devil. The truths of the harvests I put in the hands of ministers, for them to be judges, if it came true. The war continued, as I was told it would, in 1794, continue till we were in war with the Turks, and then our arms would be victorious, as you will see in what was answered me in prayer; that as a God, the Lord would begin like man, and make the same promise to me that Herod did to the Damsel. My petition and request was, if I had found favour in the sight of the Lord, that he would defend us from the foreign enemy, that the heathen nations might not say, "Where " is now the God in whom they trusted?" that Satan might be cut off from the earth, as John the Baptist was. I shall not mention all I asked in prayer; but you will see the answer of the Spirit to it. But there are storms arising; and those that clearly discern the days that are come will shelter themselves against the storm, and screen themselves when it comes; but thousands will perish through unbelief, and many will perish through want of knowledge; but every wise man will be like Solomon—search out the mystery, to judge for themselves; but fools will judge of things they know nothing about, and stop their ears, like the deaf adder, that will not listen to the voice of the charmer, charm he never so wisely. By such I am sure to be cursed; but thus it must be to fulfil the Revelation—The dragon was wroth with the woman and cast out floods against her; and this he will do in the hearts of men: so I may say, with David, "If Shimea curse, let him curse; for the Lord hath bidden him"—and as our Saviour said to Judas, "What thou dost, do quickly." As to my friends, I love and esteem them; and my daily prayers shall be for them. As to my enemies, I forgive and pity, knowing this
must

must be, to fulfil the Scripture: but they cannot hurt me; for I am dead to the world, and the world to me. By my own master I must stand or fall. Deep is the mystery of my writing eight years, and keeping it sealed up, and putting it in print the new century. This is a deep type to the land, that I shall explain in my other writings. Deep is the mystery of the tree of knowledge being good and evil——I am Alpha and Omega, the beginning and the ending——the first shall be last, and the last shall be first: so the knowledge of the evil fruit came the first, the knowledge of the good fruit must come last.

I shall add some that are mysterious at present; but to me is easily known; and the reader will see it clear hereafter. Could you see all my writings through in one volume, you would be truly convinced it was of God; but that I cannot take out in a twelve-month, how the Bible is all explained, and what shall happen to every nation upon earth.

I shall now add the copy of a letter that I sent to a minister in 1796, after he had disputed with me, that the marriage of the Lamb was to take place in heaven. I said, “no; the marriage of the Lamb meaneth when he cometh to unite all nations, to be as one sheep under one shepherd, and Christ to be the shepherd of the whole. The Lamb’s wife meant a woman, that all these things should be revealed to; and readiness was perfect obedience to all the commands of the Lord. He seemed at a loss to believe it. I was ordered to send him the following letter:

“ Now, this to him I bid thee write:
 If thou art not the bride,
 Tell him to bring one that is right,
 My Gospel’s so applied.
 For to the fullness it cannot come,
 Until the bride be found:
 Out of her closet she must go,
 With jewels deck’d around.
 For here’s the pearl of great price,
 And unto thee ’tis given;

And

And are these jewels of no use ;
 Then she shall enter heaven,
 In white appear before me there,
 While you in grief will mourn ;
 And all shall know her words are true,
 For vengeance fast shall come.
 In heaven the wonder first was seen,
 And you may wonder here.
 The woman clothed with the sun
 Shall make all nations fear ;
 Then let the stars begin to shine,
 And publish my decree.
 If these refuse, I'll others choose,
 Though fatal destiny
 To those that disobey their call ;
 'Tis me she hath obey'd.
 The woman stands condemn'd by all,—
 Was man by her misled ?
 Then now by her he must come back
 That paradise will regain.
 In her I'll break the serpent's neck,
 And will set free her chain.
 She poured the ointment on my head,
 And a good work she wrought ;
 And with her tears she wash'd my feet,
 Let man deny her not ;
 For at the cross the woman stood,
 The sword went thro' her soul,
 While my Disciples saw and fled,
 And so they left me all.
 No woman in the company,
 When hands on me were laid ;
 And Pilate's wife did pity me,
 When Judas had betray'd.
 When from the grave I did arise,
 I ask, who there was first.
 Then let the sons of men be wise,
 If women love me best.
 Have I her life and senses spar'd,
 For to assume the bride ?
 Then let the sons of men beware,
 That she be not denied.
 More fatal now than Adam's fall
 'Twill happen to the man.

For in the dark the light doth shine,
 Your eyes are dazzled here ;
 And will you shudder at the thought
 To see the mystery clear?
 Or will you, like the Jews of old,
 Keep seals upon the tomb ?
 Or will you bribe the keepers here,
 The truth may not be known ?
 Then soon to others I'll appear,
 In the highway I'll go;
 And this command, without delay,
 I bid thee hasty do."

This publication that I have made to the world, is to convince mankind the Bible is fulfilling and near to the end ; and I must bring you to the Apostle's words: *When the fullness of the time was come, God sent his Son, made of a woman, made under the law ; a mystery no man can explain.* But the reader will be ready to say, " What makest thou thyself ? " I answer, " I make nothing of myself. I give myself up to the judgment of men, for so it must be, to fulfil the Scripture. In ages past, men were tried and condemned for prophecies, until our Saviour and his Disciples put an end to that persecution with man ; for prophecies have ceased in so strong a manner ever since with man, as not to bring persecution on them ; again but be it known unto all men, if it began with the woman at first, it must end with her at last ; and now I must stand the trial of what I say, as I am ordered to put in print, the woman in the 12th chap. of Revelation is myself, the 19th and last. Therefore, it was written by Isaiah, *Rejoice, thou barren, that does not bear ; and it is written, All her children shall be taught of the Lord, and great shall be the peace upon the earth.* This chapter is hid from man's understanding, as well as all the others I have mentioned. Now all men must know, the man cast the blame on the Lord for the fall ; and the Lord of life and glory beared it on the cross, for man and by man. The woman cast the blame on the serpent, and in the end the woman must cast the blame on him, and he

he must bear it, as the Lord of life and glory did for man. Here I must appeal to men's conscience, if the sentence is not just, when the Lord cometh to reason with man? and it is written, *I will gather them together at the valley of Jehoshaphat, and plead with them there*; that meaneth, that he will bring all nations low together, as a valley is low, and plead with them by his Spirit; and by his Spirit he will reason with men, and make plain all his Bible to their view. But although I say, it is explained to me by the Spirit, it must be judged by man, and by the truth it must be judged from whence it came but all these truths cannot be put in print for the present. Little do men know what is hastening on. The dreams and visions, that was shewn me, the end of 1794, and explained to me, cannot be put in print at present; neither was half of them ever shewed any man; but what I can print of my prophecies deeper I shall in my next part. But to shew my readers how I have been led on by ministers, from 1792 to this present day, hath taken up so much of my time in the first part, so I have given you a short account of many things; but, if faith increase in the readers, so that many are desirous of judging for themselves, the books will come much cheaper. Let no one think me vain, in believing these wondrous things are of God, and are come to me. I tell you all, it is but a mark for all men to walk by, to know the end is at hand. The records of the Bible are now fulfilling, as it was first written, and revealed to a woman that doth not think so high of herself, as others might think, if it had been them. Whoever think high of these things, let them be assured, his heart was never prepared for such a calling; but to convince you, what is the shadow to me is the substance to all, I shall give you the following lines in verse.

“ If to my voice you will but hearken,
 And obey my strict command,
 You shall know, from what I've spoken,
 This shall be a happy land.

Like Jehoshaphat be doing;
 Never fight but with my word.
 Do you know what I am pursuing,
 To make all men know the Lord?
 By the heavens! (I'll swear no greater)
 Mark the words I say to thee;
 I have indited every letter
 That was sent, they all shall see.
 'Tis the wood that next shall kindle,
 And I will make it for to burn.
 Plain as thou didst hear the sermon,
 Full as plain shall I return.
 If the first appeared a mystery,
 Yet the next, thou know'st was plain;
 Perfect so, I now do tell thee,
 I will make it to all men;
 For the truth shall come before them,
 And I'll tell them who I am.
 By prophecies my Bible stands
 By every age was past;
 By prophecies I'll make them good,
 And prove them in the last.
 And let them bow as low as thee,
 Think of themselves no more,
 And put their faith as strong in me,
 Then all alike you are;
 For if one star doth now appear,
 The others soon may shine;
 The firmament fix'd it here,
 That all may know my mind.
 I said the servant was the chief,
 But not above the rest;
 Before nor after cannot be,
 But with her followers blest:
 And who they are, it shall appear,
 That like her do believe,
 And humbly stand with faith and fear,
 I will not one deceive.
 But as in order things do come,
 The heavens do shew the sign;
 To what confusion all would go,
 If I should tell my mind
 To every one, as things do stand,
 Your hearts are not prepar'd?
 And would you do as she hath done,
 When I first warn'd her here?

You'll

You'll answer, No ; the truth is so,
 You would it not believe ;
 For higher wisdom you would shew,
 And therein be deceived ;
 Because your wisdom you would trust,
 And would not trust in me :
 Then sure self-wisdom must be cast,
 And think as low as she,
 That in the man was merit none,
 And she had none to boast ;
 But free my promise was to all
 That in me put their trust.
 So now then come, as she hath done ;
 Believe my Bible true,
 Then now as brides you all shall be ;
 The Bridegroom all shall know.
 Like David first, I'll be the last,
 And have more wives than he ;
 And Solomon did wisdom show,
 And with them I'll agree.
 But when begun it was with one,
 Was all together wed ;
 Then let my hundred wives be come,
 My royal palace made.
 To take you all alike, I call ;
 My hand and heart resign :
 And now the marriage I'll read o'er
 To those that will be mine.
 Wedded to sin you all have been,
 Ever since Adam's fall :
 And 'twas from Eve, you do believe,
 That brought it on you all :
 So one was curs'd, the rest was cast ;
 There was moreover one ;
 Then now the mystery comes at last,
 And so turn back again ;
 For Satan came, the strong man arm'd,
 And bolted every door,
 That scarce a virgin could be found
 That was not tainted here.
 This hath run thro' every vein,
 Till now the strong is come.
 I'll make him tremble now like Cain,
 And bring you back again.
 So now, like Eve, let all believe,
 The Bridegroom is at hand ;

That all the earth I shall reprove—
 The stronger now shall stand;
 For Satan's reign hath been so strong,
 With thousands he did clear;
 'Tis time for David now to come,
 With his ten thousands here.
 Your Mighty Counsellor, I'll begin,
 Your Advocate and Friend;
 Then I will come your Priest and King,
 Your Brother in the end;
 Your Husband too, you all shall know,
 For I shall all protect;
 And if by one you all came down,
 By one then all come back.
 Then all will be as wise as she,
 Or yet as simple here;
 Then wives alike you all shall be;
 The marriage I shall clear."

Now I shall begin with the 19th chapter of the Revelation.—After I had seen the truth of my writings come on, and my faith began to grow strong, in January 1794, I was powerfully visited with these words: "I will say to the south, Give up; and to the north, Keep not back. I will call my sons from afar, and my daughters from the ends of the earth."—I was earnest in prayer, to know the meaning, and was answered, "*Knowest thou not the words of thy Saviour, The kingdom of heaven is like unto a woman having a little leaven, which she hideth in three measures of meal, until the whole be leavened?* And now I will open to thy view the Revelations; and when thou hast leavened it, thou shalt leaven the whole lump; for, as I kept nothing from Abraham, so I keep nothing from thee; for the Lamb is come, and the Bride hath made herself ready. By thy obedience thou hast done it; and the end of all things is at hand."—These words threw me in a flood of tears. I put down my pen and was silent. I thought it too high for me, and would not write it; but I was answered, "The marriage of the Lamb meaneth the uniting of all nations together. As marriage unites two together, so the marriage of the Lamb unites all together, to be as sheep under one shepherd; and

and Christ to be the shepherd of the whole. By the Lamb's Wife was meant a woman, that all this should be revealed to; and she should be in perfect obedience to all the commands of the Lord. Readiness is obedience; and for thee to conceal these things would be as wrong, as it would be in Mary to conceal the nativity of Christ, for fear men should think it was pride and vain-glory in her. Fear not the judgments of men. The Lord is thy judge, and knows thy heart. To conceal the secrets of a king is honourable; but to conceal the secrets of the Lord is sinful; for the Lord will never reveal to man what he thinks proper to conceal to himself."——These arguments made me pen them, unworthy as I am to receive them. But, knowing it is not our merits, but Christ's mercies, that we are what we are, I was answered, "None is before nor after another; none is greater nor less than another; but he that is greatest amongst you let him be your minister; he that is chiefest amongst you shall be a servant to you all." Deep and weighty reasons were assigned to me, why I had gone through so strange and singular a life, as my readers will see hereafter. Then was explained to me the 7th chap. Mat. of our Saviour in the Mount. —*The winds blew, and the storms descended, and it fell not, for it was founded on a rock; but he that built on the sand, the storms came and the wind blew, and it fell, and great was the fall thereof.* The meaning of these words is, "The powers of darkness that hath strongly assaulted thee, and all the powerful persuasion of thy friends that hath tried to prevent thee: But thy faith fell not; for it was founded on the Rock of ages; and the words of thy Saviour shall be made manifest in thee and by thee: But those that build on the sand, are these that build on their own wisdom; and when the winds blow, and the storms descend, (that is, when the truth of all come upon them) their wisdom will fall, and great will be the fall thereof, for man's wisdom will all fall together."

When I had written these things, I was reading, one Sunday, in the Bible, 21st chapter of Revelation, *Come hither, and I will shew thee the Bride, the Lamb's Wife.*

And

And he carried me away in the spirit unto a great high mountain, where I saw the New Jerusalem descending out of heaven. Hearing these words, I blushed, though alone by myself, and began to doubt by what spirit I had written, or what I had believed. I went up and was earnest in prayer, and was answered, "Thou wast in the spirit, when thou sawest the New Jerusalem descending, with all the host of heaven; and thou wast on a high mountain, where John saw the Spirit. The Spirit is the Spirit of God, that hath visited thee. What do they make of the Spirit and the Bride? What do they make of their Bibles?"——But the explanation of these chapters I shall defer to a future publication.

END OF PART FIRST.

* * *In my Second Part, I shall acquaint the Reader with what was explained to me, twelve Sundays, from Michaelmas to Christmas 1794.—I was ordered to fast eleven Sundays, and the Lord would send me strength from the sanctuary. I went from the sacrament to my chamber, and different things were explained to me every Sunday;—the type of ringing the bells for prayers, in different parishes, some at seven o'clock, some at eight, at nine, at ten, and at eleven;—the one o'clock bell in the afternoon, at all parishes, a great type for all lands;—the meaning of the seven stars;—of the leprous men;—why David was a man after God's own heart;—the type of Herod's destroying the children;—the meaning of circumcision;—the second chapter of Joel explained;—Athanasius's Creed explained;—the type of the two candlesticks at the altar;—and what our Saviour meant, when he said, As the days of Noah and Lot were, so shall the coming of the Son of Man be;—then follow the dreams and visions, that were shewn me in the 12 days of Christmas 1794, and how they were explained, and many more strange things which I shall publish; for there is nothing hid but shall be made known; what hath been done in the secret chamber shall now be revealed on the house top.*

* * The first edition was printed with many errors, which remain in this, because the book was not to be altered.

The Strange Effects of Faith.

SECOND PART.

I MUST beg to assign some reasons, why my writings are spoken so much in verse. Verse is an addition to words, and so is mine to the Bible: Verse gives an echo, and it is the voice of the Lord echoing back to man. Consider how many were the songs of Solomon—and mine is indited by a greater than Solomon.

I shall commence this part with the mystery of the Fall, and how it was explained.

“ Over the earth the darkness it is gone,
Nothing but darkness in the sons of men;
And how my Bible will they all explain,
For all dark sayings to be brought to light?
I say the Bible's covered from men's sight,
Left to men's wisdom imply to explain;
And by men's wisdom simply it is done.
But now I ask thee, are men's judgments true?
And now I'll bring it plainer to thy view;
As all men differ in their writings here,
Bring me the man that shows his judgment clear,
That all gainsayers he can now confound;
There's not that man stands on the earthly ground.

G

Then in judgment men don't all agree.
 My sealed jury still must sealed be;
 And by the twelve men they must give it up;
 I'll chuse another if that any drop.
 The mighty Counsellor now I'll surely be;
 The Prince of Peace, that every one shall see;
 And when my kingdom doth begin to reign,
 'Tis then my Bible I will soon explain:
 A stone of stumbling it hath always been,
 Rock of defence I say is coming on.
 The temple-gate I'll now throw open wide;
 And with the jewels will adorn the Bride;
 For as a bridegroom doth his bride prepare
 With costly jewels, whom he doth adore,
 So with all things I now will furnish thee;
 Out of thy chamber decked thou shalt be;
 As in thy closet thou'rt directed there,
 Bring forth thy jewels I do bid thee wear;
 They say thou'rt black, but yet thy jewels fair.
 This is the Bride I said before I'd chuse,
 All black, but comely; let them hear the news.
 As thou enquir'st the perfect way to know,
 Deeper and deeper shall my Spirit go.
 In the beginning surely was my word,
 To make man happy, perfect like his Lord;
 In my own image I created man,
 But little lower than the angels then;
 Lord of the earth I surely did him make,
 And every living creature for his sake;
 And as alone he was not happy there,
 I made the woman to complete it here,
 That they in earthly blessings might abound,
 And to posterity it might resound.
 But then the tempter soon did find the way
 Their peace and happiness for to betray;
 So that the ground was cursed for man's sake,
 Because that he my covenant did break.
 Firm as the heavens my promise ever stood;
 I did make all things, and pronounc'd them good,
 And in the first place gave them all to man;
 But now the other mystery comes on.
 Because on Adam I did cast a sleep,
 I tell thee now the mystery lies deep;
 When he awoke, and saw the woman there,
 He was amaz'd; complete his earthly care;
 Or yet, I say, complete his earthly bliss,
 And at that time a perfect paradise.
 But now I tell thee that thy pen goes deep—
 Close to the woman did the serpent creep,

Advantage of her weakness he did take;
 Therefore in her I'll break the serpent's neck.
 When I the helpmate did for man prepare,
 (Go back to Eden, and you'll find it here;
 For full as sleepy are the sons of men.)
 This was the way the helpmate first began;
 For in the garden she did stand alone;
 And now the other mystery comes on.
 Out of his sleep I did the man awake;
 He saw the woman, and with joy partake;
 He call'd her woman, as she came from man.
 When joy increas'd the sorrows soon came on;
 Because the tempter he was studying then
 How to destroy the happy son of men.
 His dark contrivance it did lie in hell;
 Against the woman did his malice swell;
 And man he envyy'd for the woman's sake,
 Resolv'd by arts his happiness to break.
 Then as a serpent did to her appear;
 He knew a man would surely frighten her;
 Then as a coward he did first begin,
 And so he surely did in heaven the same;
 Because his malice rose against the Son:
 But as his malice rose against those two,
 I'll in the woman all my wonders do.
 Are your ways equal now, ye sons of men,
 For to condemn the thing that I have done?
 Was not the woman simply left alone,
 When subtilely the poisonous serpent came?
 And by her weakness she was soon betray'd,
 'Tis just in her that I should break his head.
 Did man refuse to take the fruit she gave,
 Or justify her how she was deceiv'd?
 No—but upon her he did cast the blame.
 Bring forth your arguments, ye sons of men,
 As by your wisdom you can never see
 Why in the woman every truth should be.
 Had you ne'er stoop'd to eat the fruit at first,
 You never should have stooped at the last.
 But now my flock I'll lead them by a child,
 Till all like lambs are brought into my fold;
 And then my kingdom shall begin to reign.
 But deeper mysteries I shall soon explain;
 For as in hell the arts did first begin,
 To blast the pleasures that were coming on,
 So now in heaven I say it is the same;
 I see men's sorrows daily to increase;
 I'll change the scenes and bring to perfect peace;
 But yet my thunder must before me roll,

To break in pieces the most stubborn soul.
 From Cain and Abel I shall next go on,
 For to explain the further fall of man;
 And then the mountain in the balance comes;
 The little hills I weigh'd them in the scale;
 And perfectly explain'd the woman's fall.
 But now from Cain and Abel let you see
 How soon the man like Satan came to be;
 For then the tempter did like fury come,
 More like a lion, when he tempted man;
 For when the shepherd he did first appear,
 The tiller of the ground laid vengeance there;
 So the poor sheep were simply left alone,
 Their shepherd murder'd by his brother's hand;
 The tiller of the ground was fled away:
 Think on the horror that comes in one day—
 Pour out his vengeance on the sons of men.
 Now to men's conscience I will all appeal,
 If he'd not make this world a perfect hell?
 By the short time he did begin to reign,
 Fast as the lightning did his fury run,
 Pour out his fury on the sons of men.
 What anguish must the parents now endure,
 No friend to comfort, but their souls despair!
 This in my heart I surely felt for man,
 Repent myself I ever did him form,
 And griev'd my Spirit to the very heart;
 But for mine honour it could not depart;
 Because that Satan did my promise claim;
 Then all be wise, Oh, all ye sons of men;
 My promise great is turn'd the other way,
 To those that will but my commands obey."

Here follows what was unintentionally omitted in Part the First.

The words that were said to me, that the Lord
 would begin like man, and make the same promise
 to me as Herod did to the damsel—*whatever I ask,*
"to the half of my kingdom," should be given to me;
 my petition was, that Satan may be cast down,
 Christ's kingdom established, our land delivered
 from the hands of our enemies, and all nations
 brought in.

Now thou say'st, thyself hast ended,
 Now I answer, so shall it be;
 For this nation I'll defend it
 From the foreign enemy.

Think upon thy first amusing—
 Why is it thou art stumbled now?
 Was it not too great a spirit
 To the Romish bands to bow?
 For I will have a strong army—
 Jews and Gentiles shall agree,
 And my Spirit goes before them,
 I will gain the victory.
 Though I may awhile defer it,
 Yet I'll not with this give o'er;
 Why is thy mind so greatly puzzled?
 I shall face the foes once more.
 All man's rights I am renewing;
 Can this give a just offence?
 Those that gloried in my ruin,
 Now's the time I'll recompence.
 For my servants I'll awaken,
 And their hearts I'll fill with love;
 They shall find they're not forsaken
 By their heavenly Lord above.
 In heaven the armour's now preparing
 That my soldiers they shall wear;
 But the breast-plate goes before them,
 They have nothing now to fear,
 When my sword begins to glitter—
 And I'll put it in their hand;
 They shall hear the words I'll utter,
 When I give them my command.
 Now be strong, and stand courageous,
 You have nothing for to fear;
 But remember Herod's promise
 To the damsel he did swear:
 To the half of all my kingdom
 I will freely give to thee;
 All the words that thou hast spoken
 For this nation, so shall be.
 By thy questions and thy answers
 Thou hast pleased me so well,
 That I'll now stand by my servants,
 And assuage the wrath of hell.
 For in conquering now I'll conquer
 All the bloody whorcs of Rome;
 All their gods of gold and silver,
 Every one I will pull down.
 For the Protestant profession,
 Which I ever did adore,
 I will now awake this nation
 For to love me evermore.

When they're in the field of battle,
 Then my thunder it shall roll;
 When the roaring guns do rattle,
 I will sound from pole to pole.
 Then I'll shout before my army,
 They have nothing for to fear;
 For my glory goes before them,
 Their deliverance then draws near.
 Though this while I have kept silence,
 That their folly they may see,
 Trusting to their combin'd armies,
 And they did not trust in ME.
 Men they'll find are false and treacherous,
 There can no trust be put in man.—
 What is it that makes thee silent,
 And for to put down thy pen?
 Am I not the King of Glory?
 And they seiz'd my royal grace,
 And my person they attended
 To a much securer place.—
 What is it that doth thee puzzle?
 Was it not in Gethsemane?
 Why dost thou so strangely wonder?
 There the soldiers seized ME;
 With swords and staves they did surround me;
 And that all of them shall see,—
 While my soldiers observed silence,
 Peter drew the sword for ME.
 I will reason now no longer,
 But come on to Calvary:
 All my friends were mov'd with pity,
 While my foes were satisfied.
 So it was, when on mount Calvary,
 I for man my life laid down;
 But I'll come again in glory,
 As a lamb that's newly slain.
 I have answer'd thy petition;
 But thou'lt say, that is not all;
 In the Scriptures thou may'st read it,
 Satan doth like lightning fall.
 What have I to answer farther?
 Every nation to call in;
 Th' heavenly pillars shall be shaken.—
 What is it confus'th thy mind?
 At the time the earth shall tremble,
 And the Bridegroom's voice they'll hear—
 Thou may'st end and go no farther;
 At that time thou'lt not be here:

But thy sons and daughters standing
 On this very spot will be ;
 And the days that they have long'd for,
 With rapturous joys they then will see."

Nov. 1794, I dreamt I was at a door, and saw the moon shine very bright. I likewise saw a whole train of men in long cloaks, riding softly through the air ; soon after I saw the whole heavens full of men, riding swiftly after them. Those that were before began to move their pace, when they saw the others come so swiftly after them. The whole heavens were covered with men ; *and one man rode through all the ranks towards me.* I thought others beheld it, as well as myself, and said they never saw such sight in their lives ; but I said that I had, before the war broke out ; and then awoke. This Dream was answered me in the following manner.

" Then now this dream I'll answer unto thee :
 The train of men, in their long cloaks to be,
 At first appear'd, and slowly on to move,
 So slowly on, that thou didst stand and gaze ;
 Soon after that appear'd as many more,
 Or twice the number that did first appear ;
 In haste they rode, the armies they were full,
 The heavens cover'd, and thou could'st not tell
 Who was the MAN that cross'd the ranks all through,
 And rode so very hasty to thy view.
 Then now the mystery I to thee shall show :
 The armies that did first ride on so slow,
 Display the dulness of mankind below ;
 Their cloaks do cover, and no danger's near
 Their passing softly through the very air ;
 But no foundation have they there to stand ;
 For quickly after come the hasty train ;
 They mov'd their pace when dangers did appear.
 So will it be with all the sons of men ;
 They'll move their pace when dangers do come on.
 But as a MAN rode hasty on to thee,
 The MAN of GOD I say 'twill surely be ;
 And know, these dangers they are nigh at hand,
 And therefore to thee he will surely come ;
 For all these visions will be in the land ;

Because the wars most dreadful will abound ;
 And in this land you'll hear the dreadful sound.
 They are preparing, yet it is but slow ;
 What's coming on, I say, they do not know ;
 Their cloaks do cover, for they trust in man,
 And on the Lord they do not all depend ;
 But on the Lord they surely all must lean,
 If e'er my army comes to join with them ;
 And then their work it will be done in haste ;
 Consider well, my army rode so fast.
 This was thy dream, that slowly came at first,
 But in the end the army was in haste."

I judged the substance past ; but it is said to me,
 the substance is to follow.

I now shall give an account of the Seven Stars,
 which were explained to me in the following manner. They were the seven mysteries of God : The first was, when he made man ; the second, when he made the woman ; the third, the promise of redemption ; the fourth, the Angel appearing to the Virgin Mary ; the fifth, Christ's birth ; the sixth, Christ's death ; the seventh, his revealing the secrets to a woman, as one standing alone.

" For as a sparrow on the house,
 Thou say'st thou stand'st alone ;
 And with thee to assist in ought,
 The Lord well knows thou'st none,
 With Adam first this was the case ;
 For he did stand alone ;
 And with him to assist in ought,
 The Lord well knew he had none.
 A helpmate then I did prepare,
 Bone of his bone to be ;
 When he awoke, and found her there,
 Appear'd a mystery.
 When by the fall he was seduc'd,
 And out of Eden sent,
 He saw his follies when too late ;
 Yet he did sore repent ;
 But this repentance was in vain ;
 The fatal die was cast ;
 And he no pardon could obtain ;
 For all his joys did blast.
 But here's another mystery
 I shall not long conceal ;

For the Messiah promis'd then
 His deadly wounds to heal.
 But how it then should be perform'd,
 Adam he did not know;
 His days were spent in sorrow great,
 His sons brought on his woe.
 From age to age it was conceal'd
 How this should be perform'd,
 Until the Angel did appear
 And did the Virgin warn,
 The Holy Ghost should on her come;
 The power of the Most High
 Should over shadow from above,
 Appear'd a mystery.
 Though all the Prophets prophesied
 This thing should surely be,
 But in what manner was not clear,
 Appear'd a mystery
 Unto the unbelieving Jews,
 When Christ their king was born;
 Therefore they all despised him,
 And did receive with scorn;
 But when he in the temple came,
 Simeon the child did know;
 For God had warned him before,
 And he did find it so:
 The manner he should be brought in,
 The very day and hour;
 And when he saw the babe appear,
 He felt the Saviour's power;
 Therefore with raptures he was fill'd
 To see the holy child;
 But yet from him it was conceal'd
 How they his life beguil'd.
 But here's another mystery,
 That I shall not conceal—
 That when he died upon the cross,
 He did the nations heal.
 Now think upon his dying words,
 " 'Tis finish'd," he did cry;
 But what was finish'd at that time
 Appears a mystery.
 Now to the Prophet thou must turn
 To discern the mystery—
 Oh! thou desire of nations, come—
 Is now fulfill'd in thee.
 What is it now confus'th thy head?
 Or why thy pen put down?

Hast thou not wearied heaven with prayers,
 These truths might be made known?
 Then at what art thou stumbled now,
 For thou these truths hast penn'd?
 For thou hast wearied heaven with prayers
 To God's beloved Son;
 That he will come and intercede
 His servants' wounds to heal,
 And chain down Satan in his place,
 That doth my servants foil.
 Didst thou not come to ME in prayer,
 When threatenings were applied?
 Had I been there, like Mary spoke,
 "My brother had not died."
 But here the words do puzzle thee,
 As thou said'st they'd obey,
 If I would let them know my will—
 My servants cannot stay:
 Then now the meaning is the same,
 For if they do ME obey,
 They sure shall live for evermore,
 And that's most certainly.
 Now thou hast ended with the sixth,
 The seventh I'll begin,
 That doth appear a mystery
 Unto the sons of men.
 As all these words do verify,
 How can this thing e'er be,
 That all the secrets of the Lord
 Shall be reveal'd to thee. +
 Yet so they'll find it certain is,
 The truth I'll make so clear;
 I'll leave no room for man to doubt,
 When I have ended here:
 For then they'll find the little lump
 Shall surely lump the leaven;
 And they shall find a single star
 Is joined to the seven.
 But do not think I've ended here,
 Or thou thy work hast done;
 For all the mysteries of the stars,
 They are not yet made known.
 Now back to Adam thou must go
 For he was sure the first,
 And when the whole thou hast pass'd through, ★
 Thyself must be the last.
 If thou bear'st record of thyself,
 They'll say that is not true;

The servant is not greater sure,
 Nor can his words be so ;
 For if thy Master was denied
 By his own chosen race,
 How can thy words be e'er applied
 In these dark evil days ?
 When unbelief so much abounds,
 Faith on the earth there's none ;
 Like Abraham's let their faith be tried,
 Who offer'd up his son.
 Where is the man that would obey,
 The sacrifice prepare ?
 It surely is not God's command ;
 His faith would stagger there.
 And yet they say there's but one faith,
 The faithful that must be ;
 So strong a faith on earth there's not,
 As I have found in thee.
 Thy faith is to the utmost tried,
 By men and devils here ;
 But when my promise is applied,
 It keeps thee from despair.
 And though I've put thee off so long,
 Yet still thou dost obey,
 Thinking my word I shall perform,
 Though I so long delay.
 This is the language of thy heart,
 That, from my written word,
 Declareth none shall be deceiv'd
 That trusteth in the Lord.
 So shall it surely be to thee,
 Thou shalt not be deceiv'd ;
 Because I know thy inmost soul,
 How strong thou dost believe.
 Though some have laugh'd thee to scorn,
 And others did thee blame,
 Thy steadfast heart doth still obey,
 And thou art still the same.
 Therefore I'll own thee for the bride ;
 Thou art the EVENING STAR ;
 By thy appearance all shall know
 That night is coming near.
 The MORNING STAR is gone and past ;
 The sun his course hath run ;
 The evening star doth now appear,
 And night is coming on.
 Then in the night the stars will shine,
 And in the midst are seven,

Which never shall divided be,
 Until the whole are leaven'd.
 As was the first, so is the last ;
 For Adam stood alone ;
 His helpmate did not strengthen him,
 But surely pulled him down.
 So would thy friends have done by thee
 If thou hadst them obey'd ;
 But now the woman's conquering seed
 Shall break the serpent's head."

One night I dreamed I was on a high place ; and there were two roads in it, and two waggons going before me ; one of them was so heavy laden, that the weight of it broke down the path, and the high hills were thrown down to the bottom. I thought I had a waggon heavy laden myself, and was going on the same hill in another path ; but when I saw the waggon before me was gone to the bottom, I was afraid ; but the horses coming fast after me, I was forced to go on with my waggon ; but cannot tell how I came down the hill, only remember that the other path was brought from a high hill to a low valley, and the wheel-ruts washed away,

" Then now this dream that thou hast read to me,
 I'll answer every single line to thee.
 The first thou saw'st it is gone before,
 Bow'd down in prison by the human power.
 But now I tell thee that thy pen goes deep :
 Thou saw'st the ground did with the waggons sink,
 Till the high mountains they did then come low ;
 Deep was the vision I to thee did show,
 So now I tell thee it shall sure come on ;
 Because my anger doth like fury burn,
 Against the stubborn harden'd sons of men ;
 And, like the waggons, I shall crush them down.
 Therefore the waggon's lading now for thee ;
 Thou must go on, and canst not now delay ;
 The horses close will surely on thee come ;
 It is my Spirit for to press thee on,
 Thou knowest how that Brothers is before,
 Which is the reason thou dost look and fear :

But by his weight the whole it was pull'd down—
 I know my prophet's in a prison bound,
 And in their hearts there's few for him do feel;
 I'll break mankind, as he did by the wheel.
 It was his weight that shook the earth all through—
 Deep is the vision brought unto thy view.
 But is thy own dream—thou hast sure forgot
 Whether the waggon broke the ground or not:
 No, no, I tell thee 'tis conceal'd from thee;
 Thou must go on, and I will guide the way.
 The souls of men will pull my vengeance down;
 For saint and sinner now do bring it on;
 I say they're sickly as they are lukewarm."

All lands are in darkness at present; but as I know the end of all things is at hand, and it is as clear as the noon-day's sun that the Bible is fulfilling, that all hath happened together, I shall now give my readers the meaning of our Saviour's words, when he said, "As the days of Noah and Lot, so shall the coming of the Son of Man be." In the days of Noah they were full of unbelief; and in the days of Lot the same; and so they are now; but the substance of the days of Noah is in Genesis, chap. vi. where it is written, "It repented the Lord that he had made man;" not that the Lord repented that he had made man. Here is a mystery that men do not discern. And the Lord said, "I will destroy man, whom I have created, from the face of the earth, both man and beast;" for it grieved him to the heart that he had made man. But was man destroyed? You must answer, no. Noah was not destroyed, nor his sons; and by them the world was again increased to as large a number as before. Then here is a mystery beyond the depth of human comprehension, which I never discerned; and of myself cannot explain, nor can any man by learning; for in this mystery, man was preserved in a wonderful manner: though it giveth room for men to say, the Lord did not do as he said; as they feared to give their God the lie; but was it man they would.

Now I will throw open my Bible to men. It repented the Lord that he had made man so subject to the arts of Satan, and that he had given him such power over man; and therefore he caused the ark to be erected, for the preservation of man in the great and terrible day of the Lord. Now man was so far from being destroyed, that the Lord caused an astonishing building, for the reception of man and beast, whom he said he would destroy. Yet in this extraordinary manner were man and beast preserved. The Lord was grieved to the heart to see how the powers of darkness were working man's destruction; but as the deluge overthrew the workers of iniquity, so shall the deluge overthrow the powers of darkness; for that is the man the Lord will destroy. It came first by water, but now it will be by blood. For as the ark was made to preserve man, so shall the ark of the New Covenant preserve man at last; but it will not preserve those that do not believe in Christ, as the full redemption for man. Now it is said of all beasts that were preserved, they should come to the ark of Noah; so all that will be now preserved, must come to the ark of the New Covenant, and call to their remembrance the words of the Gospel, wherein our Saviour assureth them of their full redemption in his blood, and sheweth the signs that were set before them to lift up their heads, for their redemption draweth near; that meaneth a full redemption in the blood of Christ. Now those that believe as Noah believed the deluged would come: that meaneth, that the whole world will undergo a great change; and the sword, like the deluge, will go over the land, till it doth destroy those that do not come to Christ, and believe in him for full redemption; but those that do believe in him, as the Saviour of mankind, will be preserved, as Noah was in the ark, when the man of sin will be cut off from the face of the earth, and that is

the devil. The Lord created all things in heaven and earth; the heavens he created for his throne, the earth for man, and hell for fallen angels; and these must all have their fixed bounds, when Christ cometh to preserve man, as he did Noah, and lay the axe to the root, which root is the devil; and he is the root of every evil; for it is said to me, that what I have been ordered to do, by sealing up of man, is a much greater preservation for man than Noah's ark was. Now marvel not that the devil was called man, when he called the Prince of Glory, *very God and very man*, because he took man's nature upon him; and so was the devil, *very man and very devil*, when he entered into the heart of Judas. This I shall explain more clearly at another time; but this is a clear type of the last days; and those days are nigh at hand. The earth was never made for fallen angels, nor for the man of sin; therefore be assured he will be destroyed from off the face of the earth. This is what our Saviour meant by saying, "As the days of Noah, so will the coming of the Son of Man be." Here I shall come to the days of Lot, and shew you what our Saviour meant by that; but first I shall come to Sodom and Gomorrah. The sins of Sodom were men united in evil; and this is the type of men and devils; for as he entered into the heart of Judas, so he entereth into the hearts of men; as he did into the herd of swine, and they ran violently down the steep, and were choaked in the sand; and so will many now, that are so closely joined with the devil as the men of Sodom were. All this stands as a type of the last days. In every age of the world men have committed the sin with men, when they use violence one against another; and this was done, when they destroyed the Prophets, and crucified the LORD of LIFE; and this you must consider was not done, before the devil ne-

tered into the heart of Judas; therefore our Saviour said, "it should be more tolerable for Sodom and Gomorrah, in the day of judgment, than for them;" for they declared their sins and hid them not; woe unto their souls! but these sins of cruelty will never be committed, without man being as closely united with the devil as the Sodomites were to each other. And now the time draweth near, that such men will be destroyed, as Sodom was; for as the angels came to Lot in disguise, and Lot judged them men; so the angels of the Lord are come, to warn all men the night is far spent, and the day is at hand, that all these things will be fulfilled; and those that believe, like Lot, will be preserved, as he was, when the fire of the Lord's anger will consume the others. For you are to consider, it is written in Isaiah, the day of vengeance was in his heart; and our Saviour said, "Offences must first arise; but woe unto the land because of offences." Persecutions I know will arise, and all will come, as it was said of Sodom and Gomorrah. Now in every age of the world sins as bad as of Sodom have been committed, by killing of the Prophets, crucifying our Saviour, and putting the Apostles to death: and since those days, the Martyrs have suffered by the same sin. Men and devils were united against the holy laws of God; as their's were temporal, so all their sins of persecution were spiritual: for he that was born after the flesh, persecuted him that was born after the spirit; and this hath been done by men in every age of the world. But now the spirit of prophecy is given to a woman, there will be many women that are in heart and life joined to the powers of darkness, joined together in persecution against the woman; men will join with men, and women will join with women, in persecution, that do not believe, to persecute those who do believe, till the anger of the Lord be kindled to destroy them. So

it will end like the days of Noah and Lot. But were you to suppose it to be as the days of Noah and Lot, you must say there will remain but one just man upon earth, and the greatest part of the world must be Sodomites : But that will not be the case ; for when the sin of persecution abounds, grace will much more abound.

I know the things that I have published are hard to be understood, and full as hard to be believed, which makes some marvel at them, and cast various constructions upon them. Some say, they see no prophecies in them ; others, that it is from the devil ; whilst some attribute it to fallen angels ; and others conceive it as from myself alone, asserting that all my foreknowledge is drawn from the Bible ; and that I am out of my senses. I shall answer every one according to their different words.

Those that see no prophecies in them, do not understand what they read ; the book is full of prophecies throughout ; the letters I sent to the ministers, and what was written in 1792, are deep of prophecy, and speak of all nations in distress and war : the shadow is begun, and the substance is hastening on ; but I cannot make the blind to see, till it please the Lord to reveal to them the truth ; and if they cannot see it any other way, the Lord will open their eyes by the truth.

Now I shall answer those who say it is from the devil. If Satan is divided against himself, how then can his kingdom stand ? And how came Satan to know in 1792 what the Lord would do upon the earth, when it is concealed from the angels in heaven, till the Lord is pleased to disclose it to them, and to send them down to warn mankind thereof ? But if I, by the spirit of the devil, am become a true believer in Christ, by what spirit is the world become unbelievers in the gospel of Christ and

their Bibles, believing that their Bibles will never be fulfilled in any other way than their judgments point out? And that is no way at all; for while one is inclined to this way, and another is inclined to that, no man's judgment can be true; so it is impossible to fulfil the Bible to the judgments of men; and therefore it must be fulfilled to the judgment of God. But where is the man that knows his decrees? For it is written by the Prophets, "In the latter days the Lord will do marvellous things amongst them; the wisdom of the wise men shall perish; the understanding of the prudent men shall be hid:" then how can men tell how to fulfil their Bibles, seeing their understandings are hid? Who by searching can find out God? or who can find out the Almighty to perfection? Yet the world is led to believe they can, from their knowledge and learning, find out the mysteries of the Bible, which no man can maintain by arguments that their Bible is true, if they have wisdom to find it out. Now I ask mankind, by what spirit they are led to believe things contrary to the Bible, and say I am led to believe the Scriptures, consistent with the truth thereof, by the spirit of the devil? May not he that sitteth in the heavens laugh, to hear the folly of mankind, whom the Lord hath pronounced dead as to every knowledge and perfection of him, saying he is alive to all the knowledge of God, contrary to the written word of God, which the different opinions of mankind verify and prove? So let God be true, and every man a liar, who saith he can fulfil his Bible by learning; and let those who say I am led by the devil, prove it by the word of God, if they can, and I will give it up.

Now I shall answer those who say, it is from fallen angels, who wish to gain themselves in favour with God. This to me is as great an error as

the former ; for then the division must have taken place in hell already. But can fallen angels, after rebelling against God in heaven, and joining with the devil, work in the hearts of men upon earth to break the commands of God, ever think to gain themselves in favour with God again ? This to me is unlikely in the first place ; in the second more unlikely, to think by mocking of God, by coming as an angel of light, pretending he is the maker and judge of all men, and that all power in heaven, earth, and hell, is his, should ever gain him in favour with God : I say, this appears so improbable to me, that if the fallen angels think it, they must have lost their senses, as well as their glory. I conceive, therefore, those thoughts to be the production of a weaker head, to judge it came from fallen angels, than mine to judge it came from God ; for I cannot build my faith upon any such sandy foundation.

Now I shall answer those who say, I am, or shall be out of my senses. This I grant is true ; for out of my senses proceed all my writings ; and so far from any sense or knowledge I have of myself, so high as the heavens are above the earth, and how much farther they will go, I cannot tell ; but this I know, they are gone so far, that they never will come back to the senses of men, while they are of so many different opinions.—No judge will give up his cause to a divided jury ; and I must be no judge of my own cause, if I give it up to a divided people : For the first minister I ever spoke to on the subject said, it was from God ; the second, that it was from the devil ; the third minister said, the latter gentleman had not shewn his sense in what he had spoken ; the fourth declared, that it was not from the devil ; and if not of God, it was of myself ; other ministers said, it was the disorder of a confused brain ; and this disorder had so increased over the land, that every

one felt the fatal effects thereof: and I feel it to my sorrow; for the truth of all my writings lies before me; and I know I must go through evil report, and through good report, through honour, and through dishonour, as counted a fool, yet making some wise: The bees gather honey from the bitterest herbs; and those whose minds go deep, will get wisdom from my foolishness, should it prove from the devil, as some insinuate; but if of God, as I judge it is, it will strengthen their faith to stand in the evil day, and give them courage and faith to stand against all the wiles of the devil; for it is by faith ye must be saved. I have already told you, and I now again tell you, the end of all things is at hand; by which is meant, that Satan's kingdom is to be destroyed; that all nations will be called in; the fulfilment of the Gentiles, and the calling in of the Jews.

Now I will answer those who say, if my writings are not of God, they are blasphemy. I grant it, and give credit to their wisdom; for it is written, *Woe unto them that say, the Lord saith, when he hath not spoken; but he that hath my word, let him speak my word faithfully, saith the Lord.* Heaven is my witness, I have spoken it faithfully in all I have written; but as our Saviour saith, *The wind bloweth where it listeth, and ye hear the sound thereof, but cannot tell from whence it cometh, or whither it goeth, so is every one that is born of the spirit; and perfectly it hath been often so to me; nor can I tell from whence it cometh, or whither it goeth, but judge the spirit to be of God, from the truths of my writings, and the manner they are spoken; yet leave the world to enjoy their opinion, and I to enjoy mine, till the truth is proved, which it certainly will; for when the public have passed their judgment on them, then will the Lord convince them, whose judgment was right, and whose was wrong.*

Now I shall answer those who say, it is presumptuous blasphemy. And this is the greatest presumption man can speak, to say he knoweth it is blasphemy: for he must judge himself more than man, and have a high opinion of his own wisdom, who will take upon him to assert, he knoweth it is not of God, but presumptuous blasphemy of myself. Let that man or woman make my writings false, which with all their boasted wisdom they cannot do; for I have now by me writings for years past, which will prove the truth of my words; besides what I have put in print, predicting what is hastening on, and which a few years, will fulfil; and many men will be convinced of the truth, that all cometh as I foretel. And what a proud, conceited fool must I be, to say of myself, I have more knowledge than the learned, and can tell them better than they know, from my own wisdom! Shall I say I know it from philosophy, and do not understand one planet? Shall I say I know it from divinity, and never studied the Bible in my life, any further than I thought necessary for my own salvation? Shall I say I know it from other men's works, when I put no belief in any man's judgment but the prophets and apostles, and those who were inspired by the Lord? Shall I say I had the spirit of wisdom given to me, when I never had any talents to boast of in my life, and was considered by all my wordly wise brothers and sisters the simplest of my father's house? And I always deemed myself the same: but the Lord hath chosen the weak foolish things of this world, to confound the great and mighty.

I must intreat my charitable christian readers to keep my first books by them, till they see the end of the ten years mentioned therein, in page 37, which was turned to the ten days, in page 34; this was in 1792, and the ten years will elapse in 1802; so they cannot judge clearly of my pro-

phesies till they do see the ten years fulfilled, when it will be evident to them. The reasons assigned to me for putting it in print the beginning of the century is, the hand of the Lord will be close after to fulfil them! Very extraordinary and strange events will take place in two years, and more extraordinary in four; but if fatal events, it is unbelief will bring them on; for I now tell all men, that peace and plenty, love and harmony, will never abound in our land, until men are wishing for Christ's kingdom to be established: then the Lord will begin to change our scene of sorrow into happiness, which you will see in page 51, on the fall of man. A few years will convince you of the truth of my writings: the shadow is past, the substance is hastening on; weigh deep the lines that follow the fall of man. But some will say, can such a promise be made to a woman? I grant it mysterious to be believed; yet remember the first promise that was made to the woman, and then you will not marvel it should be the last. Consider how great was the promise made to Abraham, that in his obedience all the earth should be blessed; and though that promise is not yet fulfilled, I am of opinion it certainly will: But will you say it ever was fulfilled? then I answer, it was in an age before I was born, and in an age I never read of.

I shall now answer those who say, I go on as my mind is deranged. I grant it; and so did all the prophets of old. Their minds were so deranged, that Noah was judged an old fool, and Lot the same. I should fill my book with how the prophets were judged deranged, if I were to enter into the list of them. But the deranged senses of the prophets and the apostles, and the words of our Saviour, have so far deranged my senses, as to believe in them. How must Noah's senses be deranged, when he found no man believed him?

yet he persevered to go into the ark. And what strong infusion must take place in his head, when the heavens gathered blackness, and those who judged his building the ark to be the strange effects of faith, found it the fatal effects of faith. And how must Lot's senses be deranged, when he saw the strange effects of his faith, being judged by his own sons an old fool, become the fatal effects of unbelief to those who mocked him, when they saw the fire come down from heaven? How must his senses be then deranged, when he saw his mockers destroyed? And how must my senses now be deranged, when I see the strange effects of my faith kindling all over the land, and bringing the fatal effects of unbelief over all lands? Can my senses stop here, without believing, that he who hath begun his strange work, will in the end shew his darling attribute; and go on from conquering to conquer, until he hath brought forth judgment into victory; for mercy is his darling attribute, judgment is his strange work: and strange to me is all before me. How men's senses can be deranged, when they see the sun is risen, and say the daylight is not broke; in what a dream, or what a sleep must such men's senses be deranged! and so they may go on until they see the evening star appear, and the sun begin to set in darkness. Will they then say, I have passed my day in sleep; and it is too late to arise and be doing; I will wait the effects of another day? But let such remember, that at midnight was a cry; and the bridegroom appeared; and you slept away the day, wherein you ought to have got your oil ready, and your lamps prepared. So in all ages of the world we may see the strange effects of faith, and the fatal effects of unbelief. And this our Saviour, and all his Disciples, warned us would be the end; the foolish virgins and the wise. For wisdom teacheth us to fear the rod, and he that appointed it; but folly teach-

by the
command of

eth us to despise low things, and climb to high ones; as the seed of Noah, who, because they had been favoured in their forefathers, by being preserved in the ark when the world was drowned, thought by their wisdom that they could build castles in the air, to climb to heaven, and so be preserved, if another deluge should come; not considering that the ark was built by the command of God, and they were building by their own wisdom, whose wisdom the Lord soon confounded, by dividing their language. And now it is the same; men have built too high in their own wisdom; and the Lord hath divided their speech and opinions. There was not more difference in tongues and languages, to stop their building of the tower of Babel, than there are different opinions now about my writings. Then on whose judgment shall I fix my faith? on this man's? or on that man's? or on the Lord of life and glory, who hath commanded us to have salt in ourselves, and to judge for ourselves, and not for another?

I shall now reply to those who say, if I judge my writings to be of God, I must think myself a great favourite of heaven. I answer that I always considered we were great favourites of heaven, or our Bibles could never be true. Can any one reflect for a moment, and see what the Lord hath done for man in every age of the world? what care and concern he hath taken for him; suffering his Son to leave his Father's throne, and strip himself of all but love; to change the godhead into manhood! and trace his life from the manger to the cross; is it possible he would have done all this for our sakes, had we not been great favourites of heaven? For what must the Holy Trinity feel! Could the Son suffer, and the Father, not? Can we suppose that the heavenly host did not suffer pain, to see the Son of God, the Prince of Glory, sweating drops of blood, compassed round by men and devils,

treated with infamy in Pilate's hall, and offered up as a malefactor upon the cross? Can we believe that he suffered all this for our sakes, and not consider ourselves favourites of heaven? Should a king say he would venture his life and fortune for his subjects, who were near his heart, would it not be an unjust return for them to say, he did not love them? Should they not rather say, his love hath kindled ours, we are greatly in favour with our sovereign; therefore we will hazard our lives for him? Now let your thoughts go deep and you will perceive that the creature is a great favourite with his Creator. Man is a great favourite with God; for the Lord saith, *My delight shall be with the sons of men*; and our Saviour saith, *He that doth the will of my Father, the same is my mother, my brother, and my sister*; then are we not great favourites of heaven? At what do ye all marvel! Our Saviour said, *What I say unto you, I say unto all; God is a faithful rewarder of them that diligently seek him*. This was my deep meditation from my early age, which made me judge we were favourites of heaven, and caused me to love and fear him. If you weigh these things deeply, I think you will join with me in opinion. Can you suppose the Lord hath shewn his love so far to man, and that he will leave him before he hath completed and fulfilled all the promises he hath made? What you so much marvel at, his revealing himself to a woman, is the least mystery, when you trace your Bibles back; for all the Bible is marvellous: you will find so it began; and so it will end.

Now I shall come to the purpose. What a wonder does this appear, that the secrets of the Lord should be revealed to a woman! A wonder so great to many, that they cannot believe it. And was not the first as great a wonder as the last, when the Lord caused a deep sleep upon man, and

took one of his bones to complete his happiness, and be robbed of his purpose. words and promises, by the arts of hell, by the woman and the tree of knowledge that he placed in the garden of Eden? If you weigh this deeply, you will see nothing more to wonder at the woman's bringing you the knowledge of the good fruit, than her bringing you the knowledge of the evil. But all is a mystery—

“ And I shall put the mystery here :

Ask if the learned this can clear ;

If so, their talents they must shine

In wisdom bright that is divine.

Out of the dust I made at first

My perfect image there :

I breath'd in him, it plain was seen,

My Spirit, bright and clear ;

And lord below, you all shall know,

I did my likeness make.

I took a bone from him, 'twas known, *the bone from man*

To make his bliss complete ;

This I did do, believe it true,

Though man did it deny ;

It was the bone I took from man

Brought fatal destiny.

Then here's a wheel beyond your skill

To answer my demand ;

The man or ME deceiv'd must be,

If that my word don't stand.

If it do not, (perceive your lot,)

Then I must surely err,

And like thy pen the fall of man

Must fall to rise no more.

But if I do, (believe it true,

My word I shall make good,)

It was the bone I took from man

Should break the serpent's head ;

And that at last my word at first

I surely will complete.

The woman ne'er brought on the curse,

But did the serpent cheat :

A mystery here there's none can clear,

Because the lines go deep ;

But I'll appear to answer here,

And make the mystery out.”

Now, if my readers say they cannot see how this can be made out, I will in the next part, render it

to them. in the way it is explained to me, as clear as the noon day sun. But some readers will say, can we believe the Lord will condescend to speak in so familiar a manner to dust and ashes? I answer, how familiar did the angels appear to Abraham and Lot, when they came to them in disguise as men? and how familiar did our Saviour appear in disguise to his disciples? I could fill a volume with the freedom of the Lord with men. Angels must first come to the similitude of men, before men can arise to the similitude of angels; signifying, that angels must stoop to the imperfections of men, before men can arrive to the perfections of angels; and there can be no perfection in men, till they are all of one mind: for every man's way is clean in his own eyes; but the Lord weigheth the spirit. Now I have promised to give up my cause to the opinion of twelve ministers, if they are of one mind; and till they are, I am the judge myself, that the same Spirit that indited my writings, inspired all the prophets throughout the Bible; and if I err, they did the same; for one Spirit inspired the whole. Whoever deny the truth of this, let them bring forth their arguments, and shew their strong reasons; and I will bring forth mine, such as no man shall be able to answer me one word in a thousand: For the Lord hath a controversy with his people; therefore now give ear. O heaven! and be thou astonished, O earth! for the wonder of the woman is come unto men. If there be any sense or understanding in them, they cannot read over these two volumes without wonder and amazement, if they judge it is not from God—that a woman hath life and senses to be a mocker of God; a deceiver of man; and a defier of all the powers of hell, despising him as being the author of all our misery: but there is help laid upon one that is mighty, to keep us from all his power. But on what power can I rely, if I am trifling with the Lord, to say

that all my writings came from him, when the Lord hath not spoken. As to men, they see I neither regard their smiles, nor fear their frowns; neither am I dismayed by their words, but say with David, "If I am vile, I shall still be viler; and if I have brought you wondrous things at first, I shall bring you far more wondrous things at last—

Till Adam's wonder will begin,
And so I say 'twill end with men:
Till Adams here will all appear,
To see the bone of man;
In every seal my mind reveal,
And give it to your hands.

I am sorry to disappoint my readers, by not inserting in this book all I promised in the last; but what use is my publishing what the world do not believe, till I have convinced mankind from the Bible, and put to silence the tongues of foolish people, who do not discern what they read, and what they profess to be judges of? I marvel at the simple speeches I hear from some; how it is possible, that a people in a christian land can be so void of understanding, as to say, I have kept a journal of what has happened for eight years, and now put in print as prophecies; then I must have shot beyond the mark, and overshot myself; for they are informed in my first part, that I have placed letters in the hands of ministers, stating what would be the events of years, and that the truth followed. If I have published lies, is it not easy to find out the truth, by demanding who those ministers are? If I refuse telling, then let them say, I am an impostor. Every circumstance which relates to 1792, I have living witnesses to prove I wrote in 1792, and never had the seals in my possession; so I have not imposed on the world by false reports, the Lord is my judge; and I can clear myself with the truth of all I have said and done.

The unbelieving world, that mocked my writings last year, are now fulfilling the very effects I said would follow the harvest. I was then cursed by buyer and seller; both farmers and tradesmen boasted of the plenty, and called me fool and old witch; said that I deserved to be hanged for telling them they would be disappointed, and perfectly informing them what effects would follow the harvest, and they are now fulfilling my words. I shall answer such fools according to their folly.

“ So if a Prophet is denied,
 Then say the witch is come,
 Who can foretel what will befall—
 I’m jesting now with man;
 After their manner I do speak,
 As I have often done;
 But soon my fury it will break,
 And to the purpose come;
 And then you’ll find I am no witch,
 Nor do the lines agree;
 But when my hand begins to touch,
 Your witchcraft you will see;
 That one another you’ve bewitch’d,
 And one another blame;
 But when my fingers you do touch,
 I’ll put you all to shame.
 So boast no more of your great store,
 Till you can make it good;
 And let your oaths ’bout me be o’er,
 They’re fallen on your own head.
 I warn’d you all it so would fall,
 And you did not believe.
 Can no one judge from whence the call?
 Yourselves you did deceive;
 So now take care, I warn you here,
 Of what is hastening on,
 That if the sword doth now appear,
 The famine next will come.
 As in the paper was decreed,
 You’ll find it come from heaven;
 And if your oaths make my heart bleed,
 Then now the lump I’ll leaven,
 That is to fall upon you all,
 And vengeance now I’ll take;
 For if your mocking still goes on,
 My sceptre I will shake.

My rod before doth now appear,
 And threatens now by man,
 That they will see the harvest clear,
 Or else the rod shall come;
 And so 'twill fall upon you all,
 If you do not relent.
 Then see the witch that you did call,
 To hang was your intent:
 But now see clear, the danger's near,
 To turn the other way;
 You have more reason now to fear,
 Than see the judgment-day.
 I said in Spring it would begin,
 And you would see it in Lent;
 And as the shadow's now begun,
 Be wise, or you'll repent.
 For deep you'll see the mystery
 Of all was said before;
 And mark from me what I did say,
 And May will soon be here;
 Then you may see your destiny
 To hasten fast in May.
 Your fortune-teller was despis'd.
 And to be put away;
 The Spirit you have try'd to quench,
 And prophecies despis'd.
 Reflect, in May what you did say,
 And now you may grow wise;
 Or May 'twill be, you all will see,
 A fatal May for man,
 If you in confidence agree
 The Prophet to condemn;
 Then you shall see your destiny,
 What I will put away;
 And every mystery will come round,
 As I before did say.
 Let May appear, my hour is near
 To turn it back on man;
 Then for the powers I bid you pray,
 The heads now of your land.—
 This I'll explain another time:
 But tell you this of May,
 You all will see such destiny,
 To judge what I do say
 Is spoke one year, and not appear,
 Another hastening on
 For me to make the mysteries clear,
 And prove from whence they come.

Could they discern how I do warn,
 No learning can appear,
 To shew I shall bring on the storm,
 And every danger's near."

I dreamt I saw a large castle building, with large
 bow windows and boards before them. I thought
 the wind rose high, and carried the boards up in the
 air, and that they fell back again in the same place.
 I said they must be fastened to make them remain.

" My house is building now a-new,
 My scaffolds I shall place,
 The boards must keep the storms and rain,
 For they shall want no glass;
 For my partition must be strong,
 The glass will never do;
 You'll see the time before 'tis long,
 I'll bring it to thy view.
 Strong, firm partitions you must build,
 Which stones cannot destroy:
 I say the storms are rising high,
 For those that don't enjoy
 A steadfast and unshaken faith
 For to rely on ME;
 Fatal scenes are coming on,
 That every soul shall see.
 For every proud and scornful heart
 I certain will bring low;
 For fatal years are coming on,
 That every soul shall know.—
 And when thy writings are brought forth,
 They'll say this is the year
 That I pronounc'd my just decrees,
 And England sure shall fear.
 The last year I my threatenings sent,
 With cold and hunger too;
 But now 'tis chang'd the other way—
 I'll bring it to thy view:
 The weather mild, my smiles descend,
 And now 'tis just the same;
 Man with his Maker does contend,
 But does not know my name.
 Sin in your land does still abound,
 As I have said before;
 If Satan's come for to condemn,
 Then sinners sure may fear:
 But if 'tis I that do reprove,
 I bid mankind awake;
 For if that they do slight my love,
 My sceptre I shall shake."

Compare the three chapters of Joel together, beginning with the first—"Hear this, ye old men, and all the inhabitants of the land; hath this been in your days, or in the days of your forefathers?" Now look back on all the records of history, and your Bibles, and see if all things have ever happened together as they now are. Were I to go through the chapters which relate to the Jews at that time, and what is for Jews and Gentiles now, I should take up too much of your time; but I shall come to the purpose. When the Lord was doing any extraordinary thing in the land, it was to bring about some strange acts, and some extraordinary event was to take place. Now compare the words of our Saviour with the words of the prophet Joel, and see if such things have happened in the days of your forefathers, as have within half a century. Nation hath risen against nation, city against city; five nations have been divided against themselves within the space of forty years; wars and rumours of wars, perplexities and distresses of nations, and almost the fear of a famine, which we have heard from abroad and at home; and hath all this passed unnoticed? Men imprisoned for prophecies; yet the spirit of prophecy doth not cease, but much more abounds; and so do sorrows in all lands abound; then see if all such things have ever happened together in the days of your forefathers. Our Saviour said, "I come not to destroy the law and the prophets, but to fulfil them;" but were the prophets' words ever fulfilled? yet Joel's words must be fulfilled, when the Lord cometh to pour out his Spirit upon all flesh. Compare those words with the words of our Saviour—"When ye see all these things, lift up your heads; for, lo! your redemption draweth nigh." The word of the Lord spoken by the Prophets, and the words of our Saviour, and his Apostles, are all fulfilling together. Now the

1 England and North America

2 France 3 Poland

4 Austria and Belgium

prophet *Amos*, in chap. iii. ver. 7, says—"Surely
 "the Lord will do nothing, but he revealeth his
 "secret unto his servants the prophets." But will
 you say, the Lord hath not done it? Is there evil
 in the city, and the Lord hath not done it? Will
 the lion roar where no prey is? The lion hath
 roared, who can but fear? The Lord hath spoken,
 who can but prophesy? Bring the law and the
 gospel together; for as a chain is linked together,
 so they must be fulfilled together. I have given a
 very short account of what is explained very
 clearly.

The 5th of November, 1794, was explained to
 me in the following manner:

"As Moses was a type of Christ, foretold
 By all the Prophets you have heard of old,
 November is a sure and certain sign
 How it will end with all the human kind.
 The plot at first resembled that of hell,
 Where the infernal fiend does ever dwell;
 The arts of man resemble all mankind
 That to such master do their spirits bind;
 And in the manner they have kept the day,
 So in like manner all will pass away.
 Some of you now regard it not at all;
 Before that day all such must surely fall;
 Some are like madmen drunken at that day,
 And so like madmen some will pass away;
 Some sport with fire, and they do not know
 Of any reason why they've kept it so;
 But yet with fire some will pass away,
 And be consumed in that awful day;
 Some sport with rockets mounting in the air,
 The fire does sparkle, you may see most clear;
 So will the fire sparkle from on high,
 And then too late for any one to fly;
 Others by ringing make the echo sound,
 The clashing bells in every parish round;
 While some their songs of loyalty do sing
 In honour to their Saviour, Lord, and King.
 This is the different conduct of mankind;
 And those the different answers they shall find.
 For when the letters were first blaz'd abroad,
 Then every one pursued his different road;

So when thy letters are first blaz'd abroad,
 Then every one will seek his different road :
 They'll seek at first the truth for to find out,
 But I will make it plain, they've nought to doubt.
 For in the house the right man bore the name,
 For whom the letter was when there it came ;
 Because kind Providence did order so,
 That they the certain truth might surely know ;
 So when the right man cometh unto thee,
 Whom I have mention'd so repeatedly,
 Then the dark mysteries will be brought to light,
 And plainly shewn to each believer's sight ;
 And then the different road they will pursue,
 To prove to man that all my words are true.
 Some will in transport wait for that glad day,
 When they their King in triumph sure shall see ;
 The heavenly music will sound in their ear,
 And they will long to see their Lord appear
 In all his glory for so bright to shine,
 And eager wish for that appointed time ;
 While lukewarm Christians they will little care,
 And say, if we're in Christ, what shall we fear ?
 What farther hopes have we for to believe ?
 If we're in Christ, what more can we receive ?
 But such professors are lukewarm to me,
 And much more hateful than the sinners be ;
 Because that they are loyal to their king ;
 But lukewarm Christians will no honour bring.
 The day appointed they shall never see,
 Nor with the Bridegroom welcom'd in shall be ;
 Their lamps gone out, and I will shut the door ;
 The foolish virgins shall not enter there.
 Now to the wicked thou must quickly turn ;
 For there my anger shall like fury burn.
 Now change these lines, and thou wilt quickly see
 How well with reason all this doth agree.
 Therefore let no one blame the Romish bands,
 Nor the most spiteful Jews, nor heathen lands ;
 For they myself so much I do not blame ;
 Because they've never heard a Saviour's name ;
 But those that do profess to know my name,
 And by their conduct do deny the same ;
 Them of high treason I will sure condemn,
 And lay it heavier on such sons of men ;
 For once my anger does begin to smoke,
 Then sure such souls shall shrink beneath my yoke.
 Now from this type a warning I do give,
 How every one may now begin to live.

In 1794 I dreamt I was on a high place; but I could not tell how I came there. I thought I was in a large room, that had got two bow windows, out of one of which I thought I looked, and saw the clouds working in a very strange manner, with a train hanging double, that had the appearance of gunpowder; and a most extraordinary spectacle did the working of the clouds in heaven exhibit. I was ordered to pen it, and it was explained in the following manner:

“ This is the very mystery of thy dream,
The working of the clouds I shall explain;
For in the heavens I say 'tis working high;
But there comes on another mystery;
For the dark train it must to all be known,
The fury of the Lord is coming down;
But hanging doubly surely it would be,
And every nation shall my fury see;
Yet as thou know'st not how thou didst come there,
So all's a mystery I to thee declare.
To know the will of God, how can it be?
Thou know'st to man it is a mystery.
I ask of those that do my Spirit blame,
Am I not God, as yesterday the same?”

[The remainder of this dream shall appear in Part III.]

In 1795 I dreamt there were two boys sitting by the fire; one of whom, hearing he was to be killed, turned himself into a rabbit; and they were compelled to dash his head in pieces. I thought the other boy said to me, you will not kill me, will you? the Lord is too merciful, and you are too pitiful. I thought I took the boy up in my arms, hugged him to my breast, and said, no; I would sooner kill myself, than hurt you. Simple as this dream may appear, very deep is the meaning. I shall give the explanation in the following manner:

“ Then now unto the purpose thou art come;
Just like the boys are all the sons of men.
Thou know'st that one turn'd himself to a beast,
When death upon him, and his sentence cast,
Which made it easy him for to destroy.
But now thou'rt come unto the other boy;

He saw the other did before him die,
 And then for mercy he did humbly cry;
 He sought thy mercy; it he did obtain,
 Thou hugg'st the child when he did sore complain.
 'Twas I that brought this vision to thy view;
 Just like thy dream I with mankind shall do;
 For such as humbly now to ME do come,
 I say, like thee, I have freely died for them;
 My arms are open, and I will embrace;
 But woe to them who turn themselves to beasts;
 For like the other they shall surely die—
 To kill the beast it is your common cry;
 This is the language you have got below,
 And kill the beast when anger you do show.
 And now my anger shall begin to burn,
 If men to beasts themselves they now do turn;
 And to the righteous (they are all asleep)
 I tell thee now, the wheel-ruts will grow deep."

Simple as this dream may appear, it is deep and weighty to the whole land.

The following lines were explained to me, in answer to the chosen men disputing.

" But such a mixture in these men is found
 As grieves my soul; I am provok'd to hear
 Their yokes; their bonds asunder I shall tear,
 Not join'd together, how can any draw?
 Backward and forward now my plough must go,
 Jangling together; who can hold the sull?
 I say, the ploughman they must think a fool,
 To let his bullocks thus go in the plough;
 Break up the furrows I do ask thee how?
 Thou know'st the sull will go out of the ground,
 When such a jangling's in the harness found;
 For if alike the harness don't agree,
 No man can plough the ground, 'tis known to thee,
 Till they're took out, and others are yok'd in;
 Then to that very purpose I will come:
 For, as a husbandman I'll do the same;
 Unless their madness I can calmly tame,
 And in one harness they will all agree,
 My plough is ready for to set them free;
 For, as a husbandman I'll now appear,
 Break up the ground, and leave the fallows bare.
 A man of war I surely now will be,
 And leave no foe without a victory."

The following lines were explained to me, when I was ordered to send my first letter to one of the dignitaries of the church.

“ Now like the psalm I shall begin;
 My name shall fly abroad;
 And let the heathen nations hear
 The sentence of the Lord.
 So with thy letter now begin,
 That thou must send to ——
 The souls of many he shall win,
 If he my voice will hear.
 My words before him they must come,
 And let him weigh them deep;
 For now my time is fully up,
 If England now does sleep.
 Out of their dream they must awake,
 If they preserv'd will be:
 My rod and sceptre both I'll shake,
 If men do not obey.
 Great is my promise if they do,
 But threatenings are severe;
 And they shall find my words are true
 Before I've ended here.
 So with thy letter now begin;
 For I shall all men try;
 And if they to the purpose come,
 They'll surely find me high.
 Shock'd with surprise he'll surely be,
 As you this day begin:
 Another time I shall explain
 The meaning of the thing.”

The Sunday after I had sent the letter, the reverend gentleman's text was from Hebrews, chapter iii. verse 7—“ Wherefore, as the Holy Ghost saith, to-day if ye will hear his voice, harden not your hearts,” &c. When I came home, being full of doubts, I was answered—

“ O thou of little faith, why dost thou doubt,
 Because all mysteries thou canst not find out?
 I said in bye-paths thou must first go through,
 Unhang the gates, and o'er the stile must go;
 Then in the gap I bade thee for to come,
 O in my fury I should throw all down;
 Then in the gap I bid thee now appear,
 Make up the breach, as Moses did before,
 And from the text I said I'd fix it there.”

The Holy Ghost to thee is surely come,
 'Tis he inspires, it must to all be known,
 From place to place, and heart to heart I go,
 And know before what every man will do.
 Out of his mouth to-day he did declare
 That very text that brings the substance here;
 For like the text I say I'll surely do;
 If men will not obey, and own me true,
 Provok'd to anger, I shall soon begin,
 If men deny, when thou hast told my mind.
 And now I tell thee, if thou dost draw back,
 Thou and thy friends in pieces I shall break;
 But let thy friends with thee in this agree,
 Then by their faith preserved they shall be,
 As all thy writings are in a straight line:
 And can they prove the writings are not mine?
 No greater judges then they must appear
 Than thou wast of the sermon thou didst hear;
 And that thou say'st thou didst not understand,
 So wilt not justify, nor wilt condemn.
 So to mankind I now do say the same,
 If they'll not justify, they can't condemn;
 And to thy judgment they must give it up,
 And 'tis by thee the curtains must come back;
 For he that preach'd it now the judge must be,
 And now I tell thee so must it by thee,
 If that thy writings they can't understand,
 I ut say it is out of the reach of man,
 To judge aright of things that are too high,
 Then to thyself they all must give the day."

One night I dreamt I saw men in the air; who
 pitched with their horses upon the earth; the horses
 fought furiously, and the men fought furiously;
 and so frightened me that I awoke, and thought
 the French would land; but I was answered in
 the following manner:

" 'Tis not the French, as thou dost now suppose;
 The scarlet dye was on the soldiers' clothes,
 And on the earth for battle firm they stood:
 Thou know'st my garments they were dipt in blood.
 No more in Bethlehem doth the infant lay,
 But now in heaven my wonders shall display;
 A place for horses, when the Son of God
 Unto mankind his coming first was know'd;
 And as the horses do the harness wear,
 So let them know my chariot it is near.

These heavenly visions shall to all be known,
 That in my chariot I am coming down:
 No more in swaddlings doth the infant lay,
 But now I'll come in glory's bright array,
 And a true Saviour now I'll surely be
 To those who put their trust alone in ME.
 But darkness o'er the earth will sure abound;
 Yet you, enlighten'd land, his praise resound;
 The glory of the Lord shall in thee rise,
 And his salvation shall be in the wise.
 Conquering to conquer I will now begin:
 Rejoice, ye lands! with joy and gladness sing."

This dream is deeper than any man can possibly imagine.

I shall here introduce a parable, that was interpreted to me at the time *Campion* was executed for committing a riot, and who was drawn to the gallows guarded by soldiers; near about which time a mill-stone was broken at the very mill where the riot first commenced, which shook the earth for four miles round, as report then stated. It was explained to me in the following manner:

" I said the thief with me did surely die,
 When I was murder'd on Mount Calvary;
 And now the sight much like it doth appear,
 To let them know my chariot-wheels are near.
 The stone was broken at the mill, 'twas so,
 It shook the ground, let all the readers know.
 The swords and spears thou whettest all in vain,
 For to prevent the time is coming on;
 And know the sceptre I shall surely sway,
 And save the soldiers who do ME obey:
 That is, to act according to my word,
 And let them know that I alone am Lord:
 A disaffected man they all call'd ME,
 And said the tribute I refus'd to pay;
 Then now for tribute I shall pay them all;
 My sword and gun do loud for vengeance call.
 That very man to Paradise is come;
 Unto the cross he brought ME back again.
 And now my sword it shall like fury smoke,
 The hearts of men I'll surely bow or break,
 Just as the mill-stone did before the time;
 I say of all men they are totally blind,

Or like thy sister, head-strong wisdom grown,
And think their gods and they can rule alone,
When that the hearts of none they can command."

ST. ATHANASIUS'S CREED *paraphrased.*

"The Father, Son, and Holy Ghost, these three
Make one true God in perfect unity;
The Father is the giver of them all;
The Son is the redeemer of the fall;
The Holy Ghost did to the Virgin come
To make the Trinity agree in ONE.
The Son did come, man's nature to assume,
That man again might like his Maker come;
But here's a mystery I'll to thee reveal,
That I no longer shall from thee conceal:
That God and Man must first united be
For to fulfil the glorious Trinity;
The Trinity and Unity are one,
A perfect peace then made with God and man.
Another mystery lies still behind,
That thou in no ways out the truth canst find,
Which thou must gather from the Trinity,
Though join'd in one, inferior man must be.
These things that I to thee have now reveal'd,
Are from the wise and prudent men conceal'd;
Because the Son of God, when here below,
Has said, to babes he would the mystery show.
One person of the Father is the Son,
Another of the Son is surely Man,
Another of the Holy Ghost proceed—
The woman's doom'd to break the serpent's head.
Not of herself she any thing could do,
But by the power of God these things are true;
The Godhead of the Father and the Son,
And of the Holy Ghost, these three are one;
The glory equal, and in majesty
Make one true God in perfect unity.
This is the faith that all men must believe,
But they again will perfect be receiv'd;
For by the christian faith we are compell'd,
That we with God and Christ be reconcil'd;
Then every man in Christ shall be made lord
Of every blessing he doth here afford;
And woman by the Holy Ghost shall come
To full perfection, equal with the man;
Bone of his bone, and flesh like his become,
Dividing substance, but in heart as one;
The seed that's planted in the virgin's womb,
Not of herself, doth to perfection come;

Nor no perfection could there be in man,
 Till by God's wisdom they were join'd as one;
 Made heirs of God and Christ, and heirs of heaven
 Shall be their seed, when the whole lump is leaven'd.
 So now your Saviour's words you plainly see,
 They are made perfect in this Trinity;
 None is before nor after, neither then,
 Because in God they are all perfect men.
 How can this Creed be e'er made out by man,
 What they do not believe nor understand?
 To keep it undeil'd there no men do;
 Then all must perish, if men's words are true.
 But here's the mystery now made out by God,
 When all shall keep it by his holy word."

I shall now explain the faith of Abraham, when he went to offer up his son Isaac, in whom the promise was made. But how could it be fulfilled, when he was dead? would be the faith now a-day.

" But here was Abraham's strong faith;

Let Abraham now appear:

By charity he follow'd ME,

Or else his faith would err.

Because of ME his thoughts were high,

Or faith would soon been dead;

He would have stumbled in the way,

When he to th' altar led

His only son, to all was known

The promise there was made;

But when I bid him offer up,

Then faith must sure be dead;

The child be dead, the promise fled,

And it must be in vain;

But charity was found in he

The promise to obtain;

Because he judg'd ME as a God

That would not man deceive.

This way the gloomy path he trod,

In charity believ'd,

That if his son I did demand,

Another I'd prepare,

To bring it to the promis'd land

That I had said before;

And on my word he did depend,

And so did ME obey;

He judg'd ME faithful in the end,

And so went on his way;

And then the altar did prepare,
 And bound the happy child.
 But now the mysteries I shall clear :
 When both together, mild
 The son demands to see the lamb
 The father must prepare ;
 The father took and bound the son,
 To prove the lamb was there.
 When this was done, the voice was known,
 Which did them both surprise—
 Now, Abraham, stay thy bloody hand,
 And cast about thine eyes ;
 Let go the lamb, and take the ram ;
 He's in the thicket caught ;
 Then like that lamb let men become,
 The victory shall be wrought.
 For my sons they are fast bound,
 And on the altar cast ;
 But Satan's doom must so come round
 To be the ram at last.
 But here thy mind is puzzled now,
 And puzzling doth appear ;
 Can Satan e'er a ram be called ?
 I'll make the mystery clear :
 Comparisons have always been :
 The serpent was of ME,
 When in the wilderness was seen,
 The brazen serpent, see ;
 And yet it was a type of ME ;
 Then marvel not 'tis so,
 That I compar'd him to a ram,
 That with my flock doth go,
 For to defy and hunt my sheep,
 And lead them all astray.
 Now by the horn he shall be caught ;
 The thicket's in the way :
 If men like Abraham do begin,
 I will my sons unbind ;
 The walls which Satan made so strong,
 Shall with his horns come down.
 The walls of Jericho must fall ;
 The ram's horns must appear :
 But let the sound be known to all,
 'Tis I have spoken it here.
 I shall throw down, and now build up,
 That you may stand secure ;
 And build upon a firmer hope,
 Than you have stood before ;

Because my mind I have conceal'd
 From all the sons of men ;
 But when the mysteries are reveal'd,
 Then will your hopes be known."

Now I have given you a short account of Abraham's Faith ; and what a type that was of the last days. Our faith is what we judge of God ; but as it is written, " False prophets shall arise and deceive many," I shall give you a short account of what they are : They are those who prophesy out of their own hearts, and have seen nothing ; and deny the true prophets of the Lord. Every man that pretends to say things that will not come to pass, as it is written, " Maketh himself a prophet, " and prophesieth out his own heart, and deceiveth " all that believe him." Too many false prophets are already gone out into the world, who have prophesied false things and deceit ; whom the Lord neither sent or commanded ; yet they pretend to prophesy, and deceive many thereby. This I shall explain more clearly hereafter, and shew you, from the written word of God, that true prophecies must be given, and the Bible clearly revealed to man. It is not the sword of war that will open any man's understanding ; it is the sword of the spirit that must bring men to the knowledge of the Lord ; or men would abide for ever in ignorance.

The following lines were written in answer to men's saying, that the Jews would be converted ; and that many had pretended to prophesy, as I had done.

" Vain are their thoughts, to think that I
 Shall e'er convince them in the way
 That their vain notions now suppose,
 Which make my Gospel of no use.
 What profit was it for to pen
 What never is of use to men ?
 But here my Bible's thrown aside,
 Since now my Spirit is denied.

Bring now the woman, let her come,
 That writes or acts as thou hast done;
 Then an impostor thou shalt be,
 And say another acts like thee.
 No woman ever did assume
 To say a child was ever born
 As Mary did the son of God;
 Such thing was never heard, nor know'd.
 Now where's the woman will appear
 To shew herself the bride so clear?
 If such a thing was ever done,
 I will no longer guide thy pen.
 So all gainsayers now stand still,
 It is your God, it is his will
 To vindicate the lawful bride,
 To shew his Gospel is applied;
 And then as brides I'll make ye all,
 That on my name for mercy call;
 And all alike I'll join to ME;
 'Tis but a mark that ye might see
 That all my Bible is made clear;
 For like the Jews the Gentiles are;
 It must come perfect to the word,
 Or they'll deny it is from God:
 Now 'tis come perfect to the word;
 Let Jews and Gentiles know the Lord."

As I am coming to the conclusion of my Second Book, I must beg the serious reader will weigh deeply the First Book; and call his attention to what was said in 1796 (see page 14), and which was spoken in verse. I must also call his attention to the 18th page, and earnestly intreat him to weigh deeply what was spoken in the Psalms, page 20; mark well the letter that follows, and the cross and dots for words, which, though he cannot read, are deep and weighty, and were sent to the ministers in words that are concealed from the public; and he will find there is concealed from him what is hastening on, that he knows no more of than the dots he cannot read; for the one is as much concealed from him as the other, at present;

so he must wait till the ten years are expired; and then he will clearly perceive the truth of the first letter.

I have understanding, as well as you all. I must beg your attention to the Second Letter: Unto whom have you done despite? either to the Spirit of the Lord, or to me; if to me, no judgments can follow; but if to the Lord, they certainly will. For in all ages of the world, when men mocked the words of the Lord, the Lord said, I will laugh at their calamities, and mock when their fear cometh. Then you will perceive you have all seen through a glass darkly; and read the book as a man vieweth his face in a glass, and goeth away, forgetting what manner of man he was, and is therefore obliged to return to the glass to recollect his features; so you must return to the First Book, to recal the prophecies, if you wish to be judges of what you read. The third letter you are fulfilling, if you could read the dots, that stand in the place of words, where it is spoken of and concerning Egypt; but, like blind men judging of colours that will not bear the day-light, so many have judged of my writings, that when the truth is come to light, their judgments will not bear.

I shall next call your attention to the contents of page 26. Talk no more so proudly, lest your pride should have a fall. For some readers have not discerned a word that they have read; while others have weighed deeply, and have not exercised themselves in things too high for them; desirous of being more clear in their judgment, by seeing more of it.

I shall conclude, by answering those who say, my writings are the production of some minister or another; and that I, like a fool, have signed my name to other men's works. At this so strange

an assertion I cannot but marvel; being at a loss to conceive, how any man, who has read the books through, can be so destitute of understanding. He, or they, must discern in what manner they are put; the truth is easy to be found out; and had it been my intention to impose on the public, I must have shot considerably beyond the mark, and overshot myself. My soul is provoked to hear what wrong constructions some readers have put upon my writings.—

“ But barren minds, like barren soil,
 Mock the cultivator's toil.
 Though you sow the choicest seed,
 It produceth chaff and weed;
 So if chaff and weed appear,
 I will burn the fallows bare,
 Until the ground is fit for wheat,
 And then you'll find your crops are great.
 But, Oh! what seed shall I now sow,
 When every blade of wheat I know
 Is compass'd round so full of weed,
 There is no room for it to breed?
 Then if the weeds so fast do grow,
 My wheat must all be choak'd, I know,
 Until I make my fallows bare,
 And like a husbandman appear,
 To cleanse my ground, and burn the weed,
 And then my wheat I know will breed.
 And so this year I will go on:
 If nought but weeds; the weeds I'll burn;
 And when your harvest does appear,
 No more complain of scanty year;
 For full as scanty I see man
 To speak the truth, or judge my hand;
 For if believers do appear,
 They're choak'd with mockers every where.
 Then I will surely mock the whole,
 And choak the harvest for you all;
 Unless my servants do begin
 To pull the weeds that now do spring
 So very fast to choak the blade,
 No corn at harvest to be had.
 But now the mystery I'll explain;
 The word of God's the seed I mean,

That like the manna comes from heaven ;
 And angels' food to man is given,
 While in the wilderness you stand,
 And help you to the promis'd land,
 That you will find is now before,
 And you may see the Canaan shore.
 The blades that I have call'd the wheat,
 Are those that judge the calling great,
 That they from Satan shall be free :
 And Pharaoh was a type of he.
 The weeds that do so strong appear,
 Are unbelievers every where,
 That choak the heart, it cannot grow ;
 So here's the Gospel and the Law,
 That I shall closely join in one ;
 And to the Gospel now I'll come.
 The husbandman doth now appear,
 To sow his seed both far and near ;
 And as the tender blades do spring,
 The enemy the tares doth bring ;
 I saw his seed amongst the wheat ;
 Then soon you'll find the harvest great ;
 For both together now may grow ;
 To weed the tares too soon I know
 That all my wheat I must destroy ;
 Then who my harvest can enjoy ?
 So both together let them spring,
 Until my reapers do begin
 For to cut down both wheat and tare ;
 Then I'll divide my harvest here,
 And all the chaff it soon shall fly,
 And all will find my harvest nigh ;
 For every mystery I'll explain,
 What is beyond the heads of men."

I shall finish this Book with remarking, that the two publications I have produced, are as hard to be understood, and as hard to be believed, by the Gentiles, who are under the Gospel, as the Old and New Testaments are by the Jews, who are under the Law. In my next Book I shall throw open the Bible, and bring all things to your remembrance, and come to the purpose with Jews and Gentiles. And what has been omitted in this

Book, I promise to insert in the next, provided I do not hear too much contradiction by men, for me to hold a controversy with. Therefore, now give ear, O heavens! and be astonished, O earth! the Lord hath a controversy with his people.

Joanna Southcott.

March 29, 1801.

LONDON:

Printed by W. MARCHANT, Greville-Street; and sold by E. J. FIELD, No. 159, near Bloomsbury Court, High Holborn; C. ABBOTT, opposite the London Apprentice, East End of Old-Street; W. TOZER, Lambeth Road, St. George's Fields; also by W. SYMONDS, Gandy Lane; and the Miss EVGLEIGHS, St. Sidwell's, Exeter; S. HIRST, Leeds; J. MIDDLETON, York; and JAMES LIGHT, Coventry-Street, Stourbridge, Worcestershire.

(Price Nine Pence.)

The Strange Effects of Faith.

THIRD PART.

I Shall begin this Book with the explanations of the other two, and the meaning of the third chapter of Genesis. The two volumes of books are deep and weighty, which I must call your attention to, and request you will compare them together (the first and second) how they will be fulfilled; and which I shall shew you in this book. But now I must direct your thoughts to the third chapter of Genesis. The first prophecy that was given, was to the serpent; the second to the woman; and the third to the man. Now I shall shew you how it is explained; and how it will be fulfilled you will see in the volume of this book. To me it appeareth, as clear as the noon-day sun, just and right for the serpent to bear the blame the woman cast on him, if the Lord of Life and Glory bore on the cross the blame which man cast on him in paradise, when he fell; for those are the reasons assigned to me why he died, which I shall shew you in the following manner; but this must be judged by the world at
N large.

large. The writings that I am ordered to put in print, are to try what is in man, to open the eyes of the blind, and to unstop the ears of the deaf, that the dead might hear his voice and live. And now I say unto this land, if this year that hath begun in sorrow, does not end in joy, it is your own faults : for England may be a blessed land ; and the first redeemed of all the earth ; be able to boast in the God of their salvation ; and see every enemy fall before them, spiritual and temporal ; for the fulness of the Gentiles is the calling of the Jews ; and in this book you will find it written, how your full redemption must come. But as the Lord hath appointed ministers as shepherds to their flocks, so all who read this book, if they cannot understand it, ought in duty to appeal to their ministers ; for they have as much right to demand their judgment, as the ministers have to demand their money for preaching ; and the sacrament binds and commands all persons distressed in mind to go to their ministers, and make known their grief ; and they must be careless readers, who are not desirous of knowing, if this calling be of God, or not ; for as the benefit is great to those who receive it worthily, so is the danger great to those who receive it unworthily, for then ye have eat and drank the body and blood of Christ to your condemnation, not discerning the Lord's body till his coming. This I shall explain, that I might not hurt weak minds. The manner of receiving it worthily, is, to see the justness of God, how it was placed, and how it was all ordained. But if jealousy arise in your breasts, whether the report be true or not, appeal to the ministers of the Lord for further instruction, to know what spirit hath inspired a woman, to write such things in these last days, as never entered into the heart or thoughts of any one since earth's foundation was placed. Those that thus concern themselves, are worthy partakers

partakers of the body and blood of Christ, and will reap much benefit thereby, to their great and endless comfort; but those that receive it unworthily, are such as read it as an idle tale, and do not care whether it be true or not; and their conduct will kindle God's wrath against them, and provoke him to plague them with divers diseases, and sundry kinds of deaths; for they have eat and drank their own condemnation, by eating the bread, and drinking the wine, in memory of his death and suffering. And now they are shewn clearly what his death and suffering meant,—to turn it back on the serpent at last as he bore it at first. Then ye cannot be worthy partakers, unless the same mind be in you, as was in Christ; for you know the devil was the author of every sin; and the finisher when Christ died upon the cross; for then he betrayed both God and man, when he entered into Judas; Judas hanged himself, and our Saviour was crucified; therefore our dear dying Lord said, it was finished. But you must know, from Isaiah, that the day of vengeance was in his heart; that meaneth, to turn on Satan the spear. Know, if we are worthy partakers of his body and blood, we shall all drink into the same spirit, least we bring that day of vengeance on ourselves, by committing the sin against the Holy Ghost. But such a monster, I trust, there is not upon earth; yet I fear there are many Laodiceans, neither hot nor cold, but lukewarm; they are unworthy receivers of the sacrament. I shall now answer those who marvel at my saying I am the Bride. I tell you all, Christ stileth himself the Bridegroom; and whoever hath his mind and will written on his heart, the same is the Bride; for Christ is the Bridegroom, the Church is the Bride. Now call his words to your remembrance—“*Who is my mother?*” he that doeth the will of my Father, the same is my mother, my brother, and my sister.” “And now I ask you,

who is the Bride? those who have my mind and heart within them, to avenge the injuries done to the Lord. I am the Bridegroom, they are the Bride, saith the Lord Jesus Christ. Judas betrayed ME; but he could not crucify ME, had not others agreed with him;" and though the petition is made by me, it cannot be offered up as an acceptable sacrifice till the church unite together. I shall shew you the meaning of this mystery hereafter, from the two rams that Moses was ordered to offer up as a burnt sacrifice. To explain the type of those two rams, is too deep, too weighty, and a field too large to enter into at present.

But now I will come to Pilate's question, "*Which of the twain will ye that I release unto you?*" the serpent, or the woman? Here is as just an inquiry as Pilate made. One of the two must be cast, before your full redemption can be accomplished, Now answer for thyself, O man! and I will for the woman. Did I not bear all the blame man cast on ME? And is it not just, the serpent should bear the blame the woman cast on him? If ye judge this simple, read back your Bibles, and ye will find all as simple. Simple was my coming into the world, and my manner through the world, and my going out of the world; all was as simple to the Jews as this appears to the Gentiles. Was I not born of simple parents, laid in a manger, and simply warned the wise men to return another way for fear of Herod, when I could have destroyed him? Did I not simply fly into Egypt, and full as simply returned again? For a God to be afraid of man, you must confess a simple thing.

And now in verse I shall begin
 To echo back the lines to men.
 Of simple parents I was born,
 And worldly wise men did me scorn;
 Simply to Egypt I did fly,
 And simply all was done,

And

And simply another way
 I did turn back again ;
 Simply I oft myself did hide
 When man I could destroy ;
 Simply the manger made my bed,
 While mankind did enjoy
 Their beds of down, and wore their crown,
 While I was forc'd to flee ;
 And simply shall their pride come down,
 That every soul shall see.
 Simple among the sons of men
 I always did appear ;
 And simple in the woman's form *woman's form*
 I've surely acted here.
 Simple as these appear to be,
 So simply all was done,
 When on the cross at Calvary
 I gave my life for man.
 For, oh ! how few regard my love,
 Or to the manger go,
 Just like the shepherds you have heard,
 To know if it be true.
 The manger here doth now appear
 As much despis'd by man ;
 They cannot see the mystery clear—
 The servant cannot come
 No greater here for to appear
 Than was her Lord before ;
 And like the Jews the Gentiles are,
 And open every pore.
 Do I not see as well as thee
 Thy poverty despis'd ?
 For like the Jews the Gentiles be,
 And pride hath dimm'd their eyes,
 So now take care, I warn you here,
 The natural branch did fall ;
 Then the wild olive sure must fear,
 If none can judge the call.

Now I shall explain what the calling meaneth,
 from what was omitted to be put in the proper
 place in the first book ; what is placed in the 17th
 page ought to be in the 9th page. Now I shall call
 you to the Bible. " Had all stood in its proper place
 as soon as I received the sentence from man, that he
 cast on me at first, Satan ought to receive the sen-
 tence

tence the woman cast on him ; but this was omitted, till the fulness of the time came, that God sent his Son, made of a woman, made under the law ; that meaneth the spirit of prophecy given to the woman ; for the spirit of prophecy is the Spirit of Jesus. Now this spirit is sent to a woman, to fulfil the law that was then given between the serpent and a woman ; Satan hath already bruised my heel, when they nailed my feet and hands to the cross ; and now, to fulfil the law, the woman must bruise his head ; therefore I let loose his reins, to cause such enmity between thee and the serpent. The meaning of the whole verse I shall explain another time."

And now I will tell you how to compare the two books together. The first book is the beginning, the other sheweth the ending, of all the visions. The 30th p. book i. and the 83d p. book ii. is the end of the visions ; the last vision in 1792 ends with the dream in 1794, in the 83d p. book ii. Here I have shewn you the end of the visions that you are to compare together : now weigh the 36th with the 74th page, and the 38th with the 87th (the thief upon the cross). I shall end with comparisons for the present, only call you to the 16th page—

" Now, if they say all this by thee is done,
Thy head is wiser than the sons of men ;
And now in wisdom all shall see it clear,
Men by their wisdom brought on me the spear ;
Or by their folly they did not discern
The day of vengeance in my heart must come.
And if the vengeance I had in my heart
Was but on man to turn the fatal dart,
Then surely man must judge I died a fool,
To take such vengeance on the mortal soul.
To leave my Father's throne, and here come down,
To heighten sin, that man might sure be found
A guilty object of my just revenge,
And heighten sin, if this was all my ends ;
To have such day of vengeance in my heart,
Op man alone can turn the fatal dart ;

Or

Or if I died, to save them in their sin,
 I ask what victory I that way could win?
 But if I died to set the sinner free,
 And bore the blame that man did cast on ME,
 The day of vengeance I had in my heart,
 It was on Satan for to turn the dart,
 That he should bear the blame as well as ME,
 Cast by the woman. Now let all men see,
 No other way I could for man atone,
 To free his guilt, but take it all my own.
 Then as I first took on ME every blame
 That man did cast, then Satan sure must come
 To bear the blame the woman cast on he,
 And there's no other way you can be free;
 Your full redemption ye can ne'er attain *but by the woman*
 But by the woman, whom I did ordain
 To be your helpmate in your sore distress,
 And in the end complete your happiness.
 For this I tell you was my Father's will;
 And, lo! I come, his promise to fulfil,
 And pay the debt was cast on ME by man;
 And now the other mystery comes on.
 When Satan pays the debt was cast on he,
 Your full redemption you with joy may see;
 No other way can your redemption come,
 But by the woman copying after man,
 To say to Satan, now must come the spear,
 'Tis just that you your sentence now should bear.

Now I shall come to reason with man. What
 ideas could fill thy head and heart, O man! to
 think my Father and I should agree together for
 ME to leave my Father's throne, to come down on
 earth, to suffer hunger and thirst, poverty and
 want, temptation and persecution; go through a
 life, the half of what I suffered here below was
 never penned; and then to make myself a sacrifice
 for sin, for man; or suffer man to make ME a sacri-
 fice for sin, that knew no sin, that man might live;
 and at that time to cast out my chosen people, the
 Jews, and scatter them over the face of the earth,
 as a just mark of my resentment; and make them
 my people that were not my people; call them be-
 loved that were not beloved? Wherein have I chang-
 ed

ed for the better ? Trace your Bibles back ; look to Abraham, Isaac, and Jacob, Moses, Daniel, and Job, in all the Prophets and Apostles ; are ye better than any of them ? you must answer, no ; yet the martyrs shewed their love as great in dying for ME, as the Jews did : then here ye stand together, both alike faithful, so I have not changed for the better, nor the worse : but I will tell you what I changed for—to try you all in the end. The Jews perished for want of that knowledge which the devil told them they should have ; for had they been as gods, knowing good from evil, they would have known ME, when I put them to the trial of their knowledge ; therefore I told them the devil was a liar from the beginning, and by their ignorance they proved it : neither understood they their prophets ; but judged what they prophesied of my second coming would be fulfilled at the first, and erred for want of knowledge ; and proved the truth of what I said to man, that he should be dead as to every knowledge of God. And now I am come to try the knowledge of the Gentiles, and find them as far from knowledge as the Jews ; or they would have discerned from whence the Spirit came : but here is man lost in wisdom and understanding, and dead as to the knowledge of God. Now I will throw open the Bible unto all men. The woman, through her strange effects of faith, was betrayed by the serpent, and gave it to the man ; the man betrayed his Lord ; then followed the wondrous prophecies, that no man ever understood, that as the serpent bruised my heel, so shall I bruise his head, by the same weak instrument he first betrayed to bring it on ME, and should in the end bring it back again ; so I suffered what man cast on ME ; and Satan shall suffer the blame the woman cast on him ; and that man that will not own it just, shall go with his master he most prizes ; for now I will cut short my work in righteousness.”

Do

Do these things appear too marvellous in the eyes of the readers to believe them? I answer, they appear to me so just, that the god of this world must so blind their eyes, that in seeing they cannot see, nor in hearing they cannot understand, if they do not see it clear: and every one must own the sentence just; for I may say with the thief upon the cross, Satan received the just sentence passed upon him from the woman, but the Lord suffered an unjust sentence from the man, at first and at last; for if they thought it right to hearken to the woman at first, *want of* why not Pilate hearken to the woman at last? So I *of the fact* cannot see but man is blameable, as well as the woman; but the author of the whole was the devil; he first rebelled in heaven; and, as soon as man and woman were created, he studied arts and lies to betray them, and made them break the commands of God; and the best of men cannot shun all his arts; therefore it is impossible for the will of God to be done upon earth, as long as Satan's power reigneth; for his arts are as many as his power is great. Now is it unlikely that the Lord should pass so just a sentence on him, to turn back on his head the destruction he had brought on us all? He did not spare his Son, neither hath he spared man, and why should he spare the devil, who was the author of every evil? For we learn from Judas, that the devil entered into his heart, before he betrayed his Lord; and it is plainly proved from his hanging himself afterwards; and I believe he entered into every heart, or they would never have betrayed the Lord Jesus Christ. Then why should it be marvellous in any one's eyes to say, the day of vengeance the Lord had in his heart turned on Satan the spear, that he should receive his sentence from the woman, as Christ did from the man? This appeareth to me consistent with the mercy, wisdom, and the goodness of the Lord, who is wise in all his ways, and just and right in all his

O

works,

from the woman not man

works; and when I disbelieve the one, I shall the other; for the prophecies are as clear of the one as of the other. So here is my firm belief gone out into the world; and I believe this spirit as much came from the Lord, as I believe Christ died on the cross. Now let men of learning bring forth their arguments, and shew their strong reasons, why they believe the one and not the other; and I will bring forth mine, and shew my strong reasons, why I cannot believe the one without the other. Whatever be your thoughts, as judging it of myself, I will tell you the answer of the Spirit to it—"Thy pen is the pen of a ready writer; thy heart hath indited a good matter; and all men shall know the weight, and the truth, and justness of thy words; either to their joy and comfort, and everlasting salvation, or to their everlasting destruction. For now be it known unto all men, the redemption of man would never have been bought with my blood, had not that been in the bosom of the Father and ME, for ME to take the blame man cast on the Lord, that Satan might bear the blame the woman cast on him; therefore I said unto thee, in answer to the minister, when he said he would never have believed one God died to atone to another—

One God unto another to atone;
 It is a mystery understood by none.
 But now the mystery I shall shew it clear,
 The fatal sin I bid you now beware;
 For here's the sin against the Holy Ghost,
 To say the serpent's sentence is not just;
 Then sure unjustly I for man did die;
 Look unto Calvary, men, and tell ME, why
 You nail'd my hands and feet unto the cross?
 If Satan's freed, then man, I say, is lost.
 Greater than Adam man brought on the guilt,
 And on your heads must all my blood be spilt,
 If from my side there does not come the spear
 To bruise the serpent's head, and wound it here.
 My side, like man's, was open to your view,
 Look on the woman now; believe it true,

That

That here's a woman taken from my side,
 That I've declared to man to be the bride,
 And to take vengeance for the Bridegroom's heel,
 And justly claim the serpent's blood to spill.
 Now if this justice is denied by man,
 I tell you plain, you've brought your ruin on ;
 For then the vengeance I had in my heart,
 Must be on man to turn the fatal dart ;
 But if you own the woman's sentence just,
 Then man is freed, and Satan's sentence cast.
 So now the hearts of men I mean to try,
 And then my arrows they shall surely fly ;
 On men or devil shall my fury fall ;
 So now take care, I warn you one and all.

Now I have shewn you plainly why I took man's nature upon ME, and died for man that I might bear the blame he cast on ME, that Satan might bear the blame the woman cast on him ; for I felt for man, that I had made him subject to the powers of darkness. But was there no other way could be ordained for man's redemption ; and could my Father's wrath be no other way appeased, but by my shameful death upon the cross ? How inconsistent with reason, to think the shameful death men put ME to, should appease my Father's wrath. No, no, I tell you plainly, O man ! was it to stop there, it would sooner increase his anger than abate his wrath : But what will abate his displeasure with men, is, their seeing clearly the justness of his sentence, in casting on Satan the sentence from the woman, as they cast the sentence on the Lord by man ; for though the petition is made by thee, the justness of the sentence must be cast by man, before ever God and man can be reconciled. Where is the age that sheweth or proveth God was ever reconciled to man ? Have not the judgments of God overtaken men in every age of the world ? Then how is my Father's wrath appeased, when sin and sorrow, and the judgments of God, have followed man to this day ? Will you say I died for them that

were good men, and believed in ME? And was that all I died for to reconcile to God? then my blood was shed in vain; for in every age of the world, they that feared God, and worked righteousness, were saved. So there is no way man's judgment pointeth out my death was of any use to him. But here are the ends of my death; to see the travail of my soul, and be satisfied; to triumph over death, hell, and the grave; when I see my deadly foe cast by man that crucified me, and clamour for Satan's destruction, as they did for mine; and all men say, with the thief on the cross, Satan is cast justly, but the Son of God has done no wrong; then will my Father be reconciled to man; and Satan must confess I have done him no wrong, if I bore the sentence man cast on ME, for him to bear the sentence the woman cast on him. If I stoop to the failings of men, Satan must fall the same way; for if man is the sufferer, man must be the judge. But consider, the Son of God suffered with man, and must be the Judge for man; men as men must be the jury, God as God must be the Judge, to pass the sentence, when clearly proved by man; then will God and man be reconciled. Weigh deeply these lines with reason and the Bible, and tell ME, O man! whether this sentence is just or unjust, and I will answer thee again.

But ne'er no judges in your land
 Had e'er so weighty trial in hand,
 Since I was judg'd at Pilate's bar.
 The Holy Ghost must be judg'd here;
 But I do tell them, 'tis not thee,
 It is the writings they must see;
 I am the Spirit did indite,
 That did induce thee first to write;
 And all mankind shall know I AM,
 And I JEHOVAH is my name,
 The Father, Son, and Holy Ghost,
 In these three is the sentence past,
 And every mystery I'll explain,

And

And echo back the lines to men.
 I am the Maker of ye all,
 Eden was found, when man did fall,
 A tree of life within to stand :
 Hear now my voice, ye sons of men !
 O people ! simple and unwise,
 Vain are your thoughts, for to despise
 A God that gave the woman first ;
 I AM, I AM, too, gave her last ;
 By her obedience freed the score,
 Her faith is just, if man sees clear ;
 And she hath err'd the safest side,
 The path is straight, the field is wide,
 So if you judge her senses lost,
 It is where man can never boast,
 So far beyond the learned's skill ;
 So you may judge it as you will."

The following was written, in answer to a dignitary of the church, to whom I have sent many letters. It was from the text he preached on a thanksgiving day in 1797—"Serve the Lord with fear, and rejoice with trembling," *Psalm ii. ver. 11*. It was answered me in the following manner :

"Now thou hast ended I'll begin.
 The second Psalm to all is come ;
 My sword is drawn, and dipp'd in blood ;
 'Tis time for man to know his God ;
 For conquering now I'll conquer all,
 And fast the deluge down shall fall,
 Till every nation, you shall see,
 Will each fall down and worship ME.
 I'll trifle now with man no more ;
 My sword I'll send from shore to shore,
 Until the nations do comply,
 And in the vallies humbly lie,
 To worship at Immanuel's feet ;
 Now I've begun I'll finish it.
 But if your peace you'll keep at home,
 My mind and will must be made known ;
 That every nation now may fear,
 Let England know my kingdom's near,
 When every burden I'll relieve,
 And gladden soon the hearts that grieve.
 But if this way ye do go on,
 To keep in darkness still your land,

Just like thy head all hearts will be ;
 We cannot stand, lie down like thee.
 Provok'd by anger, first they'll go
 Careless, like thee, of what they do,
 Until their feet are wet with blood,
 And soon the pain will seize their head ;
 Then sure like thee they'll all lie down—
 " We cannot stand, nor bear the wound."
 Therefore ye shepherds now awake,
 The helmet of salvation take,
 And the whole armour now put on,
 And shew the Corner-stone to man ;
 The temple-gate throw open wide,
 And shew your flocks where they must hide ;
 The Rock of Ages now is come ;
 Such days as these were never known ;
 Nor did a woman so appear
 To write or act as thou hast here.
 Then every thing together weigh,
 You'll see the dawning of the day,
 Though like the weather it doth appear ;
 The sun seems hid and cloudy here,
 That you cannot behold the sun,
 No more you see the days are come."

If my readers are at a loss to know how these things came to me ; and cannot believe them, because they cannot find out the mystery ; I shall answer them from another text, and part of the sermon preached by a reverend divine on the 25th of December, 1707. I hope my readers will weigh deeply the words, and the answer to them. The text was from 2d *Corinthians*, chap. viii. ver. 9.
 " For ye know the grace of our Lord Jesus Christ,
 " that, though he was rich, yet for your sakes he be-
 " came poor, that ye through his poverty might
 " be rich."

In the course of his sermon he said, if we did not believe in Christ, because we could not find out all mysteries, we should be like a man that sought for an anchor in the dark, and so make shipwreck of faith and a good conscience ; or like a philosopher, who threw away his cup, because he was outdone by

a boy, that made a cup with the hollow of his hand to drink out of. In his sermon he said, nothing could strike us more forcibly than our own conscience, when our Saviour said, "I was hungry, and ye gave me no meat; thirsty, ye gave me no drink; as much as ye did it not to the least of my disciples, ye did it not unto me." When I came home, it was answered me in the following manner :

" Now, Joanna, thee I'll answer,
 As the master did appear,
 If thou clear canst judge thy Master,
 In it I was surely there.
 Out of his mouth dost thou condemn,
 And I will condemn him too;
 What he did say, I bade him weigh
 And lay before his view.
 The thing's too high, ——— now cry,
 Too wondrous to believe;
 As he can never find the way
 These truths thou didst receive.
 Then like the man will he go on,
 His cup to throw away;
 Because he is outdone by one
 Appears as low as thee;
 Or in the dark, to miss his mark,
 No pilot can he see,
 No rock to climb, his anchor gone,
 His shipwreck let him see:
 What hazard run, what rock to climb,
 When he's benighted here,
 And faith, and hope, and all is gone,
 And charity despair:
 For charity he'th none for me,
 To see my honour die;
 Am I not come to poverty,
 Humbly to him apply?
 And will he say, like thee, that day
 He did something bestow,
 For to assist me in the way,
 My journey to go through?
 To bid me come has he begun,
 Or wish'd my kingdom here;
 As all my flock has now become
 Just like thy father here?

Wounded like he my people be,
 What clothing do you send ?
 I ask you where's your charity ?
 See my imprison'd friend !
 With grief oppress'd, you wound her breast,
 And stones for bread you send ;
 She does not want your charity,
 If gold be what you mean :
 The charity wanted by she
 Is faith and love to show,
 The feeble knee for to confirm
 With charity below.
 And judge your God as Abram did—
 He's faithful in the end ;
 He won't deceive those that believe ;
 Come, to the other send.
 For perfect here do men appear ?
 My word they do forget ;
 No prophecies are mine ; by them
 The mysteries seem forgot ;
 My Bible's clear, 'tis man doth err,
 And trace my Bible back ;
 Did I not tell you in the end
 The mysteries would be great ?
 The Prophet's word is on record—
 A Child should lead you all ; *Shiloh*
 What answer now from you I've got ?
 You mind it not at all.
 And marvellous things to you I bring,
 And marvellous all is done ;
 Were you to see the perfect day
 Your senses would be gone.
 The sun so bright would take your sight
 When brilliant it doth shine ;
 You cannot long look in the sun,
 Nor see the things divine ;
 So must appear now clouded here,
 Your senses to secure.
 Thy Father's hand so near doth stand,
 I can't say any more."

Now I shall begin with our Saviour's words when
 he was about to leave his disciples; he said, " When
 " the Holy Ghost cometh, that is the Comforter,
 " whom the Father shall send in my name, he shall
 " bring all things to your remembrance." Now
 you are not to suppose he meant it at that time to
 his

his disciples; for though he sent the Holy Ghost upon them, and gave them power to work miracles by the power of his Spirit, yet the Father did not send it then in his name, as being the fulfilment of the meaning of his words; for Christ appeared personally unto his disciples, and the power of his Spirit was given them. The Holy Ghost is the Holy Spirit of God and Christ, as the soul and body is united in one man, the body visible, the spirit invisible, yet the two are one; so God and Christ are one in power, one in wisdom, and one in heart and mind; yet they are two in person; but the Holy Ghost is the Holy Spirit of God and Christ invisible; and where is the inspired penman that ever said the Holy Ghost was seen? Now, as the Holy Ghost was to come, to bring all to your remembrance, you are to consider further our dear Redeemer's words, "What I say unto you, I say unto all; lo! I am with you to the end." This is meant to all his believers and followers, that he should be with them till the end was come; to send the Holy Ghost, the Comforter, whom the Father should send in his name, to bring all things to their remembrance. Now, my friends and enemies, I must address the different readers; for I know, as in ages past, so is the present; for in every age of the world unbelief hath abounded, and so it will in this present age; or the 12th *chapter* of the *Revelation* can never be fulfilled. If the devil did not work in the hearts of some men, how could the dragon cast out floods against her? But to come to the purpose. I shall inform my readers, it is by the inspiration of the Holy Ghost my writings are to bring all things to your remembrance. I am ordered to write in his name, to call you back to the tree of knowledge, and to lay all the Bible before your eyes. I am to call to your remembrance what our Saviour said; and what he meant by saying, *the Holy Ghost was*

the Comforter; for I have now to inform you of the dangers and distresses; sword, and almost famine, seem to appear; yet your redemption is nigh, to be redeemed from death, hell, and sin; that is, from Adam's fall, by the redemption in the blood of Christ; Satan to be chained down; Christ's kingdom to be established; and the good fruit that was on the tree of knowledge must come unto all men: for the dead shall hear his voice, and live; that meaneth, those who were dead by the fall of Adam, shall come to the knowledge of God, and the knowledge of their Bibles. The man that was born blind received his sight by Christ, and so will men that are pronounced dead be made alive by Christ; and first, see men as trees walking, will soon see they are perfect men, and no more appear like trees; but so they now discern their Bibles; for the Scriptures are hid unto them that are lost: Now we were all lost by Adam's fall; and the Scriptures have been hid from all men. But the proper meaning of the word *is*—it is hid from the powers of darkness; for as soon as the devil found out the command was given to man, he found a way to betray him; and as soon as the Son of God was upon the earth, he found a way to work in man to betray him; and did the devil understand the Scriptures, he would soon find a way to work on men, and make them like himself, till he would draw men to the same pride, presumption, and rebellion, as he did the fallen angels; so all must perish. "Therefore, it is for the sake of man that the Scriptures are hid from men and devils, till the powers of darkness are chained down; then I will throw open the meaning of all the Bible, and give them the enlightened knowledge that the fallen angels had got, and place man in a state of perfect happiness, as they were placed; and try man for one thousand years; then shall I see what man is, when Satan hath no power over him; to be clear when I judge,

and

Bible
from
men

till
Satan is
chained
down

and just when I condemn, I will let him loose again, to see what he will do. Now, if Satan does not tempt man again, he shall have his perfect freedom to walk up and down in the earth; but if he tempteth man again, he shall have his sentence passed in that day, to be cut from off the face of the earth, when the seventh thousand is expired. Now I will appeal to men's consciences, if I am not as just with Satan, as I was with man; and if I am not just in judging, and clear in condemning, when I have made so fair a trial, and set bounds for the devil as well as for man. But this I will explain another time."

The answer to some one's inquiry, what use the prophecies were?

"Now, JOANNA, I will answer thee in plain words. At the beginning, when man fell from the perfection in which he was first made, he fell under the powers of darkness; and had it not been for prophecies, man would soon have become like the wild ass's colt. The wild Indians, and the complete heathens, who worship stocks and stones, shew you what man was fallen to; and what all men would be, had I not sent my Spirit amongst them, to instruct and direct them; and by prophecies foretold what lay before them. The promises and threatenings were both foretold, and both were fulfilled, to enlighten men's minds, and make them live in faith and fear. But all this time man remains under the fall; few see any form or comeliness in religion; ignorant of God, pursued by the devil; and what are men now, but like wild bulls, rushing one upon another? Hath this made your land, or any other, one whit the better or wiser? Various constructions do all men put on it; then how will ye become new creatures? How will ye know the Lord, if your understanding is not enlightened? And how

will it be enlightened, but by the spirit of revelation, and by the spirit of prophecy? How shall I bring men out of darkness into my marvellous light, or how shall the knowledge of the Lord cover the earth as the waters cover the great deep, if I do not go on as I have begun? Men now see but as trees walking; but when I open to men all mysteries, then they shall see as men, why I permitted the fall; and why I fixed their bounds to be under the fall; and why I promised to redeem them from the fall. These are mysteries concealed from man; and was I to shew signs and wonders in heaven above, or in the earth below, it would not enlighten men's minds. For though my Gospel is clear and plain before them; yet those who do see, it is through a glass darkly; but then shall ye see face to face: when the truths of thy prophecies are made known, then will men see the mysteries of the Bible, and all men become of one mind, and one heart; therefore have I made it so strong, and brought it round in so strange a manner, that it is impossible for man to be deceived. The truths of thy prophecies will convince men of the truths of their Bible; the strange manner it will be brought to light, will convince men it is the Lord's doing, and will be marvellous in their eyes. The more men wonder at thee, the more will they wonder at their Bibles, when they are brought plain to their view. Some stumble at thee; others at my chosen men; but the end will convince all men that it is the wisdom of God, and not of man, who chose these very men to bring to light the hidden things that are done in darkness, and bring my Bible and thy prophecies together. I will explain it more fully on the morrow."

The 29th of June, 1798.

I have given you a short account of the use of prophecies, and now I will explain the mystery of prophecies. They were delivered to the Prophets, who never understood them, nor any that read them ; as you will see by the vision of Ezekiel's Dry Bones. It was delivered to the Prophet long before Christ came ; and the end of the vision was seen by John (see *Revelation*, chap. vii. where he speaks of the sealed people). Happy are those who believe and pray to be some of the sealed number : for the Lord will wipe away all tears from their eyes (as you will see in the last verse,) and lead them to living waters, and breathe in them the breath of life ; as you will find in Ezekiel's vision, which is explained in the following manner :

“ It must appear, the dry bones here,
 Men's hearts are all grown dry,
 In Satan's snare, I tell thee here ;
 Does this a mystery
 Appear to thee ? How can it be
 The meaning of the word ?
 The vision that was seen by him
 Foretels the power of God.
 When I do come to breathe in man
 A spirit that is new,
 I'll surely make the dry bones come,
 And give them sinews too,
 Upon their feet ; the number's great
 When I do all awake ;
 Though men have been all dead in sin,
 Their sinews I shall shake.
 Bone to his bone is known by none,
 Nor is it understood
 That I did make man for my own ;
 'Tis there they death elude.
 That by the fall, be't known to all,
 I did pronounce man dead ;
 But when I do them all recall,
 They'll see their living Head,
 That conquer'd death, will bring them forth,
 And join them bone to bone ;
 That is to ME, the mystery,
 I therefore took man's form.

My sinews there shall sure appear ;
 But then the Jews will quake,
 When I do te'l them when and where
 My statutes they did break,
 Till they did come dry bones to man,
 And sinews they have none,
 And number'd in their graves so long,
 And almost buried down.
 Canst thou not see the mystery,
 How they are buried here,
 And like the dead in graves now be ?
 I'll make it to appear :
 A living people once they were,
 And trace their fathers back,
 Abraham and Joseph now appear,
 And judge how Enoch walk'd
 Close with ME ; the mystery see—
 Let all the just appear ;
 Then you will see they liv'd in ME,
 And shone as pillars here.
 But those are dead, and all are fled,
 The branches are behind.
 I ask what living stones appear,
 What corner-stone to find,
 For to keep up a Joseph's hope,
 And Abraham's faith appear ”

The following lines were answered me from the words of a Jewess, who said; “ They were of all people the most unhappy ; for they were obliged to wander up and down the earth to get their bread.” She was answered, “ Some people were of opinion, that the Jews and Gentiles would soon be of one mind.” The Jewess replied, “ She wished it was to-morrow, if it was the will of God,” and repeated it three times ; “ they had expected it for two hundred years ago, but feared now it was not so near.” Her words were answered me in the following manner :

“ To her words I'll deeply answer.
 Of one mind you soon may be ;
 The two hundred and two thousand
 Is a hidden mystery.

The

The two hundred they have shorten'd,
 As I told thee heretofore ;
 The two thousand are approaching ;
 Let the Jews begin to fear.
 Tell me why they are complaining
 That they wander up and down ?
 For when first I came among them,
 They no place for ME could find.
 All the wonders I did shew them
 Did but swell their malice high,
 As I was not then exalted ;
 Now I'll shew the mystery.
 Pomp and grandeur then did swell them,
 And my poverty despis'd ;
 Trace the judgments, now I tell them,
 It is time for to be wise.
 If my love they longer slight it,
 Fatal shall their sorrows come ;
 They for ME no house provided ;
 I for them prepar'd no land.
 My disciples they did wander,
 And as martyrs they did die ;
 They are murmuring and complaining,
 But I bid them tell me why.
 Haughty titles they were seeking,
 And my poverty despise ;
 If I bring them to the manger,
 Will they now the babe despise ?
 If they do not, I do tell them,
 All that their forefathers done
 I will blot out of my memory,
 If they to the purpose come.
 When I come 'twill be in glory,
 And by every soul shall see ;
 If on earth I dwell amongst them,
 In the Spirit it shall be.
 I have died for man already, *Die no more*
 But I say I'll die no more ;
 Let them tell how they expect ME,
 And I'll fully answer here.
 If they wish the days approaching,
 Then to-morrow it may be ;
 In my Gospel they may seek it,
 In it there's a mystery.
 Now the Jews, thou soon must warn them,
 And the reasons now assign,
 In what manner they expect ME
 In their own appointed time.

Then

Then their reason I will answer,
 And their folly I will shew ;
 But I say I'll not reject them,
 If they own my judgments true.
 All their lands I will redeem them ;
 Nations shall before them fall ;
 For one man shall chase a thousand
 Till I have destroy'd them all.
 And that is the heathen nation,
 With them I shall next begin,
 Till Jews and Gentiles join together,
 Then the victory they shall win ;
 For by two I'll kill ten thousand,]
 And the rebels then shall fly ;
 I will build that holy city,
 And the time is drawing nigh ;
 Then my kingdom it will flourish,
 And you golden days will see ;
 For the rebels all must perish,
 That won't put their trust in ME
 With the Jews thou now hast ended,
 Till of them thou more dost hear ;
 And of others I did tell thee,
 I shall answer all thy prayer."

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I shall now inform my readers the fulfilment of these things is to all nations ; but more particularly to Jews and Gentiles, as you will see explained from Simeon's words—"A light to lighten the Gentiles, and the glory of my people Israel." The type was explained to me from the two candlesticks at the altar, in the following manner.

"How shall the glory now in Israel shine,
 If I don't open the benighted mind ?
 Or the fulfilment of the Gentiles come ?
 'Twas by a woman first the deed was done ;
 Because she did the serpent first obey,
 To bring it back must turn the other way ;
 The Mother she was surely of the Jews,
 But now the Bride I'll of the Gentiles choose.
 Judge for yourselves, if these things don't agree,
 That God and man might perfect likeness be ;
 And if I stoop to come so low as man,
 Why should I not now do as they have done ?
 Two candles on the altar now are plac'd,
 For types and shadows now, as Moses was ;

But

But soon these shadows will be put away,
 When every one doth shine to perfect day.
 The meaning of the candles is conceal'd,
 And now the mystery I'll to thee reveal.
 'Twas the two lights that Simeon he did see,
 The Jews and Gentiles, glorious lights to be;
 And why so glorious did these two appear?
 Because the Virgin did the Saviour bear;
 And to the Gentiles thou must surely come.
 The Prophet's words must unto all be known:
 Rejoice, thou barren! thou who dost not bear,
 Break forth in singing, thy Deliverer's near;
 And of thy children many more shall be
 Than of the married wife, most certainly;
 The Lord of Host thy husband he doth call,
 And by the Bride I'll join both one and all. *by the bride*
But deeper mysteries lie still behind,
That thou another day the truth shalt find;
For every mystery I'll reveal to thee,
 Before my servants warn'd they shall be."

I shall now proceed with what was explained to me in 1797. In that year I was ordered to fast throughout Lent, and eat no meat but one day in the week; so I fasted six days, and eat no more than a bason of broth a day; not a morsel of bread did I make use of but in my broth. Thus I fasted the seven weeks in Lent, as I was commanded; and on the Good Friday I was ordered to put three pens in the Bible, and write down where I found them. The first was in *Micah*, i. 2—"Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple." The second pen was in the 2 *Chronicles*, xxiv. 19—"Yet he sent prophets to them to bring them again unto the Lord, and they testified against them: but they would not give ear." The third pen was in *Numbers*, xxvii. 15, 16—"And Moses spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, set a man over the congrega-

“ tion.” After I had written where I had found my pens, as I put them in the Bible without knowing where, I was answered in the following manner :

“ Now hear the words of the Lord, ye men of Israel, and all ye inhabitants of the house of Jacob, thus saith the Lord, I am God, and there is none besides me that can deliver you. I am the same to-day, yesterday, and for ever. In me there is no variableness, nor the shadow of turning. Then why have men sought out so many inventions ? Why have ye set at nought all my counsel ? or why have ye despised prophecies ? On what foundation does the house of Israel trust ? Have ye seen vain visions ? Have ye deceived yourselves in vain divination ? Are ye become more wise than your forefathers ? or are ye become more foolish ? The prophets trusted in ME, and sought ME not in vain. I was a light unto their feet, and a lanthorn to their paths. I directed their goings, and my Spirit was upon them from generation to generation. I never left myself without a witness. Have I not cared for man, whom I formed ? but how is the fine gold become dim ! As past ages were, so is the present. They despised my prophets, they were full of their own inventions, till they brought destruction on their ownelves. Then, lo ! I come : in the volume of the book it is written of ME. Here was my Father and ME ; one in spirit, one in power, and one in truth. The lame were healed and walked, the blind received their sight, and the deaf heard. Not half the miracles I wrought were ever penned. But here is the chain that hangs the Law and the Gospel together : the Law was given to man, but it was fulfilled by the Son of God. Then now hear ye him, “ to day, if ye will hear his voice, harden not your hearts.” Did I come to give ye light, or to make ye blind ? If light, walk in the light, and confess that my Gospel is true, and my word verified. Ye have

have wars and rumours of wars, nation against nation, city against city, men divided against themselves, and perplexities and distresses of nations; judge for yourselves if it be not true. Then now let the Bridegroom go forth from his chamber, and the Bride go out of her closet; for Sion is in travail, and longing to be delivered; for darkness hath covered the earth, and gross darkness, the hearts of the people; the wisdom of the wise men is perished, the understanding of the prudent men is hid, and the bows of the mighty men are broken; then fear ye the rod, and him that hath appointed it; for he that stumbleth shall be girt with strength; nor shall this generation pass away till all is fulfilled. Let men study their Bibles, and they will find it is not fulfilled. Have I called the Jews from all nations whitherever I have scattered them? Is Jerusalem new built? Do all the nations of the earth know ME? These are not fulfilled; but the time is at hand, that I will throw down and build up; I will scatter abroad and gather together; I will wound and I will heal; I will cast down and I will raise up; I will kill and make alive; I will quench the flames of fire that are kindled seven times more than usual; I will stop the mouths of lions; I will gain the victories in war; I will go on as I have begun, till victory is accomplished; for judgment shall be laid to the line, and righteousness to the plummet. I have begun, and I will make an end. The days are accomplished for my chosen people; and their warfare must be accomplished and have an end. Paul, Paul, do not persecute me. Peter, Peter, do not deny me any more. I will gather you together as a hen gather her brood under her wings. I will set a watchman over you, and my banner shall be "love." Then now hear ME, O Jacob, and all the families of the house of Israel; the stone that was rejected by the builders, is now be-

come the head of the Gentiles ; and here is the head of the building. "I have chosen you a watchman over you, that ye may not be as sheep without a shepherd. Your shepherds are dumb dogs ; your prophets are gone ; your cities are laid waste ; and ye are become as cakes not baken ; for ye have followed after wind ; and the pride of all nations testifieth against you. Then now let us reason together. Though your sins are as scarlet, I will make them as snow ; and though they are as crimson, I will make them as wool. Then now let your rocky hearts be rent, and the graves of the dead be opened ; for ye are dead in trespasses and sins ; but now I will call you with an effectual call ; now I will save you with an everlasting salvation. Turn unto ME, and I will turn unto you ; look back on your prophets, whom ye have slain ; and look unto Calvary, whom ye have crucified ; confess your faults, and wash your hands, and I will heal your backslidings, and love you freely : but if ye harden your hearts, as your forefathers did, then will I bring on you swift destruction. This is my will for the Jews."

But now to come to the Gentiles. Awake, my shepherd, whom I have anointed as a watchman over you and all nations, to be a judge between ME and my vineyard, and I will anoint him with the oil of gladness, and he shall come into my presence with thanksgiving. Give ear, O heavens ! and be astonished, O earth ! the Lord hath a controversy with his people. I have nourished and brought up children, and they have rebelled against me. Ye have drawn the sword in vain ; ye have fixed your bows for nought ; and by reason of your sins doth your land mourn. Now this commandment is for you,—I have chosen ME a shepherd, in whom I find no fault : if you choose him, I will choose you ; if you obey his counsel, I will heal your backslidings, and love you freely : but if ye reject him, I will reject

reject you ; and I will laugh at your calamities, and mock when your fear cometh ; for if you refuse him you will refuse ME ; for he hath not testified of himself, but I have testified of him ; my laws shall be written on his heart, and my Spirit shall be in his inner parts ; in seeing he shall see ; and in hearing he shall understand ; he shall judge between thee and ME ; between ME and my vineyard : true and just shall be his judgment ; and by him thou must stand or fall ; for my Spirit shall be upon him ; because he hath acted more wise than others, so will I give him more wisdom than others ; for he that humbleth himself shall be exalted ; but he that exalteth himself shall be abased. Ye that seek for Wisdom, shall find her as silver, and ye that dig deep, shall find her as true gold, and be made heirs of God, and joint heirs with Jesus Christ."

No man can read his Bible, without being lost in wonder, love, and praise ; and know, it is not our merits, but free unbounded love was the spring from whence all his goodness flows.

" The righteous all with their enlighten'd eyes,

With modest joy the humble host replies,

" Thy mercies, Lord, our goodness nought we know,

" No good, alas ! then did we ever do,

" To be so highly favour'd of our God

" For Christ to die, and wash us in his blood ; *christ not man*

" And full atonement for our ransom make,

" When we had run ourselves so deep in debt."

And this will surely make the humble heart

Repent the sins that made its Lord to smart,

And then you'll see there is no room for pride ;

What is to one is unto all apply'd.

If Eve's transgression fell upon us all,

Then one's obedience sure the same must fall ;

So men of wisdom now must clearly see

That the good fruit that hung upon the tree,

By the same hand it surely must come down

That pluck'd the evil. Man too soon was found

To cast the blame upon the Lord on high,

And now the blame on man must surely lie ;

Because

Because the lying spirit was sent out
 To fill the prophets' hearts with fear and doubt,
 That no Micaiah could to them appear
 To make them wiser prophets than they were;
 They judg'd their wisdom and their learning too
 Brought greater knowledge unto all their view,
 Than poor Micaiah's prophecies could be;
 And mock'd the prophet as they mocked he,
 And ask'd which way the spirit ever went
 From them to thee, to tell thee my intent?
 That all the prophets wrong did prophesy,
 And in thy face they'd all give thee the lie.
 Did not Micaiah in thy Maker stand,
 And the Messiah nearly now at hand,
 For to fulfil the words Micaiah spoke?
 And now I'll tell thee how they all did mock.
 Thou know'st that I have said, like Ahab's reign
 Are all the prophets that advis'd the king
 For to go on for to support the war;
 But know not what they're so contending for:
 Is it for to support the Romish band?
 Then Ahab's prophets they are in your land;
 And now Micaiah every one shall see
 Is the true prophet prophesieth by me.
 The Romish bands they never shall support,
 And now Micaiah they shall never hurt;
 Because too soon I'll make it all appear,
 And prove Micaiah is thy Maker here;
 And the Messiah in that name doth stand;
 'Tis but few letters chang'd from God to man.
 For if they say they'll have a glorious peace,
 And gain the victory ere their arms do cease;
 Then let the spirit's sword begin to fight,
 And say my Gospel must be kept aright;
 Then I will soon support them in that war,
 And prove to man the true Micaiah's here;
 Then as the difference in the name's no more,
 I'll make it prove that the Messiah's here:
 And if my shepherds they do now awake,
 To change the letter, and Messiah take
 To be the prophet that did tell them true,
 And bring my Law and Gospel to their view,
 And let the Spirit's sword begin to fight,
 I tell you all I'll make them men of might,
 And every foe shall down before them fall:
 That way you'll conquer, and you'll conquer all;
 And then a happy nation you shall be;
 Your land I'll prosper, and your bonds set free;

And

And you shall boast of victories in the war :
 The night's approaching ; let the stars appear ;
 For if the evening star alone doth shine,
 I ask what light will it give to mankind
 'Till all the rest be lighted in the skies ?
 Ye sons of learning look, and now be wise.
 In this new century I have shewn the star,
 Seal'd up from man, till night was drawing near ;
 Six years thou know'st that this hath been conceal'd,
 But now, the seventh, publicly reveal'd,
 And this discern is in the date that's new ;
 Bring forth your reasons, or believe it true
 That now the evening star it doth appear,
 And Ahab's prophets and Micaiah here.
 So now act wisely, all ye sons of men ;
 Be clear in judgment ere ye do begin
 To use the woman as you did the man ;
 You'll find a Jehu after soon will come,
 And Israel scatter'd as they were of old—
 You'll find the truth was by the woman told."

But now I shall come to the purpose of types and shadows. The brazen serpent was a type of Christ, though made like a serpent that resembled the devil (for in that shape he betrayed the woman ;) yet the brazen serpent was certainly a type of Christ ; as the ram that was caught in the thicket, when Abraham offered up his son Isaac, was a type of the devil, though he was a sheep ; and Christ compar-eth his flock to sheep, and himself to a lamb ; yet then he compares the ram to a devil that will be caught in a thicket, and must be slain instead of man, when all men's faith becomes like Abraham's. This I shall shew you in the volume of my books. But to come to the type of the bells ringing in different hours in different parishes, so is the different calling of the nations, and the type of the seven and eight days. The seven o'clock bell denotes the Lord's finishing all for man in seven days ; at eight days old Christ was made known in the temple by Simeon : now reflect on his words—" A light to lighten the Gentiles, and the glory of his people Israel." But what followed Israel then ? Now, as
the

the bells stand for types and shadows, consider, as the seven days were ended, so the decree for man, which is one thousand years. The eight denotes the eight hundred; then the nine is to call back the leprous men, who are to be brought back again and joined to the ten, which denotes, that some of different nations were convinced at that time, but did not abide in the Gospel of Christ. The stranger was the Gentiles. Now, all these men must be joined together by the ten and eleven o'clock bells; for then goeth in all churches. In the afternoon, the one o'clock bell in all parishes; so in the end all nations will come to the Three-One God. Now the one thousand denotes the Lord's finishing for man; and the eight hundred, Christ's second Coming. Then now judge for yourselves; as it is said to me, the Lord will begin his strange works with a new century, and go on in such a manner to fulfil my prophecies, that in three years the major part of our land will be convinced the Lord hath spoken by me*; and the Bible will be revealed very clearly unto men.

Mr. L——r dreamt one night he was going over London Bridge, and the bridge was broken in the middle; that many persons were looking at the water, and others were endeavouring to repair the bridge. Deep is the mystery of this dream; the explanation of which I shall give, in part.

“ Now by this dream cannot mankind discern
How they are warn'd to guard against the storm?
In every age this thing hath surely been;
Then now I ask if I am not the same?
If that in dreams I ever do men warn,
'Tis by the Spirit, (they do not discern,)
And by the Spirit I do do the same,
By day and night my Spirit always came;
For should I leave man singly to himself,
'There is no man could 'scape the powers of hell.

But

* This was Joanna's own judgment, that from the three good harvests following as foretold people would be generally convinced.

But though I guard them with a father's care,
 I'll try their wisdom ere I'll say I'm here ;
 And he that doth with caution now go on,
 I will protect 'gainst every coming storm.
 But now the mysteries I will soon unfold—
 This is the very mystery of his dream :
 Bridges are safeguards for the sons of men ;
 But when they're broken none can safe go through ;
 And now I'll bring it plainer to thy view :
 When bridges part or wholly are thrown down,
 Some other road for man there must be found.
 Thou know'st I said the storm was coming on,
 That they must guard against the rising storm ;
 And now thou seest the shadow is begun,
 I say the substance now is hastening on."

I shall leave the further explanation of this dream to my readers.

Now I shall acquaint you with the days that are before you. The end of finishing what Christ died for is at hand, as I told you ; and you must know, from the prophet *Isaiah*, lxiii. 4, "The day of vengeance is in my heart ;" then will you bring the day of vengeance upon yourselves, by denying its being for the devil ? then you may say it is for man. Then know, O man, that day is at hand, which you will see in *Revelation*, xi. 14—"The second woe is past ; and behold, the third woe cometh quickly." The first woe was when the world was drowned, and a fatal woe that was to men. The second woe was the destruction pronounced upon the Jews, the destruction of Jerusalem, and the scattering of the Jews over the face of the earth. Now the third woe is to come. The two first were pronounced on man ; the third and last is for the devil. If it fall on men, they will bring it on themselves by their careless regard of bringing it on the devil. But if men will look deep into the mystery, and pray the Lord to turn the day of vengeance on the devil, as being the author of sin and the finisher of their sorrow, then

R Christ

Christ, who was the author of their faith to lead them to trust in him, will be the finisher of their faith ; which will now be the case with thousands. For now is coming the kingdom of our God and our Christ, and it is not all the powers of earth and hell can tempt all men to disbelieve it, or to say it is an unjust sentence in the Lord, to cast on the devil, that old serpent, the sentence the woman cast upon him. So you may begin to lift up your heads ; for your full redemption draweth near ; which you will see in *Joel*, ii. and in the *Revelation*, xxii—"For when that is fulfilled, I will pour out my Spirit upon all flesh ;" it must be fulfilled, that your women shall prophesy. Weigh the chapter deep, and these words, *Revelation*, xxii. 17—"And the Spirit and the Bride say, come ;" then whomsoever will, may come and take of the water of life freely, which signifieth the water wherein the person is baptized, in the name of the Father, Son, and Holy Ghost, to renounce the devil and all his works. But was this ever yet done ? No man knoweth how oft he offendeth ; the best of men have sinned, and come short of the glory of God ; then how have ye renounced the devil and all his works ? But now I shall open to your view, how you may renounce them all. By a steadfast faith in the Lord, that he will complete at last the promise he made you at first by the woman, to perfect your happiness : for though Satan robbed you, by working in the woman at first ; ye trust in Christ, he will make it good by working in the woman at last ; therefore are ye signed with the sign of the cross, in token of his death and passion ; this is the mark ye have in your foreheads—Christ dying to atone for man ; Christ is risen to arise in the woman, to cast her blame on the serpent ; then cometh your victory. And this is your baptism—to join with her to renounce the devil and all his

his works; that is to say, it was all his works that brought on your ruin. A word to the wise is enough. But to turn to the Spirit and the Bride. The Spirit, you must allow, is the Spirit of God; the Bride represents believers in God; for Christ is compared to the church, and to a man and his wife. You do not suppose the church meaneth the walls or the building: no, it means the building of the body of man, as by the hand of God. Then before the Revelation can be fulfilled, the Spirit of God must visit all the churches, to make the church the Bride. Then why do ye marvel it cometh to one at first as the shadow, and then follows unto all as the substance? Now he that denieth those things, must deny his Bible, and take away the prophecies that are there written; for I have not added thereto, nor taken therefrom; for it is written in the book of God; and whomsoever says it is wrongly explained or revealed to me, let him explain it another way, and he must add thereto, or take therefrom; for I have shewed you the meaning of the chapter. How can Christ's kingdom come upon earth, before the Spirit of Christ is come to warn them of his coming? And you may as well expect the sun in its full meridian as soon as it is risen, as to expect the Spirit of God will appear to every one when it first cometh to warn. Yet by one Spirit ye have divers gifts (see 1 *Corinthians* xii. 17, 18); the spirit of wisdom, the spirit of knowledge, the spirit of working miracles, and the spirit of prophecies; all these came from one and the same Spirit; for as the many members make the body, so the different gifts make the body of Christ's church: for wisdom alone would fail you in the coming of the Lord Jesus Christ; and that day would come unawares, was not the spirit of prophecy given to warn you of his coming; and the spirit of prophecy would fail, was not the spirit of wisdom given to

others to discern it. So the head cannot say to the foot, I have no need of thee; nor the foot to the head, I have no need of thee; then where is room for any to boast? If I had ten thousand gifts of prophecy, and could speak with the tongues of angels, if none had the spirit of wisdom to discern it, my prophecies would avail nothing. He that hath the spirit of wisdom to discern, hath the gift of God; for the natural man cannot discern the things of God; for they are spiritually discerned. So, if you weigh these things deeply, you will say I have not made myself more than another; neither am I preferred before another; but there is one that cometh after me, that is preferred before me, who shall discern all mysteries; but where there are prophecies they shall fail. Prophecies were given in part, and on condition, that when one faileth, the other must also. Jonah's prophecies concerning Nineveh failed at the time they were mentioned; the prophecies concerning Eli also failed; as did those concerning Hezekiah; and many more, which I could mention; but charity never faileth. Now charity is to judge your God, slow to anger, and of great mercy; and threateneth, because he is loath to punish; and repenteth of the evil, if men repent of their faults, as Nineveh did. Therefore you cannot believe all that the prophets have said: the Lord repented of the blessings pronounced on Eli, when he saw him careless of his honour and glory: the Lord said, they that honour ME I will honour; and they that despise ME, shall be lightly esteemed. I have explained these things, for the sake of some, who have said, that when they read my first books they trembled for fear of the famine. If this fear be in our land, no famine will be in it; for to that land that trembleth at his word, the Lord will look; that is, he will look in mercy; but that land that mocketh his word, will shrink beneath his rod; and

what

what land that calamity will fall on, I know not ; but this I am assured, from my prophecies to convince all nations that this calling is of God, that there will come a three years famine, wherein there will be neither earing nor harvest. What nation, I know not ; whether in France, or Spain, Africa, or America, or some other remote part ; but I hope the Lord will keep it from our land ; though I am promised it will never happen in my days ; for I shall not live to see the affliction ; yet I feel for those that are behind ; and know the just must suffer with the unjust. My prophecies go to all nations ; and it was unintentionally omitted in the first book, “ That the Lord would go from nation to nation in the fierceness of his anger.” Now I have set one sign before you, to convince all nations this calling is of God ; viz. in some nation or other there will be three years of total famine, wherein there will be neither earing nor harvest. And now I am come to set another sign before them ; if the things that are already come to pass, and what is now before you being foretold, do not convince mankind it is of God, as men think the Lord stoops too low for them to regard his words (which was the very spirit of the Jews ; they thought the Lord stooped too low for them to regard him ;) now I say, if the Gentiles are the same, I will set another sign before them—“ I will send out my destroying angel to go through the land, and I will set a mark over every house that faith and fear are in, and the angel shall pass by the door ; but every house that mocketh my words, because I have stooped so low, the destroying angel shall enter in and destroy ; and those that wish to abide in the dark, in the dark let them abide, till I come upon them as a thief in the night, and take them unawares. For out of your own mouths ye are condemned ; for ye confess it is not placed as though it came from men of learning,
and

and then ye must confess the Lord hath chosen the weak foolish things of this world to confound the great and learned, when ye see all these judgments executed that are here mentioned."

Simple as these books appear to some readers, they are too high for any man to climb to, and too deep for any one to fathom. Could ye behold the mysteries of them, ye would see they wanted neither eloquent language, brightness of speech, nor noble style to set them forth, but depth of wisdom to understand them; and were they put into eloquent language, deeply spoken, and wisely placed, as though they came from men of learning, they would baffle all your belief, and men would judge it a cunningly devised fable from some wise inspired penman. But now to convince you it is from the simple, and that the Lord hath dealt simply; yet, however simple this may appear, it is too strong for all your senses; ye could no more look into these three volumes of books, and see them clear, and keep your senses, than ye could stedfastly behold the burning sun, and not hurt your eyes; for the one is as much too strong for your senses, as the other is for your eyesight. So I must call you to our Saviour's dying words, "Eloi, Eloi, lama sabachthani?" *My God, my God, why hast thou forsaken me?* And may not this be the language of every heart, *My God, my God, why hast thou forsaken us*, that in seeing we cannot see, and in hearing we cannot understand? for in the midst of life we are in death, as we are dead to the perfect happiness we were first created for; but we shall be changed; and this change must take place with thousands, that we may taste of that perfect happiness, which to live in God will produce; and this change must come to this generation, or ye could not have a true knowledge of the good and evil fruit; and this knowledge will come unto thousands that are in the midst of life
and

and death, which I shall hereafter more clearly explain.

And now I shall come to the thoughts of my own heart, which I was ordered to pen and put in print, from what is revealed to me, and how the Bible is explained, which has thrown my ideas into a different channel from what they ever were before. I was meditating how all was explained; and it appeared so clear and just to me, so consistent with the wisdom of the Almighty, in creation and preservation, from the manner all was placed, and all was spoken at first; all have suffered, both God and man; then, to act according to the justness of God, the serpent must be cast. The ponderings of my heart I was ordered to pen, and my secret thoughts were known to the Lord. When I had written the whole, I was answered as man would answer man.

Here I shall give to the world at large what were the meditations of my heart, and how they were answered by the Spirit.

I was reflecting from the creation, how the man and woman were both obedient to the commands of the Lord, until the serpent, which is the devil, effectually imposed on the simplicity, innocency, and ignorance of the woman, by telling her they should be as Gods, knowing good from evil. Here she was ignorantly betrayed by artful lies, and simply drew in the man. Then the Lord spake unto the serpent, and fixed his curse to be above every creature; and he should bruise the heel of the seed of the woman; and the woman's seed should bruise his head. Now you know the serpent hath already done it, unless ye deny the death of Christ. Then as all the prophecies of the Bible have come both on God and man, how can they be fulfilled until the serpent hath received the sentence passed on him? This must be, to fulfil the words of the Lord; and I cannot see the Bible clear without it. The justice, wisdom,

dom, goodness, and truth, of the Lord of Hosts, thus seem clear ; but I cannot see them clear in any other way. The Lord cannot do justice to himself or to his Son, nor to the man or the woman, unless they fulfil his words, by casting the devil in the very manner in which it is placed and revealed. Then men and devils must acknowledge the Lord is clear from the blood of all men ; and that the woman the Lord gave to man brought him that happiness at last which he promised man at first. When I had written these words, which had been the ponderings of my heart, I was answered, as man will answer man—

“ Thou sayest, thy God cannot do justice to himself or to his Son, nor to the man or the woman, unless he does cast the serpent, as he promised to the woman. Answer for thyself—

Why the Lord cannot do justice to himself ?”

I answer. How can the Lord, in justice to his honour, and glory, and great name, suffer the Son of his bosom to come down upon earth, and suffer such sorrowful life, and die so shameful a death, to bear the blame man cast on him, and the serpent be screened from bearing the blame the woman cast on him, and escape being treated with that contempt he deserves ? The Son of God had done no wrong, but was deserving of honour, love, and respect. Every honour, every gratitude, and every love, was due to the all-gracious Son of God. And if he condescended to bear the blame man cast on him, shall that cruel serpent, the devil, be freed by a just God ? Far be it from thee, O Lord : If thou art clear from the blood of all men, wilt thou not be clear to cast it back on the serpent, and just to condemn him ?

Here I was answered, as man would answer man.

“ I shall now answer thee. From the ponderings of thy heart thou fearest to speak out what thy mind

mind conceiveth ; but canst thou conceal from me thy thoughts ? I tell thee, no ; for I am in them. Thou sayest, no judge will condemn an innocent person, and free a guilty murderer : these were thy thoughts ; and thou judgest thy God cannot be just, to cast his Son, and free the devil. Thus far I will not blame thee. But answer me, how I cannot do justice to man, if I do not cast the serpent ?”

Here is my answer. Man was betrayed by the woman and the serpent, and that guilt was passed on all men unborn. Now man said he should not have disobeyed had it not been for the woman ; the woman said she should not, had it not been for the serpent. Then to give man a fair trial for himself, to discover where the fault lay, is to remove the cause, and to take the powers of darkness from man, as man lies under condemnation to this present moment.

Here I was answered—

“ How dost thou prove that ?”

I answered, from the Jews.

They stand out against their God, and their God against them ; for it is written, *In seeing they should not see ; and in hearing they should not understand*. So they stand out against their God, through unbelief against his Son : for if the Father and the Son are one, they must stand out against their Lord, if they do against the Son. Now it is written, *The God of this world hath so blinded their eyes, that in seeing they cannot see ; nor in hearing they cannot understand*. Now if the Lord doeth them justice, he must take that power from them, that in seeing they may see, and in hearing they may understand. And if man suffereth for what his forefathers did, ought not the serpent to suffer for what he hath done, that was a transgressor from the beginning ?

O, my God ! pardon my weakness, if I have answered wrong. But thou hast commanded me to utter the thoughts of my heart, which I cannot

conceal from the Most High. If wrong, cleanse the thoughts of my heart by the inspiration of the Holy Ghost.

Here I was answered, as man would answer man.

“Thou hast spoken right in all thou hast said. Now answer for the woman. What justice is there due to her, that is now left undone? Answer me that, and I will answer thee again.”

I answered. The woman still crieth for vengeance against the old serpent, called the devil. She was first betrayed by his arts, and condemned by God and man; her first son was betrayed by the devil to slay her second son; and when in purity and innocence she was so highly favoured and honoured of God as to be visited from on high, and to have the power of the Holy Ghost, and bare the Son of God, being called a spotless and pure virgin, pure and innocent before the Lord; yet how was her heart rent in pieces, and how was she pierced to the soul, to see her son offered up as a malefactor on the cross, by the devil's entering into the heart of man! Then does not the woman's blood cry for vengeance against the devil? If she cast it on man, she must cast it on herself for betraying man at first; but the serpent first betrayed her; then surely her soul must cry for vengeance against the devil, that was the author and finisher of all her sorrows. Then may not the woman cry for vengeance, and plead, Lord, avenge me of mine adversary, that is the devil, that we may wash our hands in innocence, and bring a pure heart before thee, O my God?

These questions and answers may appear simple to a world, that does not consider, that Abraham was permitted to plead with the Lord, and Moses the same, and Jacob wrestled with the angel: then now we must be all wrestling Jacobs, if we will be prevailing Israels.

Whatever

Whatever may be the judgments of men on my answers, I was replied to by the Spirit in the following manner, as soon as I had written the last words—*bring a pure heart before thee, O my God :*

“ Joanna, Joanna, I’ll answer again.
 Thy words and thy wisdom will ever remain
 Enrolled in heaven, and publish’d on earth.
 Ye men of learning mark well what she saith.—
 But out of her senses you know she is plac’d,
 And judg’d by men’s wisdom as simple as the ass;
 But know that the ass did wise Balaam reprove;
 And now from this shews the woman is love;
 As much as she’s scorn’d and despised by man,
 I ask you what spirit unto her is come,
 That she from her heart can now forgive all,
 And pray for the vengeance on Satan to fall?
 A hazard most fatal you know she must run;
 If I do forsake her you know she’s undone;
 If trifling with God, how can she appear?
 The anger of Satan she must kindle here.
 So how do you judge her now trifling with all,
 An ass now for wisdom your nation to call,
 And warn you of dangers before they appear?
 Then judge from your Gospel, your Master is here
 So strongly upon her, your Gospel now see;
 I ne’er will condemn her for carrying of me.
 So now if you judge her as ignorant as an ass,
 Your King is upon her, the Gospel now says;
 So those that believe her, their clothing is here,
 And now laid upon her, the Master to bear;
 The boughs and the branches you all may cut down,
 In the way you may strew them, from heaven’s the sound.
 If this appears simple, as simply I came,
 Your King on an ass, for to spread forth his fame.
 For where is the man will so humbly descend?
 Your chariots are ready your kings to attend.
 But now all the mystery I surely shall clear;
 I went in that manner to shew you all here,
 When I come to conquer, in triumph appear,
 A woman that’s simple my Spirit must bear.
 So you that believe her, your clothing is cast
 In faith now upon her, your joy now may burst.
 The boughs and the branches I’ll surely cut down,
 Men’s wisdom advancing I’ll surely confound;
 For babes now and sucklings my praises shall sing.
 From Solomon’s wisdom I next will begin;
 For he that’s so humble at first to appear,

At last is exalted, I now tell you here ;
 And now before honour humility comes.
 These words they were spoken by wise Solomon ;
 Then Solomon's wisdom I tell you must shine ;
 The Spirit from heaven was given divine ;
 And now you will find all heaven descend ;
 I come for to warn you, and speak as a friend,
 That all is fulfilled so near to the word ;
 You'll find that the Spirit's the Spirit of God,
 That work'd in the woman to see it all clear,
 If men do despise her, I now tell you here,
 This May will be fatal, I tell ye, for man ;
 And coals on your heads from her prayers will come.
 Her questions and answers I bid you weigh deep ;
 Consider the cost, or you'll fall in the pit.
 The way you are building you cannot go through ;
 The cost is too great to be paid now by you ;
 My laws you have broken ; my Son you have slain ;
 Mark well what is spoken, I tell you again.
 As wise as the woman you all must appear ;
 Cast all on the serpent, your debt for to clear ;
 And say that he robb'd you to run you in debt.
 Mark well from your judges how oft do they put
 Words wisely before you, the prisoner to free ;
 And I am your judge, and have done so by ye ;
 Because that ye know not your danger's so near ;
 To execute justice my angels appear,
 As soon as I send them to fulfil my word ;
 Then blame not your judge, you'll find 'tis the Lord
 That shew'd you the vision so clear in the dream ;
 And from the two boys I the whole shall explain ;
 For well I know many will turn to the beast,
 Though death's now upon them, the sentence is past ;
 While others for mercy they humbly will cry,
 " My God, on the serpent thy vengeance must lie,
 " For I have been robbed, I can't pay the score"—
 The thief must be taken, I need not say more.
 So this I have publish'd, your hearts for to try ;
 And then fast my arrows they surely will fly.
 And deep you will find is the vision and dream
 That were spoke of those boys ; you may read it again.

But deeper doors I have to open,
 Deeper shall my Spirit go ;
 You shall know, from what I've spoken,
 From Jehovah all doth flow.
 Deeper dreams and deeper visions
 Surely shall to all appear,

I've begun in this new century,
 And the scenes I've chang'd them here,
 Men have chang'd the scenes already
 By the century that is past,
 And the end they made it bloody;
 But the new I'll make it burst.
 For the style by man was alter'd,
 And the shadow all do keep;
 So I see that men do falter,
 All my flock is hush'd asleep.
 Do my shepherds see no danger? *Bible true*
 Nor my Bible yet discern?
 They mistake the heavenly Stranger,
 In what way he meant to come.
 Perfect like the style they've chang'd it;
 But their changing I'll not blame;
 Eleven days they brought it sooner,
 And like man I'll do the same.
 So the days they shall be shortened,
 As they shorten now the year,
 As men did by the last century,
 So the new shall now appear."

Here I have finished the answer of the Spirit to
 my words. Judge as you please; it was answered
 me by a Spirit invisible.

I shall now answer a letter, sent me by a gentle-
 man from London. Having read my second book,
 he desired to have these two questions answered, viz.
 1. *Whether the woman deceived the serpent, and did
 not first eat the forbidden fruit?* 2. *Will a foreign
 enemy land in England?*

This I shall publicly answer, as many of my *from*
 readers may be of the same mind. The woman eat *Bible*
 of the forbidden fruit, and gave it to her husband: *truth*
 so she did not cheat the serpent that way; as she
 knew no arts, she could practise none; she was be-
 trayed in a state of perfect innocence; but the way
 she cheated the serpent was, in casting the blame
 on him. And now, to make it more plainly appear,
 I will answer it from the judge of assize. Bring a
 criminal before a judge, and if he is condemned for
 stealing,

stealing, and he brings the person who was confederate with him, and drew him in at first to do the deed, by assuring him there was no harm in what he did, as the property was his own, and therefore he had a right to take it, and thereby deceives an ignorant and innocent person ; now when such a case is brought before a just judge, if the law obliges him to punish the one, would not justice compel him to punish the other, knowing the innocent was betrayed by the guilty ? Let two such stand before a just judge, and which do you think he would be most ready to punish ; he that was betrayed through ignorance, or he that deceived him through deceitful arts to make the innocent as bad as himself ? Any just man can be a just judge in such a cause as this ; for Satan was an old offender in heaven, and drew the third part after him, and so he began upon earth to draw in man the same ; but the woman turned, as you say, king's evidence, and betrayed her betrayer. Now judge the cause. When the Lord beginneth like man, he that turneth king's evidence is freed, and so is man. God will deal with man, perfectly after the manner of men ; therefore it is written, our secret thoughts must be had into judgment ; and the saints must judge the earth. My secret thoughts are gone out into the world ; and the day of judgment is already begun with man. This I shall explain more clearly in my next book ; as I cannot answer all the first inquiry in this ; for my book was too near its end before I received the letter ; but you will see every particular answered in my next book.

Now I shall answer the other inquiry in part, from a dream or vision that was shewn me in 1795. I dreamt I had a basket of birds, and that I left them at a house I knew not where, and left them to the care of the people ; but when I came to seek them, they were gone. I thought I went from place to
place

place to find them; but to no purpose. At last I saw two monks and two friars; I asked them if they had seen them. I thought they scornfully answered me, "They knew nothing of the birds, nor had they seen them." After a long and fruitless search, I gave them up for lost, and went away with a heavy heart, despairing of ever seeing them more. At last, to my great comfort, some one said they had brought my basket of birds, and opened them; but they were so changed, I did not know them. They stood on their feet like children, with the most beautiful feathers I ever saw, hanging in the most curious manner. Those who brought them, and others that were with me, stood and gazed with amazement at the beauty of the birds. I shall give the explanation in part, as it was explained on the following day.

"To monks and friars I will never stoop:
 Let France beware, it is not there
 My Gospel is made known;
 And let the Romish soldiers fear,
 It is not so in Spain.
 Then let the feather'd fowls appear,
 If they be in your land;
 For though thy basket seemeth lost,
 I'll bring it to thy hand:
 And as the feathers seem'd to hang
 In such a curious strain,
 Such birds I'll surely make them here
 As ne'er were seen by men.
 No foreign nation you've to fear
 Will now invade your land;
 But of your own you may take care—
 Be wise, and understand.

O England, O England, I'd have you take care;
 A house now divided I'd have you beware;
 A city divided, oh! how will ye stand?
 With wisdom decide it, and so keep y. ur land.
 In heart be united; when you have a peace,
 If my warnings are slighted your griefs will increase.
 The monks nor the friars my Gospel don't see;
 My honour shall keep you, if you will agree;

I'll warn you of dangers when they do appear;
 And in my next volume I'll shew you more clear
 What doors I've to open to bring to your view;
 The woman hath spoken, you'll find it all true;
 So let May be over, and June but appear,
 Then weigh well my writings, and with all compare;
 Your nobles and country, see how all doth stand,
 And then I'll inform you how to judge your land."

But all must look to the old style. I have not given you all the explanation of the dream in 1795; but I have set a mark of what is spoken now from the two woes, when the verse begins to change.

Now I am come to the end of the third volume of a work, on which men of learning and ministers are at a loss to form a judgment, whether I am inspired by the Spirit of the Lord, or whether my head is a little deranged. Ministers have acknowledged they are at a loss, and will not therefore decide hastily. But I can assure them my head is no way deranged, but by the visitation of some Spirit invisible; and what Spirit that is, may be easily discovered from the vision seen in 1794, when I was perfectly awake. If then three books puzzle the heads of the learned, the fourth will puzzle them much more, when they see the day of judgment explained. It must first take place upon earth, before it takes place with the Lord. Shall I astonish my readers to tell them, men must judge the Lord, before the Lord judgeth men? And as the war was begun in heaven, so it will now end upon earth; which meaneth, men will be divided concerning Christ's kingdom.

Joanna Southcott.

Exeter, May 19th, 1801.

L O N D O N :

PRINTED BY S. ROUSSEAU, WOOD STREET, SPA FIELDS;

And sold by E. J. FIELD, No. 139, near Bloomsbury Court, High Holborn; C. ABBOTT, opposite the London Apprentice, East End of Old Street; W. TOZER, Lambeth Road, St. George's Fields; Also by W. SYMONDS, Gandy Lane; and the Miss EVELEIGHS, St. Sidwell's, Exeter; SAMUEL HIRST, Leeds; J. MIDDLETON, York; and JAMES LIGHT, Coventry Street, Stourbridge, Worcestershire.

[PRICE NINE PENCE.]

4

The Strange Effects of Faith ;
WITH
REMARKABLE PROPHECIES,
MADE IN 1792, &c.
OF THINGS WHICH ARE TO COME.

FOURTH PART.

I SHALL begin this book with informing my readers, I am sorry to say, few have discerned what they read, as they expected to see some wondrous things this *May* and *June* ; not calling to mind, that in the first book it was written, the ten days must be turned into ten years, before man should see it clear ; and in the second book it was written, that, what was spoken one year should not appear till the next, (in the very page where it was written of *May* and *June*,) then the ten years will be up ; that all is fulfilled at the appointed time, that was written in the prophecies ; not appearing the year it was spoken, but fulfilled the year after. Therefore I said in my last book—

Let May be over, and June but appear,
Then weigh well my writings, and with all compare ;
Ye men now of learning, judge how all doth stand,
And if you've discernment you may judge your land.
The doors I've to open to bring to your view,
From the ten years was spoken, you'll find it all true ;

T

out of Eden

What doors could be deeper to bring to your sight,
 If by your own judgment you now provid' it right?
 But now from these writings you all shall see clear,
 I'll begin in this century to shew you all here,
 The doors that were bolted so strongly for man,
 When out of the garden of Eden he came;
 So deep from his knowledge I'll bring to his view,
 I now shall unbolt them, and you'll see it true;
 But sure like the Bible this all must come round,
 And none but my sheep can e'er judge of the sound,
 But now I'll speak plainer, and come to the fall,
I open'd your side, and I clos'd it from all;
For deep was the sleep that I cast upon man,
And deep is the mystery—the bone must return,
So closely united in heart and in mind,
 Or the man to perfection you never can find.
 So now I will open the door from the fall;
 Then sew no more fig-leaves, they'll not cover all.
 Ah! why from my presence yourselves do you hide?
 Remember the bone that I took from your side;
 Your blame then upon her and ~~me~~ it was cast,
 And this is the door that I now shall make burst,
 To cast her temptations on Satan and men,
 And in her next volume her history must come;
 How she hath been tempted, and how she withstood;
 Then I ask you, what spirit to her you'll allude?
 See how often her senses by man hath been cast,
 Then you'll see how many their senses have lost,
 Who judg'd by her virtue her senses were gone;
 You'll find in her history it so fell on them.
 So first upon man I have brought back the blow,
 And next on the serpent my fury shall flow;
 Then you'll see the woman was took from my side;
 In heart so united the Scriptures apply'd.
 So know from this woman the fulness is come,
 You'll find I am present in the woman's form;
 That is, in her form all this doth appear,
 But sure 'tis my Spirit to make it all clear;
 For by her own wisdom she cannot effect
 No more than another, the way I direct.

Now I shall come to the fulness of time, of the woman made under the law. When the woman was first created, she was made to complete the happiness of man, and to be his helpmate. The tree of knowledge was planted in the garden of Eden. The woman was taken from the side of man; not of the

dust of the ground, but of purified clay, the bone of man, while he stood in perfection, to complete his happiness. The tree of knowledge, was the knowledge of God, and the knowlege of the devil; the good and evil fruit both hung on the tree. Then as man was divided into two parts, if the same hand that brought him the knowledge of the evil fruit, does not bring him the knowledge of the good fruit, he may still blame his Maker for ever forming him. The woman, as the source of all his misery and man may charge his God foolishly; for all standeth as though I ordained it to bring on man's destruction; but now be it known unto thee, O man, I ordained and placed the whole for man's preservation, well knowing the depth of Satan, that he would begin upon earth, as he did in heaven; and tempt man as he did the angels, till he had drawn him into the same destruction; then how could I screen the man? for what would Satan say?

If all alike the path is straight,
 Then all alike must come.
 I ask you in the judgment-day
 How I could screen the man?
 Now I'll begin for to explain,
 And make the mystery clear:
 Out of the dust I made at first
 My perfect image there;
 I breath'd in him, it then was seen,
 My Spirit, bright and fair;
 And lord below, you all shall know,
 I did my likeness make;
 A paradise I plac'd him in,
 To make his bliss complete:
 The trees around, you know, were found,
 Whereof I bade him taste;
 The tree of knowledge I forbade,
 For well I knew his case.
 Had dust increas'd in paradise,
 Satan had found a way,
 As he in heaven did first begin,
 The angels did betray.
 For now to man the time is come
 To judge the world below,

And now the mysteries I'll explain,
 Why I ordain'd it so.
 In heaven's high courts, enthron'd above,
 The rebel there was plac'd;
 And well he knew I lov'd the Son;
 Distinguish'd from the rest;
 Which swell'd his pride to throw aside
 My Son's united reign;
 This Satan's malice caus'd to swell,
 And made the heavens unclean.
 He then began as god and king,
 And thought to reign in heaven;
 A mutiny he there did gain,
 And he from thence was driven.
 All heaven in disorder stood,
 And parties fast increas'd;
 Had I not cast him headlong down
 The tumult ne'er had ceas'd.
 No sword of war did e'er appear,
 More dreadful here below;
 But loud the sound made heaven resound,
 As tumult quick did shew.
 Satan the king, declar'd by some,
 Was then pronounc'd in heaven;
 To shew them of his bloody reign
 A kingdom soon was given.
 Now I'll explain what I do mean:
 I claim the heavens my own;
 And soon from thence I cast him hence,
 And did him then dethrone.
 To try again his future reign,
 I soon created man,
 To fill the place that Satan left,
 And paradise command.
 Now I'll begin to shew to man,
 How I made him at first,
 And perfect like the heavenly plan
 I order'd all the dust.
 I made the man in my own form,
 In my own likeness stood;
 I made him lord of all below,
 And gave him all was good:
 I made my plan so much for man
 For to resemble heaven;
 I took the partner from his side,
 That unto him was given.
 So like my Son, the woman came,
 The partner of his soul,

And so my plan I plac'd for man,
 In my own likeness all.
 I and my Son were both as One ;
 I took him from my side ;
 And so the woman I did form,
 Which I pronounc'd the Bride,
 For to bring forth a glorious earth
 As I had made in heaven ;
 I made the angels as the birth
 Of children you have given.
 I shall explain what this does mean :
 I brought up children there,
 And they against me did rebel,
 Let every soul see clear.
 Now I'll begin in words more plain,
 As this doth puzzle thee ;
 But surely 'tis for learned men
 The mysteries to see.
 How soon the earth was then drawn forth
 So much to belike heaven,
 To try the king who wants to reign,
 A power to him was given,
 When down below, let mortals know,
 I did the rebel cast ;
 And now the mysteries plain I'll shew,
 How every thing was plac'd.

The tree of knowledge of good and evil, was the knowledge of God and the devil; therefore I forbade the man to eat it, and pronounced him dead if he ate thereof. This command was given to man; and to try the whole, I left the man to himself; the woman to herself; and the devil to himself; all were left to their own will and power, to obey, or disobey; and the man and woman stood in perfect obedience, till the serpent began upon earth, as he had done in heaven, to work by arts to betray the woman. For as his malice came, for you to judge the earth, I have shewed you my plan, why I created the whole, and why I placed it on conditions. Could you call ME just with Satan, that was once an angel of light, and had long been a companion of God and angels in heaven, to cast him from heaven,

and chain him down in hell for his rebellion in heaven, before I had tried his reign upon earth? He wanted to be a king, and have the power in his own hands; many of the angels he had influenced to judge him fit for a king and governor, and they joined with him, till I cast them all out of heaven; and blasphemy soon burst from Satan and his angels, in the like manner he came to thee, against the Lord, and the Son of God. Then I created man, and gave Satan power as a god of this world, and fixed his reign at six thousand years, wherein I laboured: and one day is as a thousand years with the Lord, and I am the Lord that hath spoken it; one thousand years of rest: I have said, my Spirit shall not always strive with man. I have been striving with man ever since the fall; I have felt for man; I have pitied man, well knowing what powerful adversary and enemy he had to work with. But let men know I am their King, their Captain, and their Conqueror, to fight all their battles for them, if they join with ME. For when I bring the tree of knowledge to all their view, the Lord is good, wondrous, and wise, in all his ways; just and right in all his works; and the same hand that plucked the evil fruit, and brought it to the man, will assuredly bring you to the knowledge of the good, that ye may not charge God foolishly, for giving you the woman to complete your bliss: and by her it shall be completed, as I promised man at first; or Satan must outwit ME, if she does not bruise his head.

So she and I the cause will try,—
 And let the stars appear;
 If in the land there twelve do lie
 To judge the star is here;
 Then they shall see the mystery,
 How all's inroll'd in heaven;
 And every mystery I'll unfold,
 To them it shall be given.
 For here's the marriage of the Lamb
 That shall them all unite;

Their lamps with oil I'll surely trim,
 And make them all burn bright.
 For Canaan's wonders shall begin;
 I'll make your water wine;
 And greater wonders shall be seen
 Than were wrought at that time.
 When you appear to see it clear,
 To know it came from heaven,
 Then every seal will be reveal'd,
 And to your hands be given.
 So shepherds all now hear your call,
 And judge your long-lost sheep,
 Whom men conceiv'd was lost to all,
 Her tracks were gone too deep.
 You hear the sound that doth abound,
 Like simple shepherds gaze—
 " We see what tracks do now appear,
 " And are lost in th' amaze;
 " If be from heaven to us 'tis given
 " To judge the world below;
 " And is this pearl hid from all?
 " The truth we'll surely know,
 " And now act wise; if she disguise,
 " We'll soon find out the cheat;
 " But if from heaven the sound is given,
 " 'Tis our Emmanuel's feet
 " That do appear; his tracks are here,
 " So wondrous in the sound;
 " His tracks were gone so long before,
 " They all were buried down.
 " So in amaze we well might gaze,
 " To see the sheep appear,
 " Whose footsteps we could never trace,
 " Which way she wander'd there.
 " Beyond our heads are mysteries laid;
 " They mysteries are to all;
 " The Prophets knew not what they said,
 " If this is now the Call."
 Now I'll explain what I do mean:
 They did not understand
 What was the fulness of the time;
 They judg'd it then at hand.

When the fulness of the time was come, God sent
 his Son, made of a woman, made under the law.
 Now I ask you, what fulness of time was then,
 when the Jews were cast out, whom I pronounced

my chosen people? What fulness can you make good was done at that time? But now I will tell you the fulness of the time is, to fulfil the Bible; to bring men out of darkness into my marvellous light; to redeem you from the fall; to call the Jews from all nations, whither I have scattered them; to bring my sons from afar, and my daughters from the ends of the earth; to have the heathens for my inheritance, and the uttermost parts of the earth for my possession; to pour out my Spirit upon all flesh; and bring in one thousand years of rest for man and ME; and then the fulness all will see—that I am in the woman's form, and brought this knowledge unto man. Now call my words to your remembrance: If the days were not shortened, no flesh could be saved; but for the elect's sake they will be shortened: the elect was man; and, for his sake, the six thousand years will be shortened, to give a fair trial to men and devils.

So now be clear, seven thousand years—

Six thousand Satan's reign;

So long as he is chain'd before,

So long I'll free his chain.

Then certainly the judgment day

Must surely follow next,

When I shall sever from my throne,

And all my judgments fix.

An awful day you all will see,

Just like the seat of war;

The heavenly trumpets first will sound;

My angels must appear

With every music in their hands,

And every trumpet sound;

The music, striking every ear,

Shall reach the earthly ground;

From shore to shore my thunders roar,

And earth's foundation shake;

Confusion must to all appear,

When I begin to take

The cause in hand, so deep for men,

And bring them from the dust;

In perfect order all must stand,
 As they were made at first.
 The graves must open, and awake,
 And earth give up her dead ;
 The foaming billows they will roar,
 Where are some millions laid.
 But such a sound will then rebound,
 And trembling saints will stand,
 To see that awful day appear,
 When I the earth command
 For to appear and meet ME here,
 And soul and body meet ;
 In perfect form as now they're known,
 The likeness will be great ;
 But in the bloom of youth appear,
 I say, they all shall come,
 Much brighter than they ever were ;
 But shall resemble man—
 Just as your pictures do appear,
 Some likeness to your view ;
 But I shall make the body fair,
 In brighter colours too.
 Thus must begin the awful scene,
 And all you'll call to mind,
 How in the bodies you have been ;
 And memories quick you'll find,
 When face to face, from every place,
 Acquaintance all will meet ;
 And every age, I'll now engage,
 Will their companions greet.
 Thus will appear the righteous here,
 With hearts inflamed with joy.
 But when the sinners do appear,
 This will their peace destroy,
 To meet the foe, that here below
 There did their ruin seek ;
 The murderers will their sufferers know,
 And tremble at their feet.
 The scenes of war will then appear ;
 For men in ranks must stand,
 And view each other face to face,
 As you do now view man :
 When this is done, war will begin
 And enmity appear ;
 Men's consciences will burn within,
 To meet their fellows here,
 Whom they ill-used, or abus'd,
 By any artful hand ;

For none can fly that awful day,
 But must together stand.
 O what a scene will then begin,
 When every rank turns round!
 And perfect like the seat of war
 That day will sure be found:
 For face to face, as in a glass,
 You surely all must meet;
 And as the day of battle is,
 You'll find the battle great:
 No glittering sword that goes abroad,
 No cannon that doth roar,
 Will strike more deep in any man;
 For every shot is here,
 And every dart to wound the heart
 Of those that are unjust;
 That day will make some millions smart;
 For so to meet you must.
 An awful scene will then begin,
 And fast the shots will fly;
 You'll want no armour then of men,
 For every armour's nigh;
 Because in men it all will come,
 And every wound go deep;
 Much louder than the cannon's roar
 Will then the sinners weep.
 Then must appear in terror here
 The kings by whom 'twas fix'd;
 The King of Glory in the air;
 The prince of darkness next;
 Because as king he did begin,
 Wanting to reign above,
 And so his reign he fix'd in men;
 Then judge which king you love.
 As men began by the French king,
 The traitor you will see;
 The traitor here doth now appear
 A bloody king to be.
 A meeting then will soon begin,
 And men will Satan hate—
 "But how shall we throw off his reign?"
 The mutiny will be great.
 "The king above, we did slight his love,
 "We cannot mercy find;
 "The king below, with him to go,
 "He will in fetters bind.
 "So what to do we do not know,
 "But down our arms must fall;

" O let the rocks and mountains come
 " To hide us now from all."
 Then who shall fight ? Not small nor great,
 But these two kings must stand.
 I made them all, both great and small,
 And plac'd in every land,
 I say, these men that thou hast slain—
 Now Satan hear thy doom;
 And, canst thou raise them from the dust,
 To fight against me, come !
 No ; men will lay their armour by,
 As dead men they'll appear,
 While loud hosannas from my saints
 The echo they will hear :
 " Bless'd be our King, and bless'd his reign ;
 " He's worthy of a God ;
 " The Prince of Glory once was slain,
 " And wash'd us in his blood."
 With every sound will they abound,
 " Thrice blessed be his name !
 " His garments once were dipt in blood ;
 " From him our armour came ;
 " He fought the battle for us all,
 " Wounded our deadly foe"—
 And endless ages shall rebound,
 From heaven and earth below ;
 While hearts within in love will burn,
 And happiness complete,
 Then will the sinners silent mourn,
 And tremble at his feet.
 " Ah, happy men !" will they begin,
 " Had we their footsteps trod,
 " In triumph we should now appear
 " With our victorious God ;
 " No burning conscience should we feel,
 " But hearts inflam'd with love :
 " Then sure his worth is now set forth
 " By all the host above."
 For saints will praise, and angels gaze,
 And trembling sinners fall ;
 Thus will I come with armies strong,
 Till I have rescued all.
 The sinners' smart will wound my heart,
 For to destroy their foe ;
 And shew him of his bloody reign,
 While he hath reign'd below.
 So he and I the cause will try
 In that tremendous hour,

No more I'll hear the sinners' cry,
 But free them of his power:
 I'll shame him then by sinful men,
 As he did cause their fall;
 And prove no heaven could be in him—
 He'th made a hell for all,
 When he was king; and see his reign;
 In man it must appear;
 Therefore I did let go his chain
 To reign six thousand years.
 The one you'll see preserv'd for ME,
 That all may prove my reign;
 And justice must in all agree,
 That he is justly slain;
 For justice here must now appear
 To chain him down below;
 The banish'd prisoners then I'll clear;
 Their time is up I know!
 So I'll dispute, while man is mute,
 And all shall hear my sound;
 I'll cut the branches from the root,
 And then the stump I'll bind
 In fetters strong, alone to burn;
 Because his rage will swell,
 To see his fall, condemn'd by all,
 Will kindle flames in hell.
 But then be clear, *no MAN* is there,
 That trembleth at my rod;
 I mean to make the mystery clear;
 And all shall find their God
 Did ne'er design the human kind
 Created for such woe,
 As here to die, in hell to lie,
 In fetters bound below.
 No, no; that day, to man I say,
 Satan will find the cheat:
 An army strong he'll bring with him—
 But here the lines go deep;
 For when he comes with armies strong,
 In hopes to win the field,
 He'll find his men such cowards then,
 That every man will yield,
 No more to rise, (let men grow wise,)
 Against the laws of God;
 For when their leader I chastise,
 They'll find my laws are good,
 And all are just; let sinners trust;
 For I shall shew their end;

And down in hell their king shall dwell,
 With his own host descend :
 That is, (be clear); his angels here,
 Whom he did drive from heaven ;
 But MAN is mine ; he must resign ;
 For he shall be forgiven.
 Then I'll bring forth a glorious earth,
 And place them here below ;
 But sure I have a paradise
 Where all my saints shall go,
 In true perfection to enjoy
 A never-fading crown ;
 For then their peace can none destroy ;
 A heaven to them is found.
 But those below, they'll find it so,
 Will greatly differ here ;
 A heaven to some on earth will come ;
 But anger will appear ;
 Concealed long, some hearts will burn,
 Their murderers to see ;
 And conscience burn, 'twill make some mourn,
 And spoil their harmony.
 So that complete the sinners' state
 Will not be in the end,
 Like those that do my favours seek—
 'Tis deep all thou hast penn'd :
 But man I'll free from misery,
 If sorrows do abound,
 That one the other can forgive,
 Your grief will then be found,
 So I'll end here, and say no more,
 But weigh the matter deep ;
 If happiness you wish to share,
 Your conscience void now keep :
 Not give offence ; for recompense
 Will meet you on that day,
 When I have made a heaven below,
 My wonders all display'd ;
 Wonders will be, you all will see,
 When Satan's hurried down ;
 Such blasphemy will come from he,
 And horror shake the ground ;
 Thunder will roll from pole to pole,
 And lightning fast will fly ;
 More dreadful war than 'twas before,
 When he rebell'd on high.
 So war's begun, and war will end,
 And such a war 'twill be,

In hell in war they will contend
 To all eternity.
 So I'll end here, and say no more
 Of that great judgment-day,
 In colours faint I've given thee
 Of what it then will be :
 Such battles fought, such victories wrought,
 And Satan's pride will burst,
 Condemn'd by all—' What! must I fall,
 ' And man preserv'd at last ?
 ' Then I can swell no more in hell,
 ' The angels will me blame—
 ' What! must I see such destiny.
 ' As setteth hell in flames ?'—
 So now at last 'twill kindle fast ;
 For then the fire will burn ;
 It is from them the flames must come,
 And on their heads return."

In this manner is the Day of Judgment explain-
 ed to me, from the rebellion in heaven to the last
 day of judgment. I shall give a few lines of my
 own judgment on it.

All this is worthy of a God ;
 And may I thus believe,
 On Satan so to cast the rod,
 As he did man deceive.
 Thy power, thy wisdom, and thy might,
 We all shall worship too ;
 When he doth bring all this to light
 'Twill be a glorious view.
 Men's hearts enlarged to speak his praise;
 For who can set it forth ?
 It may rebound in endless days,
 But none can judge his worth.
 My soul too low I know must go
 To fathom things so deep.

I shall leave my own thoughts, of the justness
 of God on the day of judgment, to wiser heads
 than mine, and deep divines, who I know will
 write from it, when they are clear it is from God.
 But I shall answer a few objections, that some have
 already made on hearing it : They did not believe

that sinners would ever be saved from hell in the day of judgment; as it was written, "Go, ye accursed, into everlasting fire, prepared for the devil and his angels." But that accursed thing was the devil. And these were answered me from our Saviour's words: I will separate the sheep from the goats; the sheep on my right hand, and the goats on the left; but though hand joined in hand, the wicked shall not go unpunished.

"But on my right hand all my sheep shall sit;
 And on the left the goats I'll not forget;
 For if I died to be the sinners' friend,
 They all shall find I'll prove it in the end.
 What in my heart did I for Judas feel,
 To see his conscience like the flames of hell!
 And in despair he died a wretched end,
 And said he sinn'd for to betray his friend:
 And in the end his friend I'll surely be,
 Condemn the power that first betrayed he.
 So here the doors are open now for man;
 The day of judgment it is nigh at hand,
 When men in judgment they must surely sit,
 And tell the woman if her thoughts are right;
 And in her history what in her they blame;
 Then after that her trial must come on.
 But if the sixth book it doth first appear,
 The four and twenty elders must see clear
 That I am present in the woman's form,
 When that the sixth book you do deep discern;
 When all together you do deeply weigh,
 Then know to man is come the judgment day;
 And then to heal the nations you begin.—
 And now I'll bring you to a deeper dream,
 Which I command thee now to pen it here,
 And then the mystery I shall make it clear.

In the Christmas holidays of 1794, after I had seen the vision at the close of that year, (being perfectly awake when I saw the vision in the Christmas), this dream was brought to my view.

I thought I was at a door; and, looking in the heavens, saw them full of sheep, lying in the air like a flock of sheep on the mountains. In the midst

there was one of the size of a bullock, but covered with wool like a sheep, remarkably long, and white as snow, and the head like a lamb; the others were of the common size of sheep, lying round the large one; but all had long white wool like snow; and their faces like lambs; some were the size of lambs; and all lay in the air round the large one, and the heavens seemed covered with them: so that some appeared near to the earth. In the morning when I awoke, it was said to me—

“ Arise, and write, the day-light now is come;
My Spirit’s waiting to direct thy hand.”

It is now concealed from me how it was then explained, as my writings are sealed up from me. I only remember these words. When I had written, “ the light came from the moon; ” I was questioned, “ Where dost thou see the moon ? ” I threw down my pen with astonishment, as knowing I did not see the moon; but judged it so from the light, as I dreamt it at midnight. I was answered—

“ What thou hast written, I well know is true;
’Twas I that brought this vision to thy view.”

I cannot recollect how it was then explained; but it was in such a beautiful manner, that my eyes were drowned in tears while I penned what was then revealed of Christ and his flock. It is now answered in the following manner.

“ Then Christ and his flock now together must stand,
And prove from this vision my kingdom’s at hand;
And white as the wool my flock shall appear;
And the light from my lambs you shall all see it clear;
My Spirit’s descended so far from my throne,
And so near to the earth now my Spirit is come.
And surely around me I’ll gather my sheep,
And now in the air you with safety may sleep;
No light from the moon there need to appear;
I’ll enlighten my shepherds to light you all here; *th-y ears*
So walk in this light before it is gone;
My flock must not tarry; ’tis time for to come;
Because that this vision’s conceal’d from thy view,
How it was explained thou little dost know;

No, no ; 'tis my shepherds must search out the dream ; *shep*
 Then you'll find it true as I then did explain.
 So of dreams now and visions another now pen ;
 It was of the moons ; thou must give it to men."

If I remember right, it was the same Christmas,
 I dreamed that I was in a bed, out in a remarkably
 large open field. I thought I saw one moon over
 my head, shining very bright, and another, very
 large, at the end of a field, with the head of a
 man in it, like a Turk's head. I cannot recollect how
 it was explained ; but I then thought it wondrous.
 I shall pen the words, as it is answered me now.

" Then now I will answer.—In wonders appear
 Two moons, they were shining so bright in the air.
 Thou sayest in one there appear'd the Turk's head ;
 The field is the world wherein thou wast laid ;
 The head of the man in the moon did appear ;
 And the wisdom of Satan in some will shine clear ;
 And now in his wisdom so bright some will shine,
 And give light to the world that walketh in him.
 I told thee the sun was an emblem of ME,
 To give light to the world, that clear you may see ;
 But sure as the moon that shines in the night,
 Then unto the darkness the moon is a light.
 And now by men's conduct thou surely wilt know,
 From the sun or the moon, where men's wisdom doth flow ;
 For those that do gather their light from the sun,
 They'll surely see clear which way it doth come ;
 But those that do gather their light from the moon,
 It is but in darkness their wisdom can shine ;
 Because that the moon cannot lighten the day.
 Ye men now of learning, mark well what I say :
 For deep you will find is the vision to all ;
 The sun must be risen to judge of your call ;
 Because that in darkness there many will shine,
 And prove that these writings were never divine ;
 The wisdom of Satan in man will appear,
 And point out such light to deny it all here ;
 And so by man's conduct the truth thou wilt see,
 How true were the words I then answer'd to thee, *must be new*
 That now from thy memory I hourly conceal'd ; *to the shep*
 But unto my shepherds must all be reveal'd ;
 For then they will gather their light from the sun ;
 When the seals they are broken the day-light will come. *seals be*

For now I do tell thee to pen one dream more,
And then let the learned together compare."

I shall now mention one dream more. In 1794, I thought I saw a pump, the handle of which was so very high, that I could scarce reach it, and it was so hard I could get no water from it. I thought I lay down under the handle, and all on a sudden the water gushed out, and ran down in a large stream till it came to a very deep pond, where there was muddy water, which frothed amazingly when the clear stream came into the pond; and the pit was large and deep. I was answered—

"And is that all thou knowest of thy dream?
This simple mystery I shall soon explain;
For in thy dream thou know'st the pump was high;
But in it here's another mystery;
When for to pump it thou didst find it hard—
'Tis plain thy words they little do regard;
Therefore in silence thou must surely wait;
Because the handle is most high and strait;
But by itself it certainly will go,
The living water shall gush out, you know,
And in the pit it certain will run down;
(Thou know'st the fountain it was under ground;)
And then it foam'd, it must to all be known;
But here's a mystery thou canst not explain;
But yet the mystery I'll explain to thee;
For in it there's a double mystery.
I say the pit resembleth that of hell,
Where the infernal host do surely dwell.
And will the living waters thither come?
It is a mystery to thee unknown.
No, no; I say, it is not what I mean;
The living waters are the living stream,
That like a fountain will come from on high;
But yet the sinners will it all defy;
And as 'tis flowing, sin will sure abound;
They'll froth with fury for to hear the sound.
Thou know'st thou saw'st the scarlet dye appear,
Amongst the waters thou didst see most clear;
And how it came thou didst enquire to know;
Thou saidst the waters would be hurtled through.
So that thy dream thou hast not wrote it all,
But for thy answer is thy eager call.

This is a folly I do see in thee;
 But in it here's another mystery.
 Now for my answer thou dost always wait;
 In that the mystery I say is great;
 For as the foaming with the waters came,
 So will the tumult be in every land;
 For saints and sinners they will not agree—
 The water dirty did appear to thee,
 That in the stream it did so lie below,
 And make it foam when living waters flow;
 So with the wicked it will certain be:
 They'll foam with fury, and the truth you'll see.

But this was the dream that I shew'd thee at first,
 And so in the end all my glory shall burst."

This was a dream in 1792. I had been powerfully visited by the blasphemy of Satan, which made me earnest in prayer, that the Lord would cut short the powers of darkness. I was answered, I will shew thee, in dreams and visions of the night, what I will do with him. The same I was answered when I was going to bed. I went to sleep, but seemed as full of life and sense, as though I had been awake, when I heard the most heavenly music I ever heard in my life, louder than an organ, but much sweeter. With this heavenly music I saw my chamber door burst open, and a man leading in a pig with his mouth tied round with a cord, and the man led him in with a halter. Two men, or angels, I thought, stood at my bedside, with heavenly music in their hands, while the other led forward the pig, which seemed to breathe forth threatenings against me, and the smoke ascended from its nostrils. I thought I trembled in my bed, and was earnest in prayer to God to save me from his power, as I thought in my dream it was the devil. As I was in prayer he was led away, and the heavenly music ceased, and all was silent. Some hours after, in the same night, I heard the like heavenly music the second time; and all appeared before me as at first; only I conceived the pig seemed more

furious; but there was no other difference than that between the former and the latter. I then awoke, much confused. This was in 1792. I cannot recollect the whole of the circumstances; but remember it was Satan's being bound. I shall here insert the manner it is explained; as I could not explain it myself. I was answered —

“ Why doubtest thou that all from heaven descend,
 As thou canst not answer one word thou hast penn'd ?
 But here is the vision I shew'd thee at first,
 And here is the vision that shall surely burst.
 The music from heaven shall surely appear;
 And loudly the music shall strike in your ear,
 That I am approaching, my kingdom is nigh;
 Then surely the rebels will bitterly cry;
 A noise that's most dreadful some thousands will make,
 When the pillars of heaven begin for to shake;
 And earth's strong foundations will sure tremble here,
 When Satan is bound, and that sight doth appear.
 Against thee his malice he'll try for to vent,
 And I tell thee in sunder he surely would rent,
 If I had not bound him, as close as thy dream;
 My angels do guard thee to keep thee from him:
 For now I do tell thee, could Satan get free,
 He'd vent out his malice he hath against thee:
 But like as thy dream do my angels appear,
 By day and by night they are guarding thee here.
 So all men are simple to judge that thy hand
 Could write in such manner, did I not command.
 No—if thou wert mocking, all mortals would see,
 Satan would be catching, and soon baffle thee;
 For I would not guard thee, nor keep thee from harm.
 Ye judge of your Bibles, but do not discern,
 As soon as impostors are risen in my name,
 The devils light on them and put them to shame.
 And now, if you'd wisdom, you all would see clear,
 Thy life would not last, or my Bible must err,
 To say that your thoughts are all open to ME;
 Then surely thy writings I plainly do see;
 Then surely some wonder to you must appear,
 If you judge that my Spirit hath not spoken here,
 And weigh well the writings that came from her hand,
 If you judge not from heaven, in wonders you'd stand;
 Unless to all knowledge you're totally dead,
 The heavens are silent, and Satan is fled.
 This must be the language of every heart,

That judg'th 'tis not God doth these secrets impart:
 For sure like thy dream must the tempter be bound,
 Or all men would see how he'd quickly confound;
 So now from these lines let the learned weigh deep.
 And now I shall answer how thousands will weep;
 Because that the tempter I surely shall bind,
 So much like thy dream, all my shepherds shall find,
 That when they come boldly to judge of the word,
 And say "We'll see clearly if this be from God;"
 Then the heavenly music shall sound in your ear—
 "The voice is from heaven, we've nothing to fear."
 And then of the earth they're the first I'll redeem;
 And much deeper mysteries I then shall explain,
 When you see the woman in wonders appear;
 And wonders from heaven you surely will hear;
 But this is a mystery you can't discern,
 Nor yet understand in what way I do warn;
 Because from the woman I'll make it all clear;
 And return back the bone for to shew you all here,
 How Satan you'll conquer, and Eden regain;
 And now it was lost she shall shew you all plain;
 And then all the mysteries you all will see clear;
 And wonders from heaven to all shall appear;
 Because I'll fulfil it so much like thy dream—
 And now from another the whole I'll explain."

[I have omitted inserting, before my dream at midnight, that I was awoke with the most dreadful noise I ever heard in my life; and was answered, it was like the noise of hell when the devils are chained down; then I slept, and had the two preceding dreams.]

In 1797 I dreamt I felt myself almost dying, and whether awake or asleep I could scarce tell; but I felt myself so shocked with pain, that I said I could not live any longer; and thought I felt my spirit depart from my body, and was carried through the air to some wondrous buildings, the most curious I ever beheld, and too remarkable to pen. I thought there were galleries, filled with and surrounded by soldiers. Before the galleries there was a large court-yard, in which stood a remarkable large oak, well spread, and well

grown, the leaves of which I thought they had gilded all over with gold, and tied ribbons all over the tree, in token of some great victory they had won. There were officers there, with swords glittering with gold, and ribbons tied to them; all which seemed to bear the appearance of some great victory; and when I awoke I thought I should hear of some; but it is answered in the following manner:

“ Then now the victory I’ll explain,
 And tell thee all the war I mean.
 My servants shall like soldiers come;
 The tree of life shall be made known,
 In golden colours to appear;
 The ribbons shew the victory there.
 So on thy bed wilt thou lie down;—
 The day at last for ME is found,
 That I an earthly judgment meet:
 This awful day must finish it,
 But how, thou’lt cry, can I appear,
 Though in my heart I wish’d it near?
 But now the awful day is come,
 That in my heart I wish’d for long.—
 So much like Peter thou wilt stand,
 Though boldly launch’d by my command,
 To warn the jury to appear;
 But then thy faith will sink in fear.
 O save me, Lord, will be thy cry;
 Can such a simple worm as I
 Before such learned men appear?
 I sink! I sink! will be thy fear:
 But when these fears do thee alarm,
 Like Peter, thou shalt find my arm;
 And in the galleries thou shalt see
 The glorious victories wrought by ME.
 The soldiers are the men of God;
 The glittering sword, the Spirit’s word;
 In golden colours shall appear
 The tree of life, that day I’ll clear,
 And every sign I’ll then make good,
 I bought your ransom on the wood.
 So let the judge and jury come;
 The tree of life shall be made known
 In golden colours to appear:
 And all shall find my Spirit near,
 That it descended like a dove;

And all I'll fill with heavenly love;
 And then the waters I'll abate;
 When I return your loving mate,
 To bring the olive-branch of peace,
 And make your jarring discord cease.
 For sure a Thomas will be found,
 That's jealous of the heavenly sound;
 And if in doubts he doth appear,
 My hands and side I'll shew him there;
 For then the mysteries I'll explain;
 Because I know they are but men;
 And you shall know what days are come;
 And find ME in the woman's form,
 To make your perfect bliss complete;
 And you shall find your helpmate's great.
 For this was first my Father's will,
 And it you'll find I shall fulfil;
 And then my Father you'll not blame,
 When I the serpent put to shame.
 I took my trial first from man,
 And so the serpent next must come
 To stand the trial just like ME.
 If you look deep I've honour'd he,
 As he in heaven did affect the king;
 Then so his trial now I'll bring;
 And he must surely fall by man;
 Then all shall see the heavenly plan.
 So let the glittering swords appear;
 My shepherds must my armour bear,
 And come like soldiers in the fight,
 And then I'll make them men of might,
 And every victory they shall gain;
 The heavenly war they must maintain.
 So here these dreams they do go deep;
 My shepherds must not careless sleep,
 To say "We now do see it clear;
 "What need have we for to appear,
 "To bring these mysteries to our view?
 "It is of God, we well do know;
 "For all's beyond a woman's head,
 "Did not the Lord her spirit lead."
 But here, my friends, is your mistake;
 Out of the sleep you must awake;
 While others judge it but a dream,
 You must awake, and see it plain,
 That you as stars may rise and shine,
 To lighten the benighted minds,
 That they may wake out of their dream,



*satans trial right
 like christ*

*the shepherds must
 not careless be*

up and must come

When you can prove you have seen it plain:
 Besides, some mysteries are behind,
 Until that day you cannot find,
 Till I unbolt the perfect door,
 What I have got for man in store.
 So let not faith to keep you back,
 Nor unbelief to climb the rock,
 Because you fear that you may fall;
 Your anchor's fix'd; I'll keep you all.
 So now I've ended with thy dream;
 And now from visions I'll explain,
 And prove my prophet Joel true,
 And bring the vision to your view.
 The vision first was seen by man,
 Just like my bible all's the plan,
 That in the heavens to him appear'd;
 But he the mystery could not clear,
 Nor yet no man could see it plain,
 Nor shew the vision what it meant;
 Till it came to the woman's hand,
 I had conceal'd it all from man;
 To make the prophet's words more clear—
 The prophet was the woman here.
 So now the vision I'll explain,
 And shew it with the former dream."

After I had written out the dreams shewn me in 1792 and 1794, I received a letter from a worthy minister in London, with an open vision he saw in the heavens as he was reading the burial service over the dead. He sent me a representation of the vision, neatly engraved. I must beg the worthy gentleman's pardon for putting it in print without his approbation; but I trust a gentleman of his good sense and learning will forgive me, when I tell him, the Lord hath commanded me, and I had not time to write for his consent. So I shall insert the vision perfectly as he sent the words to me, and after give the explanation, as it was explained to me. I shall conceal the reverend gentleman's name.

Description of an OPEN VISION.—"There appeared in the heavens an ill formed beast, standing on the Continent, and afterwards marching upright

at the head of an immense army, issuing out of a cloud ; the beast stretched out his fore paws, as if swimming, much agitated, and pointing to something at a distance. All marched gently but boldly on, and appeared to cross the sea, making for an island, which they invaded in a very short space of time. The sea then assumed the appearance of a barren heath, and every thing seemed to have fallen before them.

“The beast having arrived in the middle of the island, put on the form and colour of a leopard ; and lay down, as if to take his rest, when the army disappeared, and all things about him wore a most beautiful appearance, like fertile land, when the sun is rising upon it ; and immediately (the leopard keeping his position) a small cloud arose from the middle of the space, and moved gently to the side, followed by a buffalo and a crocodile ; both which, as they drew near the cloud, were invested with its shape, and lost their own.

“The Vision N. N. E. Time about four minutes.

“The above Vision was also seen, and particularly noticed by E. Wynne, schoolmaster, of St. Mary Hill, on his road to Wapping, in the company of several gentlemen. The above E. W. noticed, that the beast, when it was lain down, momentarily panted, as if at its last gasp. T. W. the publisher, had, at this period of the vision, taken off his eyes for a few seconds.

“The army and the beast, as represented at the head, appeared to be about six feet high, and the quadrupeds bore an exact natural proportion.”

I shall now come to the explanation of the vision. As the men are drawn in a bow in the cloud, pursuing the beast, it is explained in the following manner.

“When the world was drowned, the beast had so powerfully worked on man, till he had drawn all men after him, and the deluge of rain made the world become like the sea. At that time the Lord said he would destroy man from the face of the earth; but man, that was made of the dust of the ground, and created in paradise, was not destroyed; the Lord preserved more in the ark than he created at first. But after the deluge ceased, the Lord said, he would no more suffer the waters to drown the world; and, as a sign unto men, he set the bow in the clouds. In the prophet *Joel* he saith, when he cometh to pour out his Spirit upon all flesh, Your young men shall see visions, and your women shall prophesy; and ye shall see signs in the heavens. And in the *Revelation* it is written, they shall overcome the beast, that is the devil, by the blood of the lamb, and the word of their testimony; therefore, rejoice, ye heavens, and all that dwell in them; but woe to the inhabitants of the earth and sea; for the devil is come down in great wrath, because he knoweth he hath but a short time. Now I have shewed you, from the written word of God, how all is spoken on the record of the Bible. The bow was placed as a sign of preservation for man; and the Revelation shews you how to overcome the powers of darkness by the power of Christ. Now I have shewed you, from the Bible, how all was spoken; and now, from this vision, you see how all is placed. The bow, that was set in the clouds for man's preservation, is now drawn with an army of men pursuing the beast; at the end of the vision the beast lay down, much agitated, as if to take his last repose. Now let men know, the men that were in the clouds, are men on the earth, that, by faith in the blood of Christ, will pursue the beast, and overcome him by their words and testimony of the truth. The leopard denotes men, that Satan will

draw to join with him. The crocodile denotes all the arts of the devil; as the crocodile makes a noise to get men to come near him, and then devours them, and so does the devil: But now the crocodile hath no power to approach man, if he be advised of his arts, and shun him; neither hath the devil power to draw in man, or hurt him, if he be aware of his wiles, and shun him. But this vision shews you, what arts Satan uses to betray man; for Satan is now much agitated, and so he will continue. He has arts like the crocodile—

And like the ravenous beasts he'll now assume,
 And like the crocodile with arts he'll come;
 But men will conquer by the heavenly train;
 And know, the rainbow was a type for men,
 That at the last preserved they shall be;
 The beast I'll conquer, and the men I'll free;
 And at his last gasp he is surely come;
 And the whole armour you may now put on.
 Deep is the vision must to all appear—
 Rejoice, ye Jews; and let the Turks to fear;
 For in that nation I shall end the war.
 The barren heath in Turkey doth appear;
 Their minds are barren; all is barren there.
 And yet thou'rt puzzled, how these things can be:
 The beast arriv'd the fertile land to see,
 And all my army they did disappear.
 This is a mystery thou canst never clear;
 But now the mystery I will here unfold,
 And prove the truth is by a woman told;
 But by thy wisdom, as a woman, here
 No more than man canst thou the mystery clear.
 To see the beast possess the promis'd land,
 And all my army silent for to stand,
 Or at that very time to disappear;
 It is a mystery that no man can clear.
 But now, I tell thee, I will clear the whole;
 And know, my army they went on so bold,
 And did pursue unto the promis'd land,
 That for the Jews I surely shall command;
 But as the beast alone he did see there,
 In his possession you may now see clear,
 That certainly it was the heathen land
 That now the beast has got in full command,

And now I tell thee that thy pen goes deep—
 And with the beast they all together sleep;
 But I shall soon awake them from their dream,
 And then the vision you shall all see plain.
 Now if men judge it of some curious head,
 To see the vision as they simply said;
 Then Solomon in wisdom must appear,
 To shew the vision with the Bible clear.
 Wise fools, I tell you here the moon does shine,
 If you will prove these writings not divine:
 From Satan's wisdom you must draw your light,
 To shine in darkness, and you may shine bright,
 To bring forth reasons you cannot make clear,
 When once the Sun of Righteousness ris'th here;
 Then all your light will vanish soon away,
 When I do bring to man the perfect day.
 Mark all these dreams and visions seen before;
 And from each other all concealed were,
 Till I command the truth to fly abroad,
 And then the vision must to all be know'd;
 For, like the vision I shall now go on,
 And fix my army in the sons of men.
 So now together you may all compare,
 And judge what senses are deranged here,
 To bring such wondrous things before your sight,
 In such a form, and every path is straight;
 Unless I tell ye, you are all sun-blind,
 And at the noon-day you the walls can't find;
 Then sure like tears you may begin to rear,
 And mourn like doves your blindness to deplore;
 In places desolate you'll surely be,
 And soon like dead men will your folly see:
 For now you'll find will come the midnight hour,
 When all mankind will feel the Bridegroom's power;
 And you, whose lamps are ready now prepar'd,
 The midnight hour will bring your full reward;
 For with the Bridegroom you may enter in,
 That is my kingdom you shall surely win;
 And you will find a glorious midnight hour
 To meet the Bridegroom; and you'll feel my power,
 To shut you in secure from every foe;
 Your names are written, and your names I know;
 But when the foolish virgins do appear,
 Who mock'd the warning of the Bridegroom here,
 I tell you plain what then will be your fate;
 Like foolish virgins you will come too late;
 Because your names, I say, I do not know;
 You mock'd the warning, and despis'd the blow

That I pronounc'd against the mockers here ;
 And now the midnight hour to them appears,
 That back on mockers must my fury fall.
 So now take care, I warn ye, one and all ;
 The midnight hour for all is nigh at hand,
 That on your heads the prophet's blood must stand,
 As they asunder did Isaiah saw :
 And now observe the Gospel and the Law ;
 And Jeremiah in the dungeon cast,
 And now the midnight hour for all shall burst ;
 For now asunder I shall saw the whole,
 And back on mockers shall my fury fall.
 So here's my warning in the date that's new ;
 The days I'll shorten ; and like man I'll do :
 As men asunder did Isaiah saw,
 So now asunder you shall see my law ;
 Unto the one my promises are great ;
 Unto the other—they shall meet his fate,
 And Jeremiah in the dungeon cast ;
 And now the dungeon must for mockers burst.
 Look to the blood the Romans they did spill,
 And how the martyrs did their fury feel ;
 Back on their heads you see I brought the blow,
 And now the midnight hour ye all shall know.
 As 'twas by mockers I was crucified,
 And 'twas by mockers my disciples died ;
 And wilt ye say, my Gospel you do know ?
 Then on your heads you're bringing now the blow :
 For Abel's blood must unto men appear ;
 The day of vengeance now is coming here,
 That all their blood must now on mockers fall.
 Now from that woman I do tell you all,
 Who say your Bibles you do now see clear,
 And yet despise the warnings I give here ;
 Just like the blind my Bibles you do see—
 Write out her words, and then I'll answer thee."

These words were in answer to a proud, ignorant woman, who came into a house where I was ; and, speaking of the prophecies, said, " She did not want any one to tell her better than she knew ; for the Bible was plain ; and all our Saviour's words were true ; and wars and rumours of wars, and the Revelation, were all fulfilled. She had read them, and understood them all ; and the day of judgment was at hand." I shewed her the open vision,

seen by the clergyman. She asked, "If it was not the gentleman's imagination?" I said, No; he must have had more wisdom than Solomon, to imagine such a thing, to draw so lively a picture of the last days; so consistent with all the Bible. But I found the woman, with all her boasted wisdom, had no idea at all of the last days. She was ignorant and opinionated in her own knowledge; so I left off disputing with her; for I found her so wise in her own eyes, that there was more hopes of a fool, than of her. Her folly was answered me in the following manner.

"Thy observation was just. There is more hopes of a fool, than of such, who think they know every thing, and know nothing. If she knew my Bible, she must know all these things that thou hast written; and the vision shewed her must first come to pass. And he that is not with ME, is against ME; and he that gathereth not with ME, scattereth; for now is coming the end. The day of judgment for man is already come; and this new century I shall begin for men to sit in judgment, to judge the woman and her writings; and all will find such a trial, as has never happened since my being judged at Pilate's bar.

For all will find the trial great;
 For different passions this will heat,
 When men in judgment do appear,
 For to condemn, or for to clear.
 As different passions will arise,
 Some men of learning will chastise,
 To prove their judgments not betray'd,
 And cast it on the woman's head,
 That some mad fancy fill'd her brain—
 "We judg'd it wrong for to contend,
 "With one we thought so very low;
 "Therefore her folly we let go,
 "Thinking her folly it would die;
 "But now we see 'tis rising high;
 "And now our wisdom we may blame,
 "If we can't put her now to shame.

" Then deeply we did not discern,
 " If 'tis from God the Spirit came;
 " But to this we will not submit,
 " Until we see the truth more great."
 While other men will see more clear—
 " It is of God, I now do fear;
 " And if it be so, I must submit,
 " And cast my wisdom at his feet."
 While there are some will see it plain—
 " It is from God, I'll now maintain;"
 And strong the reasons they'll assign,
 To prove the writings all divine;
 While some are blind, and cannot see
 They're spoken by divinity—
 " It surely was some curious head
 " Such different tongues together said,
 " For Hebrew, Greek, and Latin's here,
 " To see in English now to clear."
 So different are the minds of men;
 And so I say they will contend,
 Until they bring the standard near;
 And then the mysteries I shall clear;
 For then the woman all will free,
 And of the earth judge she must be.
 So here's the judgment-day for man,
 To free the woman, or condemn,
 For saying I am in her form,
 And prove the fulness now is come;
 And ME they've crucified afresh,
 According as the Scripture saith;
 Because the Spirit it is ME
 That they did persecute in thee.
 'Tis not thy conduct they do blame;
 Upright and just they all do own,
 And all thy principles are good;
 Then to the Spirit they allude,
 Wherein thy conduct they do blame,
 And so you put your Lord to shame.
 But as by ignorance this is done,
 I shall forgive, and wink at man,
 If now their love and courage rise,
 To justify, or to chastise,
 And bring the woman's trial on;
 Then sure the serpent's next must come;
 For I shall follow next to thee,
 Until I've set the nations free.
 I first was judg'd at Pilate's bar,
 And next the woman must appear,

And then the serpent next must come *satan's trial*
 To take his trial just like them ;
 And this you'll find will prove th' event ;
 Then judge how near is my intent
 To bring my glorious kingdom down,
 And let the tree of life be found.
 But here's the judgment-day on earth,
 To judge of what the woman saith.
 Now in the earth there's nothing new ;
 But here's a wonder to your view,
 That in the earth was never seen
 Since earth's foundations were first lain,
 To take my Bible and explain,
 As ne'er was understood by men ;
 And gave the following challenge here,
 That every mystery she will clear ; *she will clear*
 When to the purpose all will come, *all*
 To justify, or to condemn,
 Then she will make the mystery clear,
 And prove the tree of knowledge here ;
 That by her faith she reach'd so high,
 And the good fruit she brought so nigh,
 Whereof she bade you now to taste—
 The bad is fallen, the good is plac'd,
 Which now hangs hovering on the tree,
 And all shall find 'tis pluck'd by she.
 So, fallen man, canst ascertain
 What madness now hath fill'd thy brain,
 To judge that e'er a woman's hand
 Could give such challenge unto man ?
 No, No : In man I'd soon appear,
 For to confound and shame her here,
 Did not the challenge come from me ;
 You are but men, you all shall see,
 Whom I've pronounced to be dead,
 As you the woman first obey'd ;
 But if your life you'll now regain,
 I tell you all to do the same,
 And now obey the woman's hand,
 And paradise you may command.
 If you can judge the heavenly sound,
 Such woman ne'er on earth was found,
 To give such challenge unto man,
 And say, that I am in her form ;
 And if you come to see it clear,
 Then in her form I will appear, *the woman's form*
 And you may judge it by her hand,
 That never can be read by man,

That is, to make all mysteries clear;
 And so you'll find my Bible here,
 That you no more do understand,
 Than you can read the woman's hand.
 There are some things you can read plain,
 And so my Bible is to men;
 So perfect like the woman's hand
 You'll find my Bible all does stand,
 That in the woman I'll make good,
 And so I'll prove it by her word:
 But in the heavens I'd cease to be,
 Than let a woman act like she,
 If I did not command it here,
 And fully spoke, as doth appear;
 Whatever nonsense to your view,
 I said like man I'd surely do;
 And nonsense doth in man appear:
 And I shall make the mystery clear,
 And then my foolishness you'll see
 Is wiser than you mortals be.
 To try the talents high of men,
 Here every tongue you may explain,
 Hebrew, Greek, and Latin too,
 And every tongue bring to your view;
 Here France and Spain, and different coasts,
 And English language is not lost.
 So all these tongues together weigh,
 Then speak the truth, or prove the lie;
 For I will shew you every tongue
 That can be spoke or taught by men.
 When you your reasons strong assign,
 I'll answer men that speak divine;
 But for the fools, I'll answer here
 In words that they can never clear.
 So write the words were spoke by man,
 And then I'll answer thee again."

*prove it by the
woman not man*

These words following were spoken by a man, who came into the house, and, reading my books, said, "It was a parcel of jumbled nonsense." I was desired to come and answer for myself; but, knowing the man was ignorant, obstinate, and opinionated in his own wisdom, judging himself one of the elect number, and that all others were lost; I knew it was fruitless to contend with him, and therefore kept silent, till he disputed our Saviour's never put-

ting off the godhead, and putting on the manhood. I then went out, and asked him, if our Saviour did come down from heaven a perfect God as he was there? If he did not take man's nature upon him, born as man, labour as man, act as man? If he was not perfect God, and perfect man? The man replied, he was not; neither did he put off the godhead, to put on the manhood. Some one coming in, put a stop to our discourse. His saying it was nonsense was answered in the latter part of the words spoken in verse; and now I shall answer the other as it was answered to me.

“ Poor, simple man! what did I then appear
 Invested in the godhead perfect here?
 Remember how mount Sion it did smoke,
 When unto Moses in the bush I spoke;
 Israel did tremble, nor my face could see,
 And Moses' countenance was changed by ME.
 So earth must tremble had I then come down
 With all the godhead in the heavenly form:
For in the godhead I could not appear,
To bear the mock of fools and sinners here;
For all must stagger and fall to the ground,
As they did once when I was in the sound;
But then the godhead I did quickly change,
And took the manhood, which to you is strange,
That very GOD and very MAN could be—
Were not the angels sent to comfort ME?
What need I comfort in the godhead's form, *
Invested in all his power, if all was on?
Or to my Father had I need to pray
To let the fatal cup to pass away,
If 'twas his will to have it to be done,
And drops of blood in agonies to come?
Or on the cross what need had I to cry,
My God, my God, hast thou forsaken ME?
Then all the prophets surely must speak wrong,
If in the godhead I to mortals come,
Invested in the heavenly Trinity,
To dwell with man; O how could this agree?
Or yet what judge could I e'er be for man,
If all their form I had not yet put on?
And all their nature I did then assume, *perfect man*
 And all my power did from the Father come;

For all the godhead I had laid aside,
 And all man's strength and nature then I tried,
 And found the arts of Satan how they swell;
 And deeper mysteries I to man shall tell.
 Had he not fell in Eden then at *first*,
 I am their Judge, and know he would at *last*.
 The kingdoms of the earth were offer'd ME;
 And unto men the kingdoms, they would see,
 Would soon be offer'd, as the full reward
 'To worship him, and not their God regard;
 And by his influence he'd men throw away;
 Then all must perish in the judgment-day,
 Had not my wisdom so ordain'd my plan,
 To cast the serpent and to screen the MAN,
 That to perfection he's pronounced dead;
 And bring his murder on the tempter's head,
 That by the woman at that time was cast;
 And now 's the time I'll make the woman burst,
 To claim the promise she had got of ME.
 When Mordecai and Esther do agree,
 That when men do like Mordecai appear,
 And pray for Esther she may persevere;
 Then all the royal robes you may put on;
 The glittering sceptre shall to all be known;
 Then Esther's banquet you with joy may see;
 And on the gallows Haman he may be,
 Or else the serpent in the room of man,
 And so proud Lucifer his end must come.
 These lines I've spoke, the learned men to try
 If they can see the hidden mystery;
 If not, the mystery I shall make more clear.—
 The end is come; and let the dream appear."

This is a dream sent me by a reverend gentleman from London; not from himself, but another gentleman, who has had many visitations from the Spirit of the Lord, told it to him in the following manner:

He thought he was in the temple of God, which appeared to be unfinished, in a city; the inhabitants whereof, when he asked the name of it, called it New Jerusalem. That he stood on a high place in it, and saw a man walking below, whom he thought at first to resemble himself, who took up a sword lying on the pavement, and brandished it

several times, saying, *The Sword of Gideon*, and then laid it down again.

This dream was sent me by an elderly divine; and the vision by a young clergyman. Now here is the explanation of the dream—

“ Of Gideon’s sword, and brandish’d it shall be ;
 And now the mystery I shall shew to thee.
 For Joel’s words together all are come ;
 The dreams and visions have been seen by men ;
 And here’s the woman that doth prophesy ;
 Then judge my prophet, give him not the lie ;
 Or else now prove all this was done before,
 And then I’ll prove my prophet he did err ;
 Because my Spirit was not poured out
 Upon all flesh ; the Jews do surely doubt ;
 And heathen lands my Spirit do not feel ;
 But now the nations I shall surely heal.
 So altogether you may now weigh deep,
 And then you’ll find I’ll save my frightened sheep.
 From Gideon’s sword, you are to understand,
 My sword is drawn to conquer every land.
 Of times to brandish, I shall now explain :
 The mutiny in France did first begin,
 Where men in anger brandish’d first the sword,
 Destroy’d their powers, according to my word ;
 For at the end you know that Rome must shake,
 When once the Revelations they do break,
 That is, their prophecies for to come true ;
 And by their fall the truth you all may view.
 If men of learning do but weigh it deep,
 The sword was brandish’d, and the powers do weep,
 Which made the sword to brandish all abroad,
 And every nation feels the glittering sword ;
 If not already, it will so come on,
 And every land will find my sword is drawn,
 Till men I’ve conquer’d, and they all submit
 To lay their jewels humbly at my feet ;
 That is, their faith to trust in me alone,
 Then on the other must the sword come down.
 For it I’ll brandish in the enemy ;
 The powers of darkness shall my fury see—
 For in the end I’ll plunge it in his heart,
 And he like man shall feel the fatal dart ;
 For that’s the way that I shall sheath the sword ;
 And then all flesh shall know the living Lord.

Hath drawn the sword, and drawn it not in vain,
 When they do see their deadly foe is slain;
 And I shall make for men a glorious peace,
 Their foe I'll conquer, and their jarring cease.
 So Gideon's sword you find will end the war;
 And those that lap the water now appear,
 And all the rest may wait in peace to see
 The sword of Gideon make all nations free.
 And now the fleece of wool I'll make it dry,
 And wring, I say, the tears from every eye.
 So here's the perfect meaning of the dream;
 Ye men of learning, judge, and now see plain,
 That first the dew was on the people cast;
 And tears from thousands like the dew will burst;
 While all the lands were barren and seem'd dry,
 Scanty of food hath been my children's cry;
 But now the dew shall on the land appear,
 'Trust me, my children, and dry up your tears;
 And judge no more came from a woman's head,
 But mark the fountain and the way it spread;
 Then men of wisdom they may trace the hand,
 And now the prophet Joel's words command:
 But if in doubts mankind do now appear,
 With the beginning you may all compare:
 The woman stands a wonder now to man;
 And sure the woman's senses must be gone,
 If she in wonder does not gaze on all,
 If now you're blind, and cannot judge your call.
 If all together you do deeply weigh,
 You must discern the dawning of the day,
 That as an echo in the verse appear'd,
 It is my Spirit echo'd in her ear;
 For as in verse you have a different sound,
 There is an echo in the words abound;
 And so my Spirit it doth echo here—
 The sound's from heaven, and with the lines will bear;
 When all together you do perfect weigh,
 You must be blind, if you don't see the day
 That is broke, the day-light it is come—
 The Sun is risen in the woman's form;
 As in her form all this to you appears,
 But judge my Bible, and you'll find I'm here;
 Though not in wisdom, yet I am in power,
 Or men and devils would her soon devour,
 If like a husband I did not protect,
 To save the wife that he did so direct:
 And if in debt she runs by his command,
 You know the husband must the trial stand.

the Bible
christ will act
like a husband

*isist for the
man*

So now the trial I will stand for all;
 Bring forth the debts that on her head do fall,
 And every debt that's forged in my name,
 Then as a husband I will bear the blame;
 And as a husband I the debt will pay
 That you will clearly prove was forged by she;
 But it is time her promise to demand,
 While you can prove 'twas forged by her hand.
 So now the godhead doth to you appear
 In perfect manhood, you may all see clear;
 For as a man in reason I'll begin,
 But as a God in power I'll make an end;
 And as a man I brought in the new date,
 Who cut the seals, and sign'd their names to it.
 By my command all this was surely done;
 But yet no power unto them ever came,
 To testify the writings were from heaven;
 And as man the words to all were given.
 So nought but manhood doth to man appear,
 But now the godhead you shall all see clear:
 That as a God this year I'll surely end,
 And man with man in thee I shall contend,
 Till all my jewels will fall at my feet,
 And say, thy wisdom, Lord, we must submit;
 For by our wisdom, if we baffle here,
 One word out of a thousand we can't clear,
 'To prove the writings from a woman's hand,
 And see our Bibles, how it all doth stand.
 In such a manner I shall bring it here,
 Till like a God you'll say I do appear.
 As sown in weakness all was done at first,
 But rise in power when the seals you burst; *seals burst*
 For judge, and jury, witnesses must come,
 Look on the woman, whom you did condemn,
 When in a court of equity 'tis brought,
 Produce your seals, and every name was wrote,
 And then the mystery you will all see clear,
 I've chang'd the manhood and the godhead's here.
 In simple weakness all was done at first;
 But now in power and wisdom all must burst.—
 " To what perfection is our weakness come!
 " Such day as this was to us all unknown!
 " And yet with joy we all may bless the day
 " That we pursu'd the woman, to obey
 " The heavenly wonders—What do we now hear?
 " We see the shepherds must the sheep now clear;
 " We put our seals to what we did not know;
 " We wrote our names as she did command us to;

appears

" As simple sheep we simply all obey'd ;
 " And here the cost is on the woman laid : " —
 And then your seals I bid you all to burst,
 And then the serpent he may lick the dust ;
 For in the end his curse he'll surely see,
 That he is cast, and man that I'll free ;
 And then your names you may with joy behold,
 If I enrol them in a book of gold,
 And on that book at last to put my seal,
 Then Satan's arts no longer shall prevail.
 So here by faith the harlot now is freed ;
 I do not say they're guilty of the deed ;
 But yet a whoring they do go from ME ;
 I tell thee plainly, deep's the mystery."

I received a letter from a clergyman, who disputed my saying, the Holy Ghost was never seen, and it was written, *he was seen descending like a dove*. His observation I grant to be true ; and, as many may stumble at it, as well as him, I shall answer for it myself to the world at large.

I did not mean, that he was never seen in any shape, or form ; for the Holy Ghost, or the Spirit of the Lord, *moved upon the waters* ; and in the days of Pentecost, it is written, *there appeared cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost*. But will any one say, the Holy Ghost was in person, as a man, divided in so many parts ? The Lord can infuse his Holy Spirit in any form or power he pleases. But none of these arguments prove, that the Holy Ghost was ever seen in form or fashion, like a man, as our Saviour did upon the earth, and as he appeared to his disciples after his resurrection, or as the Lord appeared to Moses on Mount Sinai. So none of these reasons do convince me the Spirit is wrong, that told me the Holy Ghost is the Holy Spirit of God and Christ, whom the Lord can send in any form or power. The devil sent his spirit in the form of a serpent ; but we

cannot suppose he was bodily in that shape. The devil infused his spirit into the heart of Judas; but we cannot suppose he assumed his full form, and entered into him. Now, if we weigh these things deeply, and call to our recollection the words of our Saviour, *the Holy Ghost was the Comforter, whom the Father would send in his name, to bring all things to our remembrance*; it would shew us plainly, that the Holy Ghost is the power of God's Holy Spirit. If it was a person distinguished by himself, you must say it is the greatest in the Trinity; for our dear Redeemer said, *whosoever speaketh against the Holy Ghost, shall never be forgiven in this world, nor in that which is to come*. Then if it was a person in body, like the Father or the Son, separated by himself, the greatest in the Trinity, how should the Father have power over it, to send it to whom he pleased, how he pleased, or in what form he pleased, if it was not, as it was said to me, the Holy Ghost is the Holy Spirit of God; whom he said in the last days he would pour out upon all flesh? The Holy Trinity was always a mystery to me; I never dived into it, till it was explained to me, that it was the Holy Spirit of God.

Now I shall answer other disputants concerning last May, as they expected to see some great thing happen, not discerning how it was spoken. It was spoke this year, but was not to appear till next. Yet few discerned what they read; and many began to say, where is now the prophet? or where is the God in whom she trusted? And my friends began to grow jealous, before I shewed them their error, and asked them, how they could prove it true, if it had come this year, when it was written it should not? or what mysteries were to be explained another time? or how it could be written, it required learning to discern how it was spoken? or

how they should reflect in May, what they said in May? or how they could agree together to condemn the prophecies, if all had come clear to their judgments? This I have explained to the public, that they may weigh prophecies deeply; and then they will see the truth of every word. The Lord does not speak plain to men's judgment; for his straight paths often appear crooked to man; and he makes things that were not, as though they were; and though the words had not been spoken by man at the time I penned them, yet they were spoken to me, as judge of that prophecy, when the ten years are up.

But now I shall beg to answer for myself in one particular. As many ignorant people have said, I had published for the lucre of gain; and though they despised prophecies, and judged they knew enough of the Bible, without the revelation of the Spirit of the Lord; yet if they could get money by it, they should be glad to do it. To such I answer, that their minds must be wordly, selfish, and devilish; not caring how they dishonour God, cheat man, and rob the public, nor what a hell they get at last, so they have a present reward for the moment; and but for a moment would such arts last; divine vengeance would soon overtake them. To rob God of his honour, and forge things in his name, that they had no grounds to believe came from him, but merely to impose on the public. Such people, with all their boasted wisdom of religion, know no more than the wild Indians, the Pagans, Turks, or Infidels. If they knew any thing of religion, they must know they were kindling the wrath of God, the malice of hell, and their names must be had in everlasting reproach amongst mankind. This ignorance I have found in boasters of religion in a christian land; and they judge me another such as themselves.

I shall now answer for myself. The thought of

gain was never in my view, and what I thought I was commanded of the Lord, I obeyed ; but so far from any gains at present, I now stand *one hundred pounds* worse than I should, had I never took pen in hand, and I can prove it to the world. Then where are my gains ? What I have laid out, is for the Lord, in my judgment ; and if it proves so in the end, be assured the Lord will reward me double fold. Then you may say, you wish the Lord had visited you instead of me. But remember, you despised the visitation of the Lord ; and said, you knew enough of yourselves, without regarding what the Lord should say, or what he hath spoken concerning us.

And, that the public may be further satisfied I do not write for gain, I shall make this remark, that it is well known to all my acquaintance, that I can maintain myself by my trade, as decently as any woman of my line of life would wish to live ; and should have placed myself in business years since, had I not been ordered to leave all, to follow on to know the Lord, and then I assuredly should know him. So I have done as the merchants do, ran all at a venture ; and I have done as Peter did, launched into the great deep.

And boisterous waves have swelled high,
 And oft I've felt a Peter's cry ;
 But though I've launch'd into the storm,
 I hope to meet my Saviour's arm,
 Who oft has blam'd my unbelief,
 When I, like Peter, sunk in grief.
 But now what dangers shall I fear,
 If on the seas my Lord is near ?
 Then he will keep me in his arms,
 Though men and devils raise the storms.

I have given my answer to that part of the world who have said, I print for gain ; and now I shall give the answer of the Spirit to these words.

“ Now let these boasting fools appear,
 To write or act as thou hast here ;
 Then they must have an arm like ME,
 And so confound the Trinity.

But they wish, and wish in vain ;
 A hand like thine they'll never gain ;
 Because their pride, I well do know,
 Would swell too high if it was so,
 The prophet Balaam they'd become ;
 For Balak's gold they all would long.
 Then how such heart could I obtain,
 The heavenly victory for to gain ?
 The oath that I did swear to thee
 Could never gain the victory ;
 For gold they'd ask as their reward,
 And earthly grandeur their regard.
 Then all my plan must be in vain,
 To act like man in Herod's reign,
 When to the damsel he did swear,
 Whate'er she ask'd he'd grant her there,
 Unto the half of all his crown,
 Because his kingdom so is found.
 So now the same I offer'd thee,
 One-half, like man, I'll give to thee.
 So hear together both the sound ;
 Let men or-devils this confound :
 The damsel's malice did appear
 So influenc'd by her mother there,
 That envy swell'd her wretched breast,
 For my disciple she did thirst,
 And every grandeur threw aside,
 Revenge was all her haughty pride ;
 If she could have the Prophet's head,
 All other grandeurs might be dead.
 And now to thee 'twas just the same,
 When powerfully the Spirit came,
 To tell the oath that I had made,
 And half my kingdom offered,
 Revenge was all that swell'd thy breast,
 And pray'd that Satan might be cast,
 As John the Baptist was before—
 And now the mystery all see clear :
 For in a charger this was done—
 And now this charge I give to man,
 To give the damsel up her will,
 And then my oath I will fulfil.
 And now her will you may demand,
 And on her head like stars now stand ;
 Then you shall see the glittering crown.
 Beneath her feet the moon is found,
 That in the darkness giveth light,
 And in the day los'th all his sight.

So here's a mystery deep for man,
 I've shewn you all my heavenly plan;
 And let my shepherd to appear,
 That did inquire thy combat here:
 How thou could'st e'er destroy the foe,
 Or in what manner wish to know;
 I gave this answer from thy pen:
 The combat must begin by men;
 The damsel ask'd, and men fulfill'd.
 And now, ye learned, try your skill,
 And then I'll speak in words more plain,
 How with them both you must contend.
 So here's the answer to the world:
 Had thy desire been for base gold,
 Such promise I would never make;
 So now, ye fools, see your mistake,
 You all may wish, and wish in vain,
 Her hand and heart you'll never gain;
 While all your wishing is for gold,
 Your hands and hearts does Satan hold;
 And now his purse you may command,
 If you by arts can forge her hand;
 But never let her hand appear,
 Nor yet her name, I charge you here,
 Unless herself she does command,
 While on this earth her life doth stand;
 To print her writings I forbid,
 Unless by her 'tis so decreed."

Now as I am come to the conclusion of my fourth book, I must beg liberty to answer for myself to the public. Some say I have written nonsense, which they cannot understand; while others say that my writings ought to be burnt, as I am setting the world at variance; the father against the son, and the son against the father; so floods of oaths and curses are poured out against me on the one hand, and the greatest approbation of my writings is given me on the other, as being beyond the power of human learning; and that none but the Spirit of God could indite such writings. Now as men say, I ought to print what they could understand, I must bring you to understand the 12th chapter of the Revelation of St. John: *The dragon was wroth with the woman, and cast out floods of water against*

her; and so doth man against me. You are not to suppose this dragon meant the devil, that he could do it of himself; no; it is in the heart of man, he must do it; and in man it is already done. *And the earth helped the woman, and swallowed up the floods*; and so the earth hath helped me; and I have worthy friends, and malicious enemies. Let both read the 12th chapter of the Revelation, and conscience must bear them witness, "We are making the truth of the prophecies, and pouring the whole on our heads. But how is she travailing in birth, and crying to be delivered?" may be your inquiry. "If we are making good the one, how will you prove the other?" I answer, I am still complaining to be delivered; for till my writings are proved by the standard fixed for me, I shall never be delivered, nor can the wound of my heart ever be healed. For what I have already seen, is through a glass darkly; but then I shall see face to face, and know in whom I have believed, and my burden will fall from me, and not before. So the same Spirit that made the Revelation at first, hath brought it round and placed it in such a manner as to make that chapter plain and true, if men have any understanding at all. I have many friends and many foes; the world helpeth me, and persecuteth me: So man is the earth that was made of the dust of the ground; and if one man opens his mouth and casts out floods, another opens his mouth and swalloweth them up, as you will see when the truth is proved. So here is the noon-day sun before you; and will you say, then we are sun-blind, and cannot see it? I answer, the fault is your's, and not mine; for I have made the crooked path straight before you: and remember the days of Noah and Lot, which are full as plain; but if men will shut their eyes against the day-light, the fault is not mine. Will men find fault with their Bibles, because they cannot understand them? The

ways of the Lord were always past man's finding out, and his footsteps were hid in the great deep. So let not men find fault with their Maker, because they cannot find out his words nor wisdom. Who is the man that can direct the Almighty? or who can find him out to perfection? Those that did judge my writings nonsense, I must be plain to tell them, do not understand good sense. Did they come from myself, I would not say one word to justify them; I should blush to praise my own works; but knowing every truth in them, that they are from the Spirit of the Living God; therefore I will take upon me to say, they are spoken in wisdom greater than ever was in man, and brought round in such a manner to fulfil the Bible, that it is impossible for any spirit to bring it so close to the Bible, that did not in the first place inspire men to compose it: he that was the author of one, is now the finisher of both, whose unerring wisdom men have taken upon them in every age of the world to find fault with. But I am ready to stand the trial, and meet my judges as they are fixed for me, and my trust is in the God of my salvation: in the fire he hath promised to be with me; and the waters shall not drown me; but had I learned the foolish nonsense of this world, then the people of the world would have understood it; but as the natural man knoweth not the things of God, for they are spiritually discerned; then let not men judge of things they know nothing about, nor exercise themselves in things too high for them. I have already told you my writings must be judged by learned divines; and the sheep must be led by the voice of the shepherds. *Led by the shepherds*

So now your charges you may load,

And let your shots to fly,

You all will find I have a God,

And every armour's nigh,

That will confound in every sound;

His armour I'll put on,

And then he'll shake the earthly ground,—

I mean the hearts of men.
 When they appear to see it clear,
 Confounded all will be,
 That did pretend to baffle here—
 “ We cannot answer thee

One word of a thousand. It is the Lord's doing,
 and marvellous in our eyes.”

But now I shall answer those who say, I am setting the world at variance. I am sorry to say, I never remember the world in peace since I knew it; for I may say, forty years have I been grieved with a crooked and perverse generation, in a world where I never saw any true happiness nor peace in my life. And now I will call every man to bear me witness from his own conscience, if perfect peace and true happiness were ever in his dwelling for a long continuance at home; and what do we now see but tumults abroad? In these things men's own consciences must condemn them. I never kindled the hatred of the son against the father, nor of the father against the son; but the son hath been opposite to his father's will ever since I knew the world. Let men look into their own hearts and families, and conscience must bear them witness to the truth. So let no man say, when he is tempted, I am tempted of God, when he is drawn away by his own lust to do evil. But would men hearken to my writings, they would forsake the evil, and learn to do good, and be flocking unto Jesus Christ, as doves unto windows, crying out, with the trembling Gaoler, “What shall we do to be saved—to inherit “the crown that is before us, looking for, and hastening, the coming of the Lord Jesus Christ?”

As a report prevails, that my writings are not of myself, but extracts from other books; it is proper for me to observe, I shall not say what a hardened wretch such judges must think me, were I capable, of selecting from other men's works, and, by giving

them a new dress, insinuate to the world they were revealed to me by the Lord. But as I must stand the trial, whether such books can be produced or not, I now forbid every one from printing any of my productions, unless employed by me; and I hereby challenge the world, by asserting, there never were such writings since the world was created, as mine are. I have explained to you in this book the nature of Christ's second coming already in the Spirit, according to the Scriptures. Now judge for yourselves how long Christ remained upon the earth before he expired on the cross, and said it was finished, and recollect how many miracles he had previously wrought.

Now if these books you can see clear,
 You'll know the Spirit of Christ is here,
 Or the greatest impostor ever known;
 Then judge what a trial for me is to come.
 Therefore every Printer I hereby forbid,
 No more than I publish my name for to spread.

LONDON:

Printed by W. MARCHANT, Greville-Street; and sold by E. J. FIELD, No. 139, near Bloomsbury Court, High Holborn; C. ABBOTT, opposite the London Apprentice, East End of Old-Street; W. TOZER, Lambeth Road, St. George's Fields; also by W. SYMONDS, Gandy Lane; and the Miss EVEREIGHS, St. Sidwell's, Exeter; S. HIRST, Leeds; J. MIDDLETON, York; and JAMES LIGHT, Coventry-Street, Stourbridge, Worcestershire.

(Price Nine-Pence.)

The Strange Effects of Faith;
WITH
Remarkable Prophecies,
MADE IN 1792, &c.
Of Things which are to come.

FIFTH PART.

HAVING published to the world such wondrous prophecies, as many are at a loss to give credit to, and others judge it the disorder of a confused brain, I shall inform my readers, that my head was so disordered from my youth up, and so were the heads of my forefathers: Therefore, if the world judge, that a firm belief in the Lord, relying on all the truths of the Bible coming from men inspired by God, and the words left on record by our blessed Lord and Saviour, is madness to believe, I was born mad, and so was my mother before me, as they will see in the volume of this book, from the short account I shall give of my life.

From my early age, the fear of the Lord was deeply placed on my mind and heart. Reading the gospel of Christ, and all the persecution he went
B b through,

through, made me love him, and fear to offend him, and I felt my heart burn with indignation against his accusers, and that as I grew in years I grew in grace, and in the fear of the Lord. I shall omit particulars at present, and come to some singular circumstance that happened to my family, which made me believe in my early age the Lord spake by dreams and visions of the night, and that the angels of the Lord are ministering spirits, to administer to the heirs of salvation.

I shall quote one instance that happened to my father's brother, which convinced me the Lord was round our beds, and in our paths, the same now as he was in ages past, to-day, yesterday, and for ever the same, as I shall infer from my father's brother, who was a remarkably religious young man from his youth up; and when he was desired to take more pleasure in the world than he did, he made this reply, "I cannot live as others do; this is no world to me, neither will my life be long in it." He was then mate of a ship, and when he took leave of my father, he desired him to live for a better world; and said, "he hoped they should meet in glory, but did not think they should ever meet together again in this world." In this manner he took leave of all his friends, and so bade them farewell. When he was returning home, he wrote a letter to his mother, signifying that he should go in a ship bound for London, and leave the ship destined for Topsham, as he intended to go and see his father's family. But my grandmother had been warned of his death in a dream, and informed him by letter that she had been troubled in dreams concerning him, and that she should never rest contented until she had seen him. To oblige his mother he altered his mind, and sailed in the ship bound

bound for Topsham ; the captain of which discovering another ship many leagues before him, said he would be in Topsham before her ; and in order to effect which, he steered his ship a nearer course, and she running on a rock was dashed to pieces ; all the crew, except one man, went to the bottom, who saved himself on a broken plank, and was picked up by another vessel passing by, and who, on his arrival at Topsham, related the circumstance of the ship's perishing, as above described. Here was my uncle's foreknowledge of his death, and my grandmother's dream, verified together. This singular instance, with many others, I never looked on no other than a sure sign the Lord was with us as in ages past ; but now it is explained to me, that those things that have happened in our family, were designed as warnings to the nations that the end of all things was at hand. I shall now give the explanation as communicated to me by the Spirit.

Then now together I will shew the whole,
 It is my angels guard the naked soul ;
 And as the soul and body doth unite,
 Where I give faith, I always give a light.
 So faith in him in early age you see,
 His faith and knowledge both did come from me ;
 And as he said, in early age he dy'd,
 His mother's dream was unto him apply'd,
 To have him hastily for to come home,
 And in that way his death did surely come.
 But tho' this thing was done for some years past,
 I mean to bring it to your land at last.
 And with the Captain I shall first begin.
 A ship before him thou hast said was seen,
 Which made the captain turn a nearer way ;
 Then now, O England ! hear what I do say :
 Your ship against the rock you'll surely spill,
 And in the end yourselves you'll surely foil,
 If you intend to turn another way
 Than the strait path that doth before you lay
 For like his knowledge, and the dream that's here,
 In all thy writings you may this compare ;

For

For as the dream and knowledge here is penn'd,
 I tell you, England, this will be your end,
 If ye like mad men turn another way
 Than the strait path that doth before you lay.
 So by your wisdom it is vain to plan,
 I tell you plain the rock you'll split upon,
 And on the broken plank you may return,
 If you intend a nearer way to come.
 But, as thou say'st thou dost not understand,
 Nor in what manner this is to your land;
 It is men's faith will turn a different way
 Than the strait path that doth before them lay,
 And to the bottom you that way will sink,
 You little know how near you're on the brink.
 To have thy faith and knowledge all come true,
 Just like the Captain thousands now will do,
 Who saw the ship so steady go before,
 And by the strait line reach'd his native shore;
 So if the strait path you do now go on,
 Then to the native shore you'll surely come;
 But if the strait path you do now forsake,
 Your ship against the rocks you'll surely break;
 That is, your faith will split against the rock,
 That now is fix'd, your anchor you've forgot,
 For sure the Rock of Ages now is come,
 And now like mad-men some will split thereon,
 Because they'll think to turn another way.
 It is a mystery, I do hear thee say,
 How he that shunn'd the rock came safely home,
 And he that turn'd thereto thou say'st was drown'd;
 So here thou'rt puzzled, if the rock is me,
 And he that came so close drowned should be.
 Then here I tell thee now the lines go deep,
 He saw no rock nor never thought of it,
 But yet the strait path he did soon forsake, *the woman*
 And on the rock his ship in pieces brake.
 So now the Rock of Ages it is come,
 And by men's blindness they will split thereon;
 They'll cast no anchor, nor will judge him near,
 And on that rock they'll sink in deep despair.
 Trifling's the shadow but the substance deep,
 And from the parable I mean to speak,
 And so ordain'd it in thy family,
 That in the end your nation they may say,
 That 'tis in vain for man to turn aside,
 The path is strait, the ocean now is wide,
 And if you wish to reach your native shore,

See ev'ry land-mark that is plac'd before,
 And then safe harbour you will surely gain.
 Deep is this parable I give to man.
 The one observ'd the land-mark set before,
 With steady pudence reach'd his native shore ;
 The other turn'd, and had no mark at all,
 And his own wisdom soon brought on his fall :
 So by men's wisdom now they'll turn aside,
 And think the world is as the ocean wide,
 But do not know my rock is plac'd so near,
 While those that do not see it will split there,
 While those who see the land-mark how its plac'd
 Will reach the shore, and all the truth embrace.
 But as thy uncle in the ship was found,
 (That by the captain's madness he was drown'd)
 He found the Rock of Ages there to stand,
 And by his faith possess'd a better land :
 So if men's madness doth destroy the just,
 I tell you plain a better world will burst.
 So now let men of learning weigh this deep,
 I've shew'd you plainly how the end will break ;
 For deep's the parable I've given here,
 And in the end the truth you'll all see clear.

Having ended with the explanation of my father's brother, I shall here add a singular instance of my mother's brother ; who was, like the former, a remarkably religious young man, and was so intimately acquainted with the young Mr. Dagworthy, that they were like brothers, and were always together every opportunity they could spare. Their conversation was of things divine, and their observations and reflections on the wonderful works of Providence were deep, and deep were their writings. But the almost sudden death of the young Mr. Dagworthy sunk deep in my uncle's heart, as my mother advised him in a letter that Mr. Dagworthy was ill ; but my uncle not judging him dangerous, tarried to settle some affairs for his mother, and did not go to visit him till a week after ; when, on coming to the house, in hopes of finding his friend

better, he met his corpse at the door. This sudden shock so took my uncle's heart, that whether it was the death of Mr. Dagworthy, or the reflections of his own mind and heart because he had not gone and seen him sooner, remained unknown to all his friends, but the shock went deep, and a melancholy preyed on his spirits; his sorrows seemed too great to bear, and to fly from them, he one morning said to his mother, I will go out and see the ground, while you get the breakfast. She waited with impatience his return till nine or ten, and then began to fear his absence. She sent to seek him, but to no purpose. All the family began to be alarmed, but vain and fruitless was every search. They tried all the ponds, and sent to all his friends, but to no purpose; none that knew him had seen him. At length my grandmother gave herself up to prayer, and she was warned in a dream, "thy bread is cast upon the waters, and in a few days he shall return again in peace." The next day she opened her Bible, and found nearly the same words, I think in Isaiah. She made herself easy and all her family, by assuring them their brother John was gone to sea; and though she did not hear from him for more than a twelvemonth after, yet she did not despair of seeing him return in peace, which happened within two years after he went to sea, as she had said, when he came home quite composed, to the great joy of all his friends.

These singular instances I look on as a sure sign that the Lord is with us as in ages past, to warn us by dreams and visions of the night; and a present health in the time of trouble, if we put our whole trust in the God of our Salvation. But now it is given me to understand, that these things happened

happened in my family for deep and weighty signs to the nations, as it is explained in the following manner.

Now from thy mother's brother I'll explain,
 And bring it closely to the sons of men.
 Thy mother warn'd him of his friend so dear,
 That he was ill, and wish'd him to appear.
 Thy uncle did not judge his death so nigh,
 Nor thought his friend was then ordain'd to die,
 Which made him to pursue his own affair,
 And in a leisure hour he did appear ;
 But then his leisure hour prov'd too late,
 He met his corpse, and saw his dying fate,
 And then too late to take his last farewell,
 Which made his heart in agonies to swell,
 To meet the corpse of one he lov'd so dear,
 And of his sickness he was warn'd before :
 Then self-reflection in his heart did burn,
 Too late, cry'd he, I wish I'd sooner come
 To take my leave of one I lov'd so dear,
 He never thew'd me such unkindness here.
 And all his former love he call'd to mind,
 And in a dying hour he might find
 Some consolation in a dying friend,
 But now too late, he cry'd, I see his end.
 So self-reflection sunk him in despair ;
 A wounded heart and conscience who can bear ?
 To fly from sorrows he went to the seas,
 And judg'd the ocean wide might give him ease,
 Which did his friends and mother much alarm.
 And here's the bread that you must all discern,
 Which I did warn his mother in a dream.
 Ye men of learning judge, and now see plain,
 That in that man there was the bread from heav'n,
 And if his writings were unto you giv'n,
 You'd see his pond'ring heart and thoughts went deep,
 He lov'd his friend, who all my statutes kept,
 And in his heart he lov'd his Lord the same :
 But now I'll shew you how his folly came.
 To such a madness as you see his end,
 'Twas unbelief concerning of his friend,
 Because he did not judge his death so near.
 And now my friends I give this warning here.
 You see your sister in this woman stand,

To warn her brethren I am near at hand,
 And that my Spirit surely is descend
 Just as the hand of death was to his friend.
 But if you say you will not now appear,
 You do not judge my coming is so near,
 Then like the former you will come too late,
 And like the corpse you all will meet your fate ;
 For when the Bridegroom he is at the door,
 It is too late to say I'm welcome there,
 For if before you will not welcome me,
 Just like the corpse my welcome you shall see,
 That is in silence like a dying friend,
 And so you'll find I tell you now your end.
 If you in unbelief do linger here,
 Just like the corpse my coming will appear :
 For as the sickness in that man was found,
 Just so my Spirit is in ev'ry sound ;
 And as the hand of death was near his friend,
 Just so you'll find I surely shall descend ;
 And those that do not judge me now so near,
 Will find the corpse to meet me at the door ;
 That is, my coming it will be the same.
 Judge as you will, these shadows never came,
 But by permission as they came from me,
 That in the end the substance all might see.
 And now unto the purpose I shall come,
 And bring the substance now unto your home :
 And in thy mother I will place thee here,
 And with the dying friend myself compare ;
 And with thy uncle I shall place the land.
 Observe the hist'ry now, and understand,
 That as a sister to your land appear,
 Thou'rt writing letters to thy brethren here,
 To tell them plainly I am so descend,
 And by thy hand I'm warning ev'ry friend,
 That as the sickness in the man appear d,
 Just so I'm sick till I the whole have clear'd ;
 Sick of men's sufferings I am come of late,
 Sick of their sins for to bring on their fate,
 Sick of the folly I see in mankind,
 Sick of the fever that ris'th in thy mind,
 As no physician seeks thy wound to cure,
 I know thy burthen's more than thou canst bear,
 Did I not take from thee part of the load,
 For by thy sorrows thou dost wound thy Lord.
 So all together thus do sicken me,

And

sick of man's
 sufferings

And with the dying friend compar'd might be.
 And so the warning I have given here ;
 But now the myst'ry I'll begin to clear.
 If that the warning now my friends don't take,
 Just like the corpse my coming now will break,
 And all my death I'll lay before your view ;
 For like the corpse 'twill be unto the Jews,
 For like thy uncle they have slighted me,
 And not believ'd that I for them did die ;
 But now I warn them all for to appear,
 And then my corpse shall meet them at the door.
 'This is a myst'ry thou dost not understand,
 How they will meet my corpse by my command ;
 For when the Jews I warn them to appear,
 Perhaps they'll think some wounded friend is here,
 Or some disorder, man may easy cure,
 And say they'll come, and judge some friend is here ;
 For as thou call'st them they'll judge 'tis a friend,
 But then they'll come my funeral to attend ;
 That is, my death and sufferings they will see,
 And be convinc'd that it is surely me
 That now doth warn them of my sickness here,
 And like the corpse it will to them appear ;
 For all my death I'll lay before their view,
 My friends like bearers ev'ry truth will shew,
 And then the hearts of many I shall wound,
 And like thy uncle they shall hear the sound,
 And so dejected they will turn away,
 And soon in grief they'll cross the raging sea,
 To warn their friend of ev'ry truth they know
 'Tis plain I did for them, the truth is so ;
 And so the bread is on the waters cast,
 And like thy uncle now the Jews will burst,
 Because my death will unto them appear,
 And like thy uncle's dying friend compare.
 So of the Jews I've told thee now their end ;
 Deep are the lines that in thy hist'ry's penn'd ;
 But to the Gentiles if they backward come,
 I'll shew their end as thou dost now go on.
 So for the present I shall end it here
 Let Jews and Gentiles now begin to fear,
 Lest they stand out too long in unbelief.
 Then in the end they'll find thy under grief :
 For if the Gentiles judge I'm not so high
 As he did judge his friend, pronounc'd to die,
 Was not so hasty, they'll find their mistake,

And in the end their grief like his will break,
 We never attend him in his sickness here,
 Nor for his coming did we once prepare,
 But like the corpse it all is to our view,
 A sudden shock will Jews and Gentiles know,
 That do not judge the coming of their Lord,
 And how my Spirit has to you occur'd,
 Wide wand'ring through the world, nor entertain'd,
 And when in prison, stones for bread you send.
 And this my Spirit is to man apply'd.
 My friend received now the field is wide,
 As in the Spirit I do now appear,
 And in the Spirit I am wounded here,
 To see my friend to suffer for my sake,
 And in the end I've many friend will break
 As much distress'd as did thy uncle here ;
 Conscience condemn'd us, how shall we appear,
 As we flood out so long through unbelief,
 We see too late, which heighten'd all our grief,
 To see the sorrows of our dying friend,
 Then how the funeral shall we now attend ?
 This is a mystery conceal'd from all.
 But mark, your sister gives you now the call,
 That you will find is deep in ev'ry line ;
 And from this parable then you will find,
 That deep's the warning I have given all.
 Let Jews and Gentiles now observe the call,
 Lest like thy uncle they do find the end,
 And come too late to see a dying friend.
 But on the waters now your bread is cast,
 And like the waters many eyes will burst,
 Because they know they did forsake my friends ;
 Then how my fun'ral will they now attend ?
 Because my fun'ral I shall place in thee,
 And in the end a myst'ry all will see.
 So here's a parable goes deep for all,
 And in the next the sinners I shall call,
 Who like the atheists now do mock the Lord,
 His love nor anger they do not regard.
 So here's the second parable for man,
 And in the third the fatal die must come.

Here

Here I shall proceed a little further, to shew my readers how I was taught, from my early age, the Lord is the same to-day, yesterday, and for ever, as I was instructed from my mother ; whose earnest prayers were for her children, before they were born, that they might be like Samuel to wait on the Lord, and like Timothy to seek him in their youth. I heard her repeat these words concerning me : She said, “ she had great faith, great comfort, and great promises made to her in prayer for me before I was born, and ever since ; and if I was a wrestling Jacob, I should be a prevailing Israel.” And I remember her saying these words, “ Joanna, my dear child ! mayest thou be a mother in Israel.” These things I never understood further than that they applied to my own salvation, and I pondered them deep in my heart.

I shall leave particulars, and come to the death of a neighbour, who sunk deep in my mind and heart before I was 15 years of age. The man was a professed atheist. The night before he died, his wife requested my mother would permit one of her daughters to stay up by him ; and she sent me. At midnight the room shook as though it had been shaken by thunder. The dying man rose up in his bed, and spake, with a voice most dreadful, “ there is a great black dog down in the window.” I went to compose him, but the dying man replied with more fury, “ you think I am light, but I am not ; I tell you the devil is there.” This shocked my very heart and soul ; the bed shook under him, and the man trembled with great fear. It is impossible to pen what I felt. This continued an hour, and then all was ushered to silence. I do not remember in all this time he once called on the Lord to have
mercy

mercy upon him. This made a deep impression on my mind and heart, and made me fear sin more than death. Weighty were my mother's words to me concerning him.

I shall leave other particulars, and come to my mother's death, which happened a few years after. The night before my mother died, I heard something in her throat. I asked what was the matter? She answered, "My dear child! don't you hear the rattle is upon me?" It shocked me to the heart. I asked her if she was in any pain? She answered, "no, my dear child!

"Jesus can make a dying bed
 "As sweet as downy pillows are,
 "While on his breast I lay my head,
 "And breathe my life out sweetly there."

At these words I was almost death-struck myself, to think I should lose so good a parent. I went and called my sister, and we both sat by her side till morning; when, thinking our mother was better, we went down about our dairy work, and left a neighbour to sit by her, not supposing her end was so near. At eight in the morning (about an hour after we left her) she said to Mrs. Ven, her time was but short, and rejoiced in the hour of death. "As to my children, said she, I must leave them to the Lord; but tell Joanna to come up to me." I immediately obeyed her summons; but the doctor having been there just before, and not conceiving her death so nigh, my sister tarried to finish her butter, and I went up alone. When I came, she took me by the hand, and said, "My dear child! stand here, and learn to die; live in Christ, for to die in him is great gain. What profit would all the

the world be to me now, if I had it to leave to you, and I myself was lost? You are a maid of lively spirits and great courage; let your courage be strong in the Lord; cast all thy care on him, for he careth for thee; commit all thy ways unto the Lord, as he will direct thy goings; and the blessing of God be with thee, my dear child!" then fastening her dying hand in mine, she tried to utter more words; and my father and sister entering the room just as she had done addressing me, she endeavored to speak to them, but her voice failed her, and she fell asleep in the Lord, with her dying hand closed in mine. It is fruitless to pen what we all felt on so sudden a change in my mother, as she had not been long ill, and no one had reason to judge her dissolution so near.

My mother's dying words so strongly impressed my mind, that, reflecting on the different shapes I had seen death, in the man, and in my mother, it made me weary heaven with prayers, to have some assurance; which were increased, till at length I was powerfully questioned, "What is thy petition, and what is thy request?" I replied, Lord, thou knowest; a new heart. I was answered, "A new heart I will give thee, and a new spirit I will put within thee; I will write my laws upon thy heart, and I will put my Spirit in thy inner parts, so that thou shalt have the Spirit of God to bear witness with thy spirit that thou art a child of God, whereby thou shalt cry, Abba, Father, my Lord, and my God." At these words my fears vanished; I began to rejoice in the God of my salvation, and began to have a lively and strong faith in the Lord; and shortly after I was put to the trial of my faith; as I was inwardly told what would happen concerning

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my

my father, which my father thought madness in me to believe; and asked me, if I thought the Lord would work miracles as he did for the children of Israel? I said, the Lord was as well able to do it now, as then; while some put their trust in chariots, and others in horses, let Israel trust in the God of their salvation:

Through him the weak confound the strong,
And crush their haughty foes;
And so thou quell'st the heathen's tongue
That thee and thine oppose.

My father thought my faith presumptuous; but when he saw the Lord had done perfectly as I had related before the week was at an end, he bursted into tears, and said "Joanna, my dear child! if I had faith like unto thee, I could freely consent to be burnt in the flames. As the spirit of Elijah fell upon Elisha, so has the spirit of thy mother fell upon thee. God hath revealed it unto thee; thou art taught of God, and not of man". I shall forbear descending to particulars, and proceed to relate a singular circumstance that happened some years after.

Having a desire to go abroad, I left my father's home, and got a situation in a gentleman's family, where my life was rendered miserable by a wicked footman, who finding his base arts ineffectual, studied nothing but revenge. I therefore thought it dangerous to abide in the house. On a Sunday as I was in a field, bathed in tears, devout in prayers, looking towards heaven, and earnestly supplicating my deliverance, I repeated these words:

From

From this sad prison set me free,
 And dang'rous days to frame,
 Lord! thou wilt sure deliver me,
 And I shall praise thy name,
 And holv men will join with me
 Thy praises to proclaim.

As soon as I had finished these lines, I was answered, "Thou shalt not spend another sabbath in this house." I went in very cheerful, relying on the words. The footman, who always followed me as close as a shadow, complained of my absence, and said I was never in house like other servants. I smiled at his malice, and observed to him, that I hoped the next servant would please them better, for I should leave them soon. I went up-stairs in prayer to the Lord to direct me. This was on Sunday evening. The Tuesday following the housekeeper came out in the dairy where I was, and, with tears flowing from her eyes, informed me that there was a maid come in my place, and that I was to go to morrow, it being the gentleman's custom never to allow servants any warning. The reason of my being turned away was through the false insinuations of the footman; who, finding all his vile purposes baffled, persuaded my master I was growing mad. About five years after, through the extravagance of this same footman and the rest of the servants, and partly by his own misconduct, the same gentleman became a bankrupt, lost his senses thereby, and was sent to Bedlam, leaving behind him a wife, not 30 years of age, and four small children, to lament his misfortunes. I never heard what became of the footman; but some of the other servants are now vagabonds. The housekeeper was heard to exclaim, just after she had given me notice to quit, "My God! what is my master about?"

about? he has this day discharged the best servant in his house." My readers will hereafter discover my reasons for putting these incidents in print.

From my last place, I repaired to a friend's house at Fairmile, a religious good family, with whom my mother had been acquainted; and tarried with them two days. I had intended going to the west of Devon, to see my sister, but as I was proceeding towards Exeter, meditating and praying that the Lord would direct me where to go, I was instructed to go into Exeter, to ask for some cakes at a huckster's shop, and there I should be directed where to go. I pursued my journey accordingly; and when I came into Exeter I applied to a huckster's shop for some cakes. The mistress of the shop knew me, and asked if I was not Mr. Southcott's daughter of Gittisham? I said my name was Southcott, but marvelled how she knew me, not having the pleasure of knowing her. She said she knew me by my father and mother, as she had lived housekeeper in a gentleman's family, whose ground joined my father's. She requested me to sit, and we entered into conversation. I asked, if places were plenty in Exeter? She said she believed not, she knew of none. I then became sorrowful, meditating to myself how I should be deceived as I never was before, since my faith was so strong in the Lord. As I was thus reflecting with myself, a woman came into the shop, and the mistress asked her if she knew of any place? because if you do, continued she, here is a woman, of a creditable family, whose parents I well know to be worthy, good people, in want of a situation. The woman made for answer, that she was at a house last Tuesday, the master and mistress of which enquired of her,
if

if she knew of a servant? I thought to myself, that was the identical day on which I left 'Squire ———'s house. I enquired of her their characters. She gave the master a very good one, and said there was no man but him in the house. I thought to myself, that was the place the Lord had prepared for me; so I went and offered, was accepted, went there the week following, and remained in the family near five years. But here I shall drop my history for the present, as it would be a field too large to enter into the mysteries of my being sent into that house. But what ye know not now, ye will know hereafter.

I shall now come to the explanation of the death of the atheist, and the death of my mother; for these things were shewed to me, to convince mankind hereafter, that those who will not believe that there is a God in this life, will most assuredly find a devil in their death, as he did.

The Beginning of the 3d Parable.

Then now the third doth unto thee appear,
 Thy neighbour's death, so shocking in thy ear.
 He liv'd a stranger to me all his days,
 He judg'd no God, nor thought upon his ways.
 Thou say'st an atheist he spent all his life;
 And, like the husband, was thou know'st the wife;
 For so they liv'd, and so they perfect dy'd.
 At last in agonies the husband cry'd,
 When on his death-bed, and his hour drew near,
 It was my wisdom for to have thee there,
 For well I knew the days were nigh at hand
 That all these shadows must come in your land;
 For as the types of ev'ry thing are here,
 Just so the substance will to all appear.

At twelve at night thou say'st the room did shake,
 And great confusion from thy neighbour broke,
 With voice most dreadful he did thee alarm,
 And saw the fiend that thou didst not discern,
 Which like a dog did first to him appear,
 His senses strong, and saw the devil there.
 He saw thy folly for to judge him light,
 But well I know he saw thy ev'ry sight.
 It was the devil that did shake the room,
 And for his prey he certainly was come;
 But by my angels I had guarded thee,
 A sight so dreadful they'd not let thee see:
 But oh! the following night hadst thou been there,
 A voice more dreadful thou would'st surely hear,
 And yet all this did not his friends awake,
 His wife nor sons did not their vice forsake.
 Thou say'st on God that he never did call;
 No, no, that name was bury'd from them all;
 He liv'd a heathen, and a heathen dy'd,
 And to the heathens now must be apply'd;
 For many heathens now are in your land,
 Who judge no God, nor do not understand
 That unto Satan they give ev'ry will;
 But now's the time all such he'll surely chill,
 For now the midnight-hour is coming near,
 That all such heathens may begin to fear;
 For Satan's fury now is coming on,
 And fast you'll find he'll shake the hearts of men,
 That to his spirit they themselves do bind,
 A midnight-hour is coming they will find,
 That he will surely shake their house of clay,
 And like the dying man will thousands say,
 In ev'ry shape I see the devil there.
 For now the midnight-hour will come for all
 That on the Lord for mercy will not call.
 The midnight hour for all is nigh at hand,
 Then like the dying man will trembling sinners stand,
 For now the hour of death is coming near,
 The death of Sin and Satan will appear
 Much like a greedy dog to get his prey,
 Or in his shape his own for to convey
 Unto his kingdom there they all must dwell
 Until I come to rescue death and hell.
 For death and hell must then give up their dead,
 Then earth's foundation newly will be laid.

But

But if your backs are brass, and sinnews here
 Are made of iron, that you do not fear
 To see that prison till the judgment-day,
 And Satan's fetters do not frighten ye,
 Then on the Lord I know you will not call,
 Till Satan comes to bring that fear on all,
 And your repentance then will come too late,
 When in your prison you will meet your fate,
 And see the fiend, whose ways you like so well;
 And to all nations now this thing I tell:
 That as the midnight-hour did then appear,
 The dying man, a neighbour, that is here,
 So will the midnight-hour for all come on,
 That trembling voices be in ev'ry land;
 For Satan's roving like a beast of prey,
 And like a dog he steals my sheep away,
 And like himself in ev'ry shape appear;
 And now the midnight-hour for all is near,
 Who unto Satan do their spirits bind,
 Who fear no God, nor keep him in their mind;
 Then sure the devil he will make them fear
 If God cannot; and now I warn you here
 The midnight-hour for all is nigh at hand,
 When like the dying man you'll trembling stand.
 But if your God you now begin to fear,
 You need not tremble when his hand is near:
 But if the fear of God you cast away,
 The midnight-hour doth close before you lay:
 For like the dying man all lands will shake,
 And fast confusion on you all will break.
 So mark the caution I have given all,
 And as the shadows will the substance fall.
 So in the hist'ry you must weigh all deep;
 I've shew'd the end how all things they will break.
 And now these dangers you will not come near,
 If you fear God, the other you need not fear.
 To fear the Lord I'd have you all begin,
 Or Satan's fury soon his fears will bring;
 And like the room the earth will surely shake,
 And Satan's fury fast upon you break.
 So if your fears you banish all at first,
 I tell you in the end they all will burst.
 For as the hitt'ry doth to all appear,
 Just so you'll find the end of all is near.
 So now these trifling shadows weigh them deep,
 For so the substance unto all will break.

The following is the 4th Parable of my Mother's Death.

Now from thy mother here's a line for all.
 She had no fear when I her life did call;
 But yet her God she feared all her days,
 And in her death she gave him ev'ry praise,
 And all her children did commit to me.
 Now here's the diff'rent masters, let men see:
 The one with pleasur did her Lord behold,
 The other saw his God, and soon turn'd cold,
 That is, his heart was chill'd with ev'ry sight,
 The other dy'd with triumph and delight.
 And in this manner soon your lands will burst,
 And now like Moses here the words are plac'd;
 For good and evil now I set before,
 Chuse which you will, and let your fears be o'er;
 For if you say you now will chuse the good,
 You need not fear, you all will shun the bad;
 And like thy mother thou wilt find a friend
 That will protect thee safe unto the end;
 But if the evil you say you will chuse,
 And all the good you say you will refuse,
 My love nor anger you say you'll not fear,
 Then like the dying man you may take care,
 Because your fears will meet you in one day,
 To see your leader trembling then you'll lay,
 And then your fears they will come once for all.
 O England! England! hear thy ev'ry call.
 For as that peace possess'd thy mother's breast,
 And in my bosom she compos'd her rest,
 So shall my friends, that do rely on me,
 As peaceful mansions each of them shall see.
 Then all their children they'll commit to me;
 And now her dying words I'll answer thee.
 Thy mother's faith it unto thee was known,
 But in this hist'ry not one quarter's shewn;
 But from the faith that thou hast written here,
 Her brother's death I'll now together clear.
 She for her children all alike did pray
 That from the womb they might be born of me.
 But here's a myst'ry, none do understand
 It is by heirship comes your ev'ry land;

Then

Then as through heirship it doth all appear,
 The fourth daughter now must be the heir,
 Since all the other three are surely dead
 To whom as heirs the promise it was made:
 To Sarah first the promise it was given,
 That all her children should be heirs of heav'n;
 It was in Isaac all the earth I bless'd,
 And all believers are like Isaac plac'd.
 So here's the first that did assume the heir,
 To whom the promis'd land was given there.
 Now to the second heir of course I come,
 And that is Esther must to all be known;
 Who, when her brethren were design'd to die
 Upon a gallows, built by Haman high,
 Esther, their sister, then did so appear,
 To free her brethren, as an heiress there,
 And the king's favour she for them did gain,
 So half his kingdom she did them obtain.
 And here the royal sceptre it was plac'd,
 She free'd her people, and the die was cast
 To fall on Haman, who sought to destroy
 Her very brethren, they might not enjoy
 The promised blessing they were to obtain,
 But yet by Esther they the promise gain'd.
 So now I've shewn to you the second heir
 That did in Esther to the Jews appear.
 Then now I tell you I'll come to the third:
 You know to David was the promise made,
 That from his house there surely should appear
 An heiress then to bring the perfect heir,
 That after him the sceptre he should sway;
 Ye men of learning judge what I do say;
 For if the heiress did from him appear,
 You all do know the son must be the heir,
 And kings their crowns must cast before my feet,
 And at my cross you must my kingdom meet;
 Therefore my judge did write my destiny
 In hebrew, greek, and latin did appear,
 And hebrew, greek, and latin you see here,
 That is too high for you to understand,
 Few men have learning all this to command;
 For just like children you do all appear,
 That hebrew, greek, and latin, cannot clear,
 No more by learning can you clear the whole;
 But now the sword went through the woman's soul.
 Then now the myst'ry you may all see clear,

A father's anger doth cut off the heir ;
 That is, to cut the entail from all his land,
 And then another heir he doth command.
 Then as a father, I have done the same,
 And from the Gentiles now the heir must come,
 And let the generations to appear,
 The third and fourth is pronounced here,
 Where I shall end my blessing or my curse,
 And here you'll find that every die is cast,
 For all will find the heiress now is come ;
 Look to my Gospel, and you may discern
 The barren womb doth to you all appear,
 And those that do believe, will bless her here ;
 For more than Esther she stood out for all,
 And now, ye fools ! if you can't see your call,
 Then sure the generations must be come
 That ev'ry fatal woe must fall thereon.
 For seven children they are here apply'd,
 That I shall give unto the world so wide.
 The first a son, whom I shall call an heir,
 And so the elder brother did appear,
 Then four daughters after him did come,
 And the three first I have pronounc'd as dead,
 Then sure the fourth must the heirship plead.
 But yet thou say'st thou dost not understand
 How ever a woman can possess the land,
 While that her elder brother doth remain ;
 But I've compar'd him to thy brother slain.
 Thou know'st thy brother ne'er possess his land,
 But as an heir he certainly doth stand.
 But here the woman I pronounce the heir,
 Then sure in thee the fourth doth appear.
 Two brethren after thee thou know'st did come,
 Thou know'st a Joseph, and thou know'st a John,
 The one is living, but the other dead,
 And so the Jews and Gentiles now are led ;
 For sure like dead men do the Jews appear,
 But many living in the Gentiles are,
 Though like thy brother they do not know
 A Joseph's words do from the Gentiles flow.
 Thou know'st thy brother said he knew not thee,
 But was surpris'd when he thy face did see ;

But

But after that he did thee sure deny,
 He had no sister that could prophesy;
 And many brothers thou hast got the same,
 And that's the way thy brother's prison came,
 Because in anger I did hate the man,
 To judge by all He was impos'd upon.
 And as thy brother did deny thee there,
 So I made man deny his ev'ry pray'r;
 So if thy brethren do thee now deny,
 I tell them all they'll feel a Joseph's cry.
 So now let men of learning weigh it deep,
 Lest in a prison they like Joseph weep.
 But here's a myst'ry none do understand
 Until the hist'ry further comes to hand.
 But here's a Hannah that obtain'd by prayer,
 And for the Gentiles now has got an heir,
 For to possess the promise first was made,
 The woman's seed to bruise the serpent's head.

Here I have cut short my history, to publish a singular circumstance that happened some time in the month of August last ; which is as follows.

A gentleman came to me from Liverpool, who said he had been ordered by the Spirit to come to Exeter, to know the truth concerning me. He began by telling me a most remarkable strange dream. I asked him, if he had no other business here, but to me ? He said he came on purpose, and that his name was Peter Morrison, of Liverpool. I looked on this as madness ; and having no recollection of my being ever warned of such strange occurrence, gave but little credit to his being sent by the Lord, as I thought the Lord would have warned me of his coming. I pitied the man in my heart, and invited him to come and drink tea with me in
 the

the afternoon ; of which he accepted, and I entertained him at a friend's house, where we made him stay supper and spend the evening. I was astonished at his understanding, and found him a person of sound judgment, and not the least inclined to madness. Myself and friends heard him with pleasure, and wished to have more of his company ; but his saying he was ordered by the Spirit to come near three hundred miles to know the truth concerning me, was a stumbling-block unto me, as I judged I should have been warned myself. My friend gave him an invitation at her house the next day ; but jealousy kept me from pressing him to stay any longer than his own inclination led him. He said he did not know whether he should tarry or not ; so I gave him up to his own directions.

In the night, as I lay in my bed, I was ordered to call to my remembrance the words that were said to me in 1795, " I should know what Spirit led me, when the Lord should send L—— unto me." By this I understood a reverend gentleman, whom I had been writing to from 1793 to 1795. And it was said to me in my writings, I should know the Spirit when L—— did come, and say I had warned him in a midnight dream,

And he to Exeter must surely go
Unto Joanna, ev'ry truth to know.

This I wrote and sealed up in 1795, with many more words I do not remember ; but these words have always been running in my mind, that my writings would never be proved before L—— was warned, and came to me. But when it was brought to my remembrance in my bed, that this was the
the

the L—— the Lord meant, I marvelled at his bearing a different name. I was answered, I should remember Paul and Peter were called Saul and Simon : the Lord gave men different names. This made me restless and uneasy all the night. In the morning I arose early, and went to the inn, to enquire for him ; when, to my sorrow, I found he was gone. My heart felt loaded with grief, because I had not constrained him to abide with us a few days. I acquainted all my friends that I had reason to think the Lord had sent him. So we all began to reflect on ourselves that we had not constrained him to abide with us a few days, without being at an inn. But all our repentance came too late ; and I could not forgive myself I had not entreated him to tarry longer, as I had many deep and weighty things to lay before him, which jealousy prevented my doing, thinking he might be a spy, and that curiosity, not the Lord, had sent him ; for I am jealous of men as well as devils ; fearing I might be deceived, as I am of a fearful make : but when I was convinced the Lord had sent him, my heart and soul were wounded within me. I was ordered to write out the manner of his coming, and it was answered me in the following manner.

Now this myst'ry I will answer,
 If thou canst not see it plain ;
 I, Jehovah, is thy master,
 I shall shew it from the name.
 Did Peter here to thee appear ?
 And was the journey long ?
 The length of it he did not fear,
 That length to thee he came.
 Then let the L. go for the Lord,
 Then Peter's love did reach,
 To join you all with one accord,
 His brethren to beseech
 That they would see the myst'ry,
 H h

And

And ev'ry sign see clear;
 Now in the volume it must go
 To warn men far and near.
 I am not trifling now with man,
 His journey's not in vain,
 For if his love did reach so long,
 The Lord will this maintain,
 That it was I, who dwells on high,
 Did surely send the man;
 And many things from 95
 Are now unto thee come:
 For this is now the L. I mean
 That must to thee appear,
 And from the length I shall contend
 The Lord did send him here.
 For now I'll prove a Peter's love
 Did launch into the deep,
 The boist'rous waves from Satan came,
 And made my Peter sink.
 For what he came it was unknown,
 The myst'ries are behind,
 And like a bird is Peter flown
 For to distress thy mind.
 Then I'll appear to answer here
 Men's hearts will grieve the same;
 When that my supper doth appear,
 Who do not know my name.
 It was his name that thee deceiv'd,
 For had his name been L—,
 It would have soon thy heart inflam'd,
 And would thy friend beseech
 With thee to stay another day,
 And would'st not let him go;
 But this brought on thy jealousy,
 A name thou dost not know.
 For this to man must deeply come,
 As thousands are the same,
 They ne'er discern how I do warn,
 Nor do they know my name:
 That when I come, it must be known
 My Spirit must appear,
 And must be in the woman's form,
 And let the stars appear; —————
 And then you'll see the mystery,
 How I shall all explain.
 The fiery serpent now I'll clear,
 And shew the vision plain.

women's form

Mr. MORRISON'S VISION,

AS RELATED BY HIMSELF.

Mr. Morrison told me, that being on a journey which the Lord had sent him, as he was travelling over a common of great length, at the close of day, there appeared to him a fiery serpent, with a large body of fire turning him in different forms, and apparently twisting his head round his body to rear up his head. That it being dark, and having no company, he grew afraid; when lifting up his heart and thoughts to the Lord, his courage began to come, and he had fortitude to bid the serpent to go behind him; which it did, and he lost it soon after. There was also a sword presented to the side of his face, as a body of fire or gold. He saw the handle come before his face, and two amazing large stars rested on each side of the point of the sword, working for some time in different colours, and at length disappeared. He shewed me the chapters where he opened to in the Bible; the explanation of which I shall give to my readers hereafter, and proceed to the solution of the serpent and the sword.

The fiery serpent is the devil, who will appear in a body of fire amongst mankind, with every art, and every shape: he will now twist and work himself to enflame the hearts of men, and fill my friends with fear; but these fears will vanish, if men, by faith, trust in me. It is not the darkness that has covered the earth, nor the gross darkness the hearts of the people; one part of them shall frighten the other part; for Satan must get behind them;

them; and the sword of the Lord shall go before them, and by them, to protect them. For as the sword was held by his side, so shall my sword defend them from all dangers; and as the two stars that were on the top of the sword are my two great witnesses, such is the morning and the evening star; and now they are both rose together, be assured the day is far spent, and so shortened that it is near its decline, so that the evening star will appear before the morning star disappear. Then judge how your days are shortened, and to what a span they are come. Now compare my Gospel together: "I was hungry, and ye gave me
 "no meat; thirsty, and ye gave me no drink; in
 "prison, and ye visited me not: as much as ye
 "did it not unto the least of these my disciples, ye
 "did it not unto me."

For by my Spirit I'm imprison'd here,
 Wide wand'ring thro' the world my friends appear,
 And yet I see but few do entertain,
 And of thy coldness thou dost now complain;
 But still reflection in thy heart doth burn.
 And now this warning I do give to man:
 If they, like thee, in jealousy appear,
 When 'tis too late like thee they'll see more clear,
 That it is I that doth direct thy hand,
 And their mistake is by the name doth stand.
 For now my second coming doth appear
 First in a woman is a mystery here,
 That men are stumbled, and like thee become,
 To find me present in the woman's form.
 The time nor fulness no man doth discern;
 To find a woman in the room of man,
 Is just like thee when MORRIS to thee came:
 And 'twas the name alone that stumb'ed thee,
 Had it been L—— the calling thou would'st see;
 To say the calling surely was from heav'n,
 It was fulfill'd, to thee the words were giv'n.
 But now to reason I shall sure begin;
 The truth of thee had all to L—— been seen;

Then

Then sure I need not warn him to appear
 To see the truth of what he knew before;
 And if he judg'd it all an idle dream,
 I need not warn him for to see more plain,
 Because the truths are all before his view,
 And if I warn him, can he say its true?
 If Satan like an angel came to thee,
 Then like an angel he may come to he;
 And so a like you both may be deceiv'd:
 And shall I warn a man so wrong believ'd?
 I ask what use such warning would appear?
 Then now the myst'ries I'll begin to clear.
 This was the very L—— I said would come,
 And the first thing he told thee was his dream,
 That in thy mem'ry thou hast now forgot,
 And ev'ry mystery's beyond thy thought,
 And so is all beyond the thought of man;
 But let the sword and stars together come;
 Because the sword you'll find it is my word,
 And the two stars upon the glittering sword,
 It is the morning star that doth appear,
 And in the evening star doth now shine clear;
 And now together both you see are met,
 The days are shorten'd, and the truth is great.
 If in the woman I arise to shine.
 You all must know the days are near decline.
 And here's a mystery deep for man,
 As L—— and Morrison different names did come;
 For Morrison told what I said before,
 'Twas but the name that made thee for to err.
 And now my second coming is the same,
 The Holy Ghost, the Comforter, is come;
 And now my Father's words I'll surely clear;
 He said a helpmate he'd for man prepare,
 That in the end he should complete his bliss;
 And can my Father's just decrees ere miss?
 No—earth and hell may now combine in vain,
 The fiery serpent may in man contain.
 But soon you'll find my glittering sword appear,
 And the two stars upon the top see clear,
 That at my coming I'll the woman free,
 She cast her blame on Satan not on me;
 Then sure upon her I'll not cast the blame.
 But now my Father's promise I will claim,
 To make the serpent now to lick the dust,
 And above all men to receive his curse.

And as the serpent first did bruise my heel,
 The fatal sword went through the woman's soul;
 The day of vengeance then was in my heart,
 To turn the sword that he should feel the dart;
 So he may burn and twist himself in vain;
 Upon the sword the glitt'ring stars were plain.
 The woman plead my promise to fulfil;
 Then here's the ev'ning star, judge as you will;
 But 'tis the morning star must in her rise,
 And by his sword be plac'd before your eyes.
 'Tis I must conquer as the woman's friend,
 And by my sword I'll make the foe to bend.
 Now, from the manner all the stars are plac'd,
 I'll bring the myst'ry to the human race.
 The day-light with the morning star appear,
 And the sun rising then you know is near;
 Then sure the sun must govern first the day,
 For man to see his true and perfect way.
 But that perfection man doth not obtain,
 Which plainly shews the sun hath shone in vain;
 Therefore the darkness covers now the earth,
 And man goes back from whence he first had birth;
 That is, I say, created all anew,
 And bring the woman now before his view;
 That as the ev'ning star doth now appear,
 The day declining, and the night is near,
 Then see what stars will now arise to shine,
 The sun be darken'd, and the moon decline;
 Because the sun is now in darkness set,
 And it is gone beyond your ev'ry thought;
 And as the moon's declin'd, and it is gone,
 The stars are left to govern then alone;
 And from the stars you gather all your light,
 No moon at all, you'll find there is a night
 Wherein the moon doth not appear at all,
 Which plainly proves to man the devil's fall.
 The sun is steadfast, and the stars the same,
 In deep philosophy these things I name,
 Because the moon doth never steadfast stand,
 Which is a sure and certain sign for man,
 That Satan's kingdom it must pass away,
 And like the moon it certain must decay;
 Until you find there is no moon at all,
 That sign is fix'd to prove the devil's fall;
 And now the moon it must be turn'd to blood,
 And in the woman know the type hath stood.

So here's a mystery stands deep for man,
 'The cleansing blood doth from the woman come;
 And when the moon is turned into blood,
 Then all are washed in that heav'nly flood,
 And then my Father you no more will blame,
 To make the woman, as you said, your shame
 Was brought on by her, but you do not know
 What light will burst when I the day-light shew,
 And then the tree of knowledge you may taste,
 The bad is fallen, and the good is plac'd,
 That by the woman must be handed down;
 Let Jews and Gentiles both come to the sound,
 And know the woman was the bone of man;
 And now unto Isaiah you must come:
 I said a bone of him should not be broke;
 I ask the Jews why they their prophet mock?
 For if like man I did to them appear,
 And of my bone, that was not broken there,
 And yet they say that I was but a man,
 Then with the Gentiles I'll to reason come
 For as in Adam they say that they dy'd,
 Then so in Christ they must be made alive.
 Then sure in Adam you say that you fell,
 'Twas by the woman, if the truth you tell,
 And by the bone was taken then from man.
 Then now unto the purpose I shall come,
 And your strong reasons let them now appear,
 And now the law and gospel you shall clear:
 For as you say that you dy'd from his bone,
 That was the woman taken then from man,
 Then now the same it unto you must come,
 And see the bone now taken from my side,
 In heart and life must be to you apply'd,
 For to take vengeance on her master's heel,
 And all to Satan ev'ry heart did feel,
 To work by malice then my overthrow,
 And to the root she surely cast the blow:
 And now the axe is laid unto the tree.
 And all that are her foes cut down shall be,
 Because this bone it never shall be broke,
 And men and devils now may fear the stroke;
 For here's the sin against the Holy Ghost,
 To say the woman's sentence is not just,
 Because the devil they must sure appear,
 Or else his friend, to wish his kingdom here.
 Then to his kingdom I do bid such go,

And

And then their master they will better know ;
 So scribes and pharisees you may appear,
 And your hypocrisy I now shall clear.
 Pretend your zeal is for the Lord of Hosts,
 When your desire is Satan be not cast ;
 But such hypocrisy I do despise,
 And all my friends will say the woman's wise,
 And give her credit for a curious head,
 If you do judge my Spirit never led,
 Then say that justice doth in her appear,
 To bruise the serpent's head as promis'd there.
 But her desire hath to her husband been,
 And 'tis in sorrow now she'll children bring ;
 But they're deliver'd ere they feel the pain ;
 But over her, her husband he doth reign,
 Or else I tell you she had ne'er went on,
 Her faith and fears are all conceal'd from man ;
 But there is nothing that's conceal'd from me,
 And I let Satan work her jealousy,
 To see if she would persevere in lies ;
 And now no longer I shall here disguise.
 I saw the anguish that was in her soul,
 And by her friends this hath been seen by all.
 *Then what impostor can to you appear,
 Who hath gone on in sorrow now nine years,
 And warn'd of dangers they were nigh at hand ?
 I warn'd the sword should go from land to land ;
 I warn'd the scarcity that would appear ;
 I warn'd the dearth, and you have found things dear ;
 I warn'd the burthen it would on you come ;
 I warn'd that discord would be in your land ;
 I warn'd that peace you would not easy make ;
 I warn'd your harvests that they stood at stake ;
 I warn'd the blindness that was in your land ;
 And now these warnings you may all command ;
 For ev'ry one do say these truths we feel,
 But few do see it now my friends stand still.
 For sure as blindmen you must all appear,
 To feel the truth, but cannot see it clear ;
 A blind man feels, you know, but cannot see—

O England! England! such blind fools are ye.
 And this you know I warn'd you all before ;
 Then say what beam before your eyes appears,
 Ye scribes and pharisees! I tell you plain,
 You see the mote, but never see the beam :
 For if I suffer Satan to appear
 To tell one lie, you all can see it clear;
 But if a thousand truths together come,
 You feel them all, but cannot them discern.
 Then now together you may all compare,
 And now I warn you that the ditch is near;
 If that like blind men you do now go on,
 You'll stumble at the noon-day, not the moon;
 Because in darkness you can easy see
 If that one single lie is told by he.
 But now, my Bible, let it all appear;
 I ask what travail pains could ere be here ?
 If ev'ry thing appear in a strait line,
 No travail pains for man thou ne'er could'st find ;
 For earth and hell may spend their rage in vain,
 'Tis but thy fears that makes thee to complain.
 I know the greatness of thy very soul,
 Was thy faith steadfast thou would'st laugh at all;
 For men and devils thou wilt laugh to scorn
 When once thou find'st the Man-Child is but born,
 And all thy travail pains thou'lt soon forget
 When on thy head my glitt'ring stars do sit;
 Then Satan's malice it may rage in vain,
 And thou wilt smile at all the sons of men.
 So love and anger will together burn,
 And 'tis for men alone that thou wilt mourn,
 For thou'lt rejoice to see the Man-Child born,
 Some men thou'lt pity, others thou wilt scorn;
 But thou wilt find that thy revenge is sweet,
 To see the serpent fall before thy feet,
 And see the glitt'ring stars appear to shine,
 Thy travail pains no longer then thou'lt mind,
 When righteousness and truth together meet,
 And love and peace will then each other greet,
 And such a joyful day twill be for man,
 As Adam found when I the woman form'd;

And more than Adam men will stand amaz'd,
 And more than Adam ev'ry one will gaze,
 To see the knowledge from the woman's hand,
 That by their wisdom they cannot command,
 Because thy hand there is no man can read,
 But soon they'll find the truth of all thou'lt said.
 O, heavenly wonder ! will mankind begin,
 Is this the bone was taken once from man,
 That now so closely sticks unto his side ?
 One heart and soul together's now apply'd.
 How could the man upon her cast the blame ?
 Was she deceiv'd ? then he was just the same ;
 And like the woman he might then reply,
 And never cast the blame on God Most High.
 But how like Adam we must copy here,
 And give the glory to our Saviour dear :
 For if on God the man did cast the blame,
 Then now from God doth all our glory come ;
 So on our Maker we the praise will cast,
 For 'tis from him that all our glory bursts,
 Since now the good fruit he has handed down,
 That on the tree of knowledge then was found ;
 And now the knowledge it is in her hand,
 By such writings as we cannot command,
 And seal'd from us what shortly will appear,
 And what all nations have to hope and fear ;
 And all our Bibles we see open wide,
 And now in Adam we see how we dy'd,
 And so in Christ we now are made alive.
 For in the woman we dy'd all at first,
 And in the woman now we're brought to Christ,
 That as in Adam is pronounced dead,
 So now in Christ we see our living Head ;
 To give the woman, taken from his side,
 May now, like Eve, be unto us apply'd,
 To plead the promise that her Lord did make,
 To send the curse upon the pois'nous snake,
 And gave her wisdom for to see it plain,
 He never yet receiv'd such curse as men :
 For men do tremble when they feel the rod ;
 The hardened sinners tremble at their God,
 When that the gallows is before their view,
 And Satan's malice makes them tremble too :
 Then surely man feel now the greatest curse,
 If this goes on, my promise then must miss ;
 And this I've gave her wisdom to discern,

That

That she may plead my promises must come,
 To make the serpent for to lick the dust;
 And in my promises is now her trust,
 That ev'ry one of them I'll now fulfil,
 And more than man the serpent's heart I'll chill:
 And 'tis by wisdom you know how to pray,
 And how to plead your words aright to me.
 Then now by wisdom let my stars appear,
 And like the woman plead in fervent pray'r,
 That all my promises I may now fulfil,
 And more than man the serpent's heart to chill.
 For as the serpent I compar'd to beast,
 And so the devil now with man is cast;
 But if the serpent gave the beast a sting,
 I ask you which is the greatest sufferer then,
 Until that sting from him is ta'en away?
 The beast's the greatest sufferer he doth lay.
 And here I tell you all the lines go deep:
 The sting of Satan you do all feel it;
 Until that sting from man is ta'en away,
 The greatest sufferer now in man doth lay;
 The sting of conscience, and the sting of sin,
 The fears of hell, do all your sorrows bring,
 While Satan triumphs as a traitor here,
 No sting of conscience he doth feel or fear,
 Because his nature is a poison strong;
 And you may marvel, as from heaven he came,
 How such a fiery serpent should be there.
 This is a myst'ry I to man shall clear,
 When they together do in judgment sit,
 In six days labour I shall all complete.
 So if this volume you do but weigh deep,
 You'll see my Bible plainly speaks of it.
 But as you say the woman's foiled here
 In many things, I'll make the myst'ry clear.
 How could her travail pains then ere come on,
 If Satan's arts did not upon her come?
 To be deliver'd she could never cry,
 If all from God in a strait line did lie:
 Then her deliverance she must wish from me,
 And with my Bible this could not agree;
 For then no stars I'd place upon her head,
 Nor at her feet could Satan ere be laid,
 If ev'ry thing was clear before her view,
 And Satan's arts did never her pursue,
 And from his pow'r and arts I kept her free,

In pain to be deliver'd then from me
 Must be the language of her heart and soul,
 And such a heart I'd quickly free from all,
 And all her prophecies shou'd quickly drop;
 She need not cry, nor have no room to hope,
 If all the sorrow she hath now gone through
 Was but to mourn that she my work must do,
 And wish to be deliver'd from that pain,
 I tell you all she should not long complain.
 I'd soon give prophecies should stop her hand;
 And, to confound her, I'd soon work in man,
 That as the six together they did meet,
 And by a lying spirit gave it up,
 So six more lying spirits should appear,
 The twelve together, as they placed were,
 And soon confound her in the ev'ry sound,
 It is to stop thy folly now we're found
 To meet together, now to please a fool,
 And stop thy madness doth our anger rule,
 That no such folly should go in the land,
 We see no prophecies for to command
 For thou to publish to the world abroad,
 Nor in it can we see the hand of God.
 So thus together I'd make them to meet,
 And by my anger would their anger heat,
 To take the burthen thou complain'st of long,
 If weary of my labour thou wast come,
 And found'st it difficult for to go through,
 I say like man, like man, I'd surely do;
 I'd ne'er keep silence like the other two.
 But like the Deacon ev'ry soul should know,
 That all thy pray'rs I surely would turn back,
 And then like ——— ev'ry man should act,
 To give the warning then for to appear,
 And so a fool should meet her folly there;
 For to the twelve thou say'st thou'dst give it up,
 And by the twelve thy burthen soon should drop
 Till I a heavier burthen brought on thee,
 And like this night thy slumber all should be,
 That no physician could appear to cure,
 And then thy burthen I'd increase much more.
 For on thy death-bed thou would'st trembling lie,
 My life's a burthen, and afraid to die,
 Would be the language of thy heart and soul.
 And then such burthen I'd soon brought on all,
 That, like thy sister, daily do complain,

Thou

Thou art a burthen to the sons of men;
 And in the end the burthen all shoud see;
 Hadst thou complain'd the burthen came from me.
 But well I know what made thee to complain:
 The arts of Satan oft have fill'd thy brain,
 That in thy writings I let to appear,
 And tell thee lies, and fill thy heart with fear. *Satan fill*
 Then I appear'd in wonders that were true, *her with*
 And all these myst'ries laid before thy view,
 Which caus'd a burthen in thy mind and soul,
 Thou judg'dst one spirit that did tell thee all.
 But in thy writings thou dost not discern,
 Nor in what manner I to thee did warn,
 That if pride ever should arise in thee,
 It was by Satan, humbled thou shoud'st be.
 And how could Satan ever low'r thy pride,
 Had I not let him go, and thee mislead?
 And when I saw he'd sunk thee in despair,
 I sent my Spirit for to comfort there.
 That thou in faith and fear might'st still go on,
 And so this burthen still upon thee come;
 As like the chapter all thy life appear,
 And now the glitt'ring stars will shew thee clear
 That all this calling it did come from heav'n,
 And unto them shall ev'ry truth be giv'n.
 For then the myst'ry thou wilt all see clear;
 These are the stars thou sawest in the air
 When M—— and W—— did sit down*
 Tir'd with walking, thou know'st both were found.
 But thou didst tell them thou must travel on,
 Unto the glitt'ring stars thou know'st thou didst come;
 And on thy head thou hast find the stars do shine,
 And great's the light they'll give to all mankind:
 For these are stars I shew'd thee in the air,
 And these are stars that will to thee appear.
 And tho' the darkness it has been in thee,
 Wand'ring alone thou oft hast lost thy way;
 But now these stars they will arise to shine,
 And great's the light they'll give unto mankind,
 And great's the light they will give unto all, *not look on*
 But down will twenty-four sure fall, + *yet*
 Who will be present at that very time,
 Without the seal they will admittance find,
 But not as stars not named to appear,
 It is the seals that ev'ry star must clear.

L 1

So

* See the Dream inserted in the following page.

So in the end all this they'll surely see ;
 And now remember what I said to thee.
 For the disobedience of the first
 They broke the seals, and how can they be plac'd
 Ever to come as stars upon thy head ;
 I'll trust no judges who so wrong do plead,
 That Satan's come in any angel's form,
 To preach such doctrine as they don't discern ;
 And those thou ask'd, and did refuse to come,
 If now they do, I'll surely cast out them,
 Unless they do repent before too late,
 And write to thee before the book is shut.
 For the first book thou dost together put
 Of this fifth volume, let it to be shut ;
 That is, the book I bid thee for to seal,
 And then the names of all I shall reveal.

On Christmas, in the year 1795, I dreamt, that
 as Mrs. M. and Mrs. W. and myself, were going
 a journey, I thought it was late in the night, and
 that they were tired and sat down, saying they
 could go no farther. I told them I would travel
 on by myself, for I must pursue my journey. I
 thought I went on to the top of a hill, where I saw
 a parcel of stars in the air, like a flock of birds,
 which shone amazing bright, but they were not in
 the firmament. At this I marvelled, and thought
 I went back, and related the circumstance to Mrs.
 M. and Mrs. W. and expressed a wish that they
 had been with me to see them ; when they inform-
 ed me, that they had seen the stars pass before
 them. I know not how it was explained to me at
 that time, but I have shewed you how it is ex-
 plained to me now.

The following lines of this chapter were explained to me, in answer to a Minister, who read to me the last chapter of the Revelation, and told me he understood from thence, prophecies must be no more. It was then shewn to me in the following manner, which I was ordered to write out and send to him; but I shall now send it to him in print, as I am ordered to put it in print. So what I say unto one, I say unto all, who judge the Bible as he did.

Rev. Sir,

Exeter, Aug. 1801.

Now I will come to the Revelation, which you shewed me. As contrary as the Jews took or understood the law and the prophets, so wrong have the Gentiles understood the gospel and the Revelation of St. John. I shall now come to the purport of the words which are misunderstood by the Gentiles. It is written, " seal not up the sayings of the prophecies of this book ;" which signifies the Bible. Then why do men seal them up, as though all was said and finished, and no more prophecies to be added to them, or no revelation to be revealed from them? It is called the Revelation, as a book to be revealed, and not concealed; as a book to be sealed up from man. He that addeth thereto, or taketh therefrom, addeth to himself all the plagues that are therein written.--- Now I shall come to the purpose. He that addeth thereto, must add to the Scriptures from his own wisdom, and not assent or consent to the truth of them; then he will add to himself all the plagues that are written therein; and now they are all coming fast on men. Many add to the Scriptures, and pervert them, to their own condemnation.

By

By adding thereto, is to say things they cannot find scripture proof for. Now if any man will prove that I have spoken what I cannot bring scripture-proof for, I will give it up. Let men examine my writings, and point out any one passage or page they blame, and if I cannot find scripture-proof for it, then I will resign to man; if not, let them know, the spirit is the Spirit of Jesus, that is not come to seal up the sayings of the book, but to reveal them. He that taketh therefrom, will surely take his part out of the book and tree of life; that is, he will take away his part by his unbelief. For the tree of life was preserved for man, guarded with the sword. Now the sword meaneth the sword of my word, that was given to the serpent; I pronounced him cursed above every living creature; then I must pronounce the devil cursed above every man or woman, which hath not yet taken place, but now the time is at hand when his curse will come upon him by the promise I made to the woman, her seed should bruise his head; as he bruised his heel, so shall she bruise his head. The promise was given between the woman and the serpent: the promise was given to the woman, her seed should bruise his head, and so it must end; and he that taketh away that promise, will certainly take away his part out of the book of life; for on that promise stands your full redemption from the fall. With the woman and the serpent it began, and with the woman and the serpent it must end, when the seed of the woman stands the woman's friend; for let all men know, it was not the seed of man.

Then

Then why do you the Trinity condemn? *Christ*
 If I in unity did so appear,
 The Holy Ghost did unto her appear,
 And by that seed produc'd the heav'nly Heir.
 Then sure the Spirit and the Bride must come
 To bring the unity with God and man;
 And he that doth this promise take away,
 He hath no part in the great mystery;
 And he that adds thereto will surely miss,
 And on himself will surely bring a curse,
 Because he'll add it all another way,
 And not believe the promise as it lay.
 For the first promise I did give to man,
 It was the woman should as helpmate come,
 And thereby promis'd to complete his bliss,
 And of this promise ev'ry one will miss;
 That now this promise he will take away,
 And bring the plagues that do before him lay.
 For now I ask, what promise they can plead?
 The Jews did prove their mother was misled;
 Then sure as bastards they did all appear,
 Then how their Bibles will they now see clear,
 Since all their Bibles they have thrown aside,
 And all their prophets' words they have deny'd?
 For ev'ry promise they have took away
 That in the book of life before them lay,
 And to themselves they surely add a curse,
 And of these promises they all did miss,
 As they the Scriptures add another way,
 Or to the words they different all did say;
 They took their part out of the book of life;
 But now I'll come to end their ev'ry strife.
 And from your sister I shall now begin;
 Deep is the shadow of this very thing.
 Thou know'st how ——— in thy writings plac'd,
 And, tho' reprov'd, must stand thy judge at last.
 And to thy judge thy sister now appeals,
 And in this wisdom neither one shall fail,
 For it was I that worked on her heart
 To write to ———, and I fix'd the dart
 To open all thy sister's wounds anew;
 I'll bring it to the Gentiles and the Jews;
 For I'll indite a letter so for thee
 That to thy judge the Jews shall surely free,
 And to his judgment they shall sure appeal,
 And then in judgment ——— shall not fail.

But first, I tell thee, he must judge you too,
 And after that the Gentile and the Jew
 Must sure be judg'd at ——'s seat.
 And in the end you'll find his judgment great;
 As in the manner he doth now go on,
 A doubting Thomas unto me is known;
 Unless I find he saith I'll not believe,
 Then all the print that in his head I gave
 I'll make so clear, he will know it is I,
 My Lord! my God! shall be his ev'ry cry,
 Because my side shall so to him appear,
 And he shall know my Spirit surely here.

I am now come towards the Conclusion of my Fifth Book, which I deferred till I could say, with clear grounds, the Spirit of the Lord hath visited me. And I now am clear it certainly has, or it never visited no man since earth's foundation was placed. For the same Spirit that inspired men to write the Bible, hath inspired me.

If you look deep into the mysteries of my writings, you will find this year to have been perfectly as I foretold; of which another year will convince you. If you say I speak in mysteries, I will prove the Bible does the same. And now I must call all to your remembrance, to weigh the whole together. Take care you do not fulfil the prophecies you despise, and make good what is concealed from your knowledge under the specks and strokes; if you do, I am witness against you, that ye are fulfilling the prophecies you despise. And I ask, why ye despise them? Is it because you put bitter for sweet, and sweet for bitter; good for evil, and evil for good; and love the powers of darkness better than you love one another? For such must be the language of your hearts, if you wish to bring the day of vengeance

geance on yourselves and on one another, sooner than pray the Lord to turn it on the devil, who was the author of all your sorrows ; and now he will be the finisher thereof, if you follow him, and wish for his kingdom.

We have a peace ; as I said, the year that begun in sorrow would end in joy. And how could it end in joy without a peace ? I said we had nothing to fear from invasion by a foreign enemy. Then now take care one of another ; as there is a peace, let it be a peace. But I may say, what peace, as long as Satan and his witchcrafts are so many to work in the hearts of men, to bring the day of vengeance on themselves. And you have despised me for placing it on the devil. What mad men are ye ! to wish to abide in your chains, which are bound by Satan.

Now let it be known by all men, my prophecies are not ended, nay scarce begun ; though all has happened as I foretold for ten years past ; and this year, as I will prove before any man, hath fallen out exactly as published in my books. But you say they are mysteries you cannot find out, and it distracts your senses to look into the mysteries. Then now take care you do not distract the senses one of another, and lay violent hands one on another. O England ! O England ! England ! the axe is laid to the tree, and it must and will be cut down ; ye know not the days of your visitation. Will ye fall out one with another, and lay your fury one on the other ? Then the midnight-hour is coming for you all, and will burst upon you. I warn you of dangers that now stand before you, for the time is at hand for the fulfilment of all things. Who is he that cometh from Edom, with dyed garments from Bozrah ?

Bozrah? that speaketh in righteousness, mighty to save all that trust in him; but of my enemies I will tread them in mine anger, and trample them in my fury; for the day of vengeance is in my heart, and the year of my redeemed is come. I looked, and there was none to help, I wondered there was none to uphold; therefore my own arm brought salvation unto me, and my fury it upheld me.' (Isaiah, chap. lxiii.) Then now tremble, all ye nations, and be afraid, all ye people, that put not your trust in the God of your salvation; who is mighty to save, and trod the wine-press for you, that the day of vengeance might not fall on you, but fall on your betrayer, the devil. But will you say, we will not bring it on the devil, but on ourselves? Then now, O man! I will tread down the people in my anger, and make them drunk in my fury, and will bring down their strength to the earth. Therefore now awake, O Zion! put on thy beautiful garments, O Jerusalem! for the year of your redeemed is come. For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness of the Lord goeth forth, or the brightness thereof. For I said, if for a while I defer it, I would face my foes once more.

For now you say your war is ended,
 Now I say 'tis not begun,
 In heav'n the armour's now intended,
 Let the Spirit's sword come on.
 And now to fight like men of might,
 And all my armour wear,
 For Satan's weapons now will fight,
 What room have we to fear.
 I tell you plain, ye sons of men,
 Your fears will fast abound;
 The tree is cast, you'll find at last
 The midnight-hour abound.
 To save the tree will thousand's flee,
 And murder for his sake;

Untill

Until you see your destiny,
 The midnight-hour will break.
 'Tis Satan's kingdom to possess
 Will kindle soon the war,
 And S—— will lose her happiness,
 And thortly will appear,
 As mad as Frenchmen ere have been;
 They are but hush'd asleep,
 Then now be wise, take care, O S—— !
 You do not wake and weep,
 To utter groans that are unknown,
 Your hearts are known to me,
 The day of vengeance now is come;
 And on your heads must be,
 I tell you all it so will fall,
 If you bring it on man,
 And do not cast the enemy
 As I have laid my plan,
 To place his curse above all beast,
 You must that promise claim,
 To make the serpent lick the dust,
 The woman's cause maintain,
 That she is just to have him cast,
 And see her promise clear;
 The day of vengeance comes at last,
 That men may hope and fear.
 For if you say another way;
 The woman is not right.
 The heads of men you'll break in twain,
 And so you'll take your flight;
 Till houses desolate you'll find
 If you go on this way;
 The warning's deep to all mankind;
 See how the tree did lay.
 Between two men the tree was seen,
 Which kindled soon the strife;
 And brought the fatal death to one,
 The other fled for life,
 Who said the writings were too high
 Men's senses for to drown;
 But let him know the blow was nigh
 That took the life of man.
 And so men's lives away you'll take,
 If you go on this way;
 The midnight hour you'll find will break,
 And you in grief will lay;

If you go on to cast on man
 The day of vengeance here;
 But the first blow, you all shall know,
 Th' Offender now shall clear,
 If he relent, and doth repent
 The folly he hath done;
 'Tis he that gives the first offence;
 To reason now I'll come;
 Because offences I forbid,
 And know offence was there;
 'Tis the first blow that then was laid,
 Must set th' offender clear.
 So now the trembling pris'ner see,
 Which I'll compare to man,
 The other dy'd about the tree,
 By claiming it his own.
 So here's the type, and it goes deep,
 My Bible stands the same,
 The day of vengeance in my heart
 For Satan is and man;
 To tell you plain, ye sons of men,
 If you dispute it here,
 Your heads you all will break in twain,
 And like the other fear;
 But if you say, another way
 We all will give it up,
 'Tis Satan did us all betray,
 And so the tree must drop;
 But if as men you will contend,
 I say, to part the tree,
 Your heads you'll surely break in twain,
 And like the other flee.
 To give it up, the tree must drop,
 For I shall cut it down;
 And fatal 'tis for to dispute,
 The end will so be found.
 So here you see a mystery,
 A parable for man;*
 And perfect so the end will be,
 And so my Bible stand.

* Now I shall explain what the parable was between A. and B. who quarrelled about a tree that grew

grew betwixt their lands. A. contended it was his property, and B. insisted it was his. At length B. proposed dividing it, but A. refused. Then B. said he would give it to him, of which A. would not accept, conceiving it his own. Words then ensued, and A. struck B. with a bridle, which violently provoking the latter, he unfortunately struck A. on the head, which proved fatal. B. fearing to be apprehended, fled at midnight to the house where I was, and alarmed the family. This news, being brought to me at midnight, was deeply explained to me. So the midnight-hour would break for mockers, B. having been a great mocker of my writings; but as this was temporal, it is spiritualized to me. The tree represents the devil; for it is written, when the axe is laid to the tree, it must be cut down. As it is a type of men and devils, the dispute will be on whom it must fall. If they will not give it up, the woman's right to cast it to the devil they will bring it on themselves, and distract more families by their words, than they have done by their blows. I shall answer all disputants, by deciding to which of the two the tree belonged.

For as you say you do not know,
 As it between their lands did grow,
 Then fully I will answer here,
 The day of vengeance now is near.
 For like the tree it now doth stand
 Between the serpent and the man;
 And this the woman must decide,
 The way she fell and was betray'd,
 And how she did draw in the man,
 Must be decided by her hand,
 And by her hand it doth appear
 The day of vengeance now is clear
 To cast it on the serpent's head,
 And make him prove the words he said,
 That they as gods should now appear,
 And good from evil discern clear.

My

My Sixth Book will treat chiefly of the Day of Judgment. For tho' it is written, the saints must judge the earth, it never entered the heart of man what it meant, nor how they will hear the Spirit of the Lord speaking in the woman in every age of the world, how she brought forth the good fruit, and man always destroyed it by the evil fruit; and now it is the same. And were fools and sinful men to sit in judgment on my Sixth Book, they would bring the day of vengeance on themselves, and not on the devil, who was the author of all our sorrows. Therefore it is well for mankind, that this must be judged by saints, who are men inspired by the Spirit of the Lord; for Satan would speedily work in fools to cast the fault on the woman for the fall, and then she must cast the blame on man for crucifying her Son, who was born by the Holy Ghost; and so the arts of the devil would free himself, by working in the hearts of fools, and bringing destruction on the whole human race. For as it is now cast by men, so it must stand for ever. Therefore men, who are not inspired by the Spirit of the Lord, are not fit to sit in judgment on these things.

As some men have sent me letters unthinkingly without paying the postage, I beg leave to remark, that were I to defray the expence of all my letters, I should some weeks have to pay nine or ten shillings, an expence, am sorry to say, I am not capable of discharging. I have therefore to request, that all written communications addressed to me be in future post-paid, at which I trust no one will feel offended.

Dec. 1, 1801.

JOANNA SOUTHCOTT.

Sold at Mr. Symons's, Gandy's-lane, Exeter; and at Mr. G. Riebau's, No. 29 Blandford-street, Manchester-square, London—Price NINE-PENCE.

Exeter; Printed by G. FLOYDE, High-Street.

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The Strange Effects of Faith;

WITH

REMARKABLE PROPHECIES,

MADE IN 1792, &c.

Of Things which are to come.

SIXTH PART.

I SHALL begin this book with the Judgment-Day for Man.

It is written, the Saints must judge the earth, from the foundation of the world—"And this century (the first in the 1900th before it is completed) is fixed for man to sit in judgment; to judge between ME and my vineyard. Therefore I have called by my Spirit, and by the mouth of all my prophets: Come, let us reason together, saith the Lord; though your sins are as scarlet, I will make them as white as snow. Turn unto me, and I will turn unto you: I will heal your backslidings, and love you freely. For now be astonished, O earth! I have a controversy with my people:—and as the echo of verse gives the sound of one line to another, so have I, by my Spirit, echoed back in verse to the words of man. O simple and foolish gene-

B

The fourth Edition, printed in October, 1813,
by W. Marchant, Ingram-court, London,
from the third Edition, printed Oct. 1808.

Entered at Stationer's
Hall.

ration ! from the fall of man to this day, what iniquities have you found in ME, that you seek after other gods to your hurt? You blame ME for giving the woman power to answer all her controversies with you. For now I will pull down, and raise up; I will kill, and make alive; I will wound, and I will heal; I will destroy, and I will save; I will establish my covenant I made with man at first. The spirit of deep sleep hath been upon you, and wisdom's words have been sounding in your ears; but ye have put sweet for bitter, and bitter for sweet; ye have called good evil, and evil good; and, like Jacob's sons, all hath appeared a pleasing dream unto those that believe or see any form or comeliness in the words before them.

“ But now, as I have told you, the saints must judge the earth, I shall come to that purpose, and lay before you the manner in which they must judge the earth,—when they hear the voice of the Spirit of the Lord speaking in the woman, in every age of the world, both to men and devils. To men, because they always destroyed the good fruit, as soon as it came; or rose up in anger against it. This has been in every age of the world; but now every thing hath got its time; and bounds are fixed for all. He that said to the proud waves of the sea, hitherto shalt thou go, and no further, hath fixed his bounds for man. And now I will come to reason with man. Suppose I had never made the woman; and man had stood in perfect obedience at first; do you vainly imagine the devil would use no other arts to betray man, as he did the angels in heaven, who gave themselves up to his temptations? Would not Satan find the same way to work on them now, if there was no

woman? Sodom and Gomorrah will rise up in judgment against mankind, who blame the Lord for giving the woman; for their sins were not with woman, but men with men, for which they were destroyed: and this sin the devil would tempt man to commit, if there was no woman in the world, and dust had increased as worms in the earth, or as worms increase by the breath of a fly; for by the breath of my mouth I would increase a whole race of mankind. And had this been the case, do you not think the same subtle arts that infused rebellion into the angels in heaven, would infuse rebellion into men on the earth? If the whole world was rendered a paradise unto them, Satan would soon find a way to swell their pride, that the servant would be greater than his master; and the very men who gave themselves up to disobey the laws of God, and rise up in rebellion against his prophets, would rise up against those men who lived in innocence; and earth would soon become in the same rebellious state that heaven was, when the devil influenced the angels to conceit they were great and mighty, and ought to worship no superior power. Thus he began in heaven, and thus would he begin upon earth; and man, whom I created, must have been cast for ever with the devil and fallen angels that listened to him. Therefore know, O vain man! the very way you think I placed every thing for your destruction was placed for your redemption: as every art of Satan was known to ME, I therefore laid my plan to catch him in a net by his own feet; and to cut him down with his own weapons, to prevent man from perishing everlastingly. For I well knew, if I made man flesh and blood, and let him fall a prey to the wrath of the devil for ever, he would say with Cain, my trouble is greater than

I can bear; therefore I felt for man, whom I had created to inherit this life.

“ But as this might cause doubts to arise in men’s hearts, and they might question, why I made man so subject to the arts of the devil, that the powers of darkness should have any power to tempt him? I answer: How could I prove I had created a better race than the fallen angels, if man was not liable to the same temptations as they were? Now answer for thyself, O man! wherein my ways are unequal, to deal justly with men, and devils that fell from glory? You complain of being tried and tempted. Have not the just suffered the same temptations, and much greater persecutions? For not saints, but sinners have always judged and condemned the saints; but now the scenes are changed: and the saints must sit in judgment on the bench of justice between ME and my vineyard, between my dealings with men and devils, and the justice of my sentence on all flesh. For if the just, in every age of the world, fell a prey to the unjust, will you say my ways are now unequal, to give it up to the judgment of the just? O ye foolish and unwise! were ye left to sit in judgment on this great judgment-day, who fear not God, nor discern his footsteps, ye would soon bring the day of vengeance on your own heads; and, being blind leaders of the blind, ye would fall into the ditch together. For Satan would soon fill your weak heads, that it was some cunningly devised fable of the woman, to clear her fall, and cast it on the devil; and so ye would do as the people of old did, who heated the furnace seven times hotter than usual, to burn themselves by coming near it. For Satan would soon cast a film over your eyes to make you blind; and, under

pretence of taking it away again, would say, this was a film that was laid before you, and so make you stark blind.

“ And now I will answer men, after the manner of men. If children were now their own carvers, they would cut their fingers: and men would make as great a sacrifice of themselves for the devil, as I made for man on the cross; for as this is cast by man, so it must stand for ever. For now are the sons of God coming to present themselves before the Lord; and should Satan come amongst them, I will answer him in the woman.

“ Now trace all my footsteps back, and see how I have directed to bring it to trial for just men to sit in judgment on it. Where is the man who can condemn, when from my Spirit the church hath been warned by thy hand? And where are thy accusers, or those who have compelled thee to stay thy hand? Or, who have called for justice? or, who have pleaded for truth? None but my servants, whom I have chosen; none but my people, in whom I delight; who have strengthened the hand that hangs down, and confirmed the feeble knees; who have said to the feeble mind, be strong; who have added to their faith, virtue; to virtue, brotherly kindness; to brotherly kindness, charity; charity towards God, and charity towards man. And the ways of good men are ordered by the Lord; and I, the Lord, have established their goings; for their feet are shod with the preparation of the Lord; and I, the Lord, work in the hearts of my people, to will and to do of my good pleasure.

“ And now remember what I told thee at first, that they should be a willing people in the day of my power ; for I have hearkened and heard what each man has said to his brother ; and they shall be mine in the day I make up my jewels ; and I will spare them, as a man spareth his own son that serveth him. For I was hungry, and they gave ME meat ; thirsty, and they gave ME drink ; naked, and they clothed ME ; in prison, and they administered unto ME : for as much as they have done it to the least of my disciples, they have done it unto ME. Thou hast been hungry, and they gave thee meat, and thou livest now on their bounty ; thou stoodest in want of clothing for thy father, when he died, and they have sent clothing unto thee. My other friend is in prison, and they have administered unto him ; that is, by their writings they are trying to deliver him. Now all this is done unto ME ; for it is by ME, and through ME, ye are both come to poverty and want. Now all this is done, that the Scriptures might be fulfilled : and now cometh the end—Come, ye blessed children of my Father, inherit the kingdom prepared for you from the foundation of the world. For such men as these were my disciples ; and had they been in my days, they would have followed ME, as my disciples did ; and those who mocked in these days, are such as mocked in my days.

“ And now, ye fools, who despise prophecies ! was it not for prophecies, how could I try all men in the end ? How could I bring a blessing on my friends, or how could I bring a curse on mine enemies, if I was not to try them by prophecies, as the prophets were tried ? For I said, all the righteous blood should come on this generation, from the

blood of righteous Abel, unto the blood of Zachariah, son of Barachiah, whom they slew between the temple and the altar.

“ Now the blood of all has fallen on the Jews ; and was it not for prophecies, how could I try the Gentiles ? for I shall deal alike with both. And now I shall try all ; and it must come back on all that mock the prophets of the Lord. For now I shall begin with man, and end with the devil : for now he hath tried men upon earth, as he tried the angels in heaven ; and he hath found men as firm in their worship to God, as the angels were in heaven ; and those whom he has drawn away, he does not find so firm to him, as the angels were that fell : when men see him, they hate him. But how could I do justice to fallen angels, if I had not given them a fair trial upon earth of the power they wanted ? I knew their nature, or I never should have cast them out of heaven. But would they not say, I judged them wrong, if I had not proved the truth of my judgment ? So all shall find I am clear when I judge, and just when I condemn. Mercy, men will find, is my darling attribute ; judgment is my strange work.

“ Now I have shewed you my strange works in creation and preservation. That in creation all the arts of hell were known to ME ; and I placed all for man’s redemption ; he being pronounced dead, under the fall, as to the knowledge of God, man hath room to look for redemption in and through the merits of his Son, who took upon him the nature of man, and found the devil had confidence enough to tempt the Lord his God. Then was I not clear he would tempt man, in a state of innocence, to worship him and, offer him the kingdoms of the earth,

as he offered ME? But how fatal must have been man's case, if he had fallen in that manner! to rebel against the Lord that formed him, and sent every blessing unto him: then he must have fallen like the rebellious angels, and have perished like them; but herein I have laid my plan to redeem man from the power of darkness. When they see the evil of their ways, and turn unto ME, I will turn unto them, and plant them into the noble vine; for I am the root, and they shall be the branches. But if they reject my voice, and despise my just dealings; I will cut them off from the vine. So now hearken and hear, all ye families of the earth! I have begun, and will go on, till judgment is turned into victory."

The following lines were explained to me, from Jeremiah, chap. ii. verse 21, 22, and Zephaniah, chap. iii. verse 15.

"Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into a degenerate plant of a strange vine unto me?"

"For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God."

"The Lord hath taken away thy judgments, he hath cast out thine enemy."

These two chapters were shewn to me by a friend, who had opened the Bible at the above-mentioned places, wishing to know if my writings were from the Lord. They were much distressed in mind on reading the first verses, fearing the judgments were pronounced against themselves, but found comfort on reading the last. Those

passages were explained to me in the following manner.

“ I will put away these judgments from those that believe; but all these judgments will fall on those that do not believe: For the Gentiles were planted a noble vine, a pure and right seed. But how can they be called noble, that despise the very thing that makes them noble? To make them noble, is to cast the enemy of the Lord. All these judgments will fall on them that despise this calling.

“ So ’tis your land hath this to fear,
 What to their sight I then brought near;
 But those that tremble at my word
 Will find the goodness of their Lord,
 To put these judgments all away—
 O ——— ! ——— ! this I say,
 That as this chapter doth appear,
 You all may hope, and all may fear.
 If like thy friends they do begin,
 To say they fear from what they’ve seen;
 Then all these fears I’ll put away;
 These judgments will not come to ye.
 But if these things ye do not fear,
 But say, “ We’re nobly planted here;
 “ For Christ hath plac’d in us the vine,
 “ And nitre in his blood doth shine
 “ To wash away our every guilt,
 “ And ’twas for us his Blood was spilt;”
 Then all these washings will not do;
 My Blood I never shed for you;
 And all your soap will be in vain,
 To wash away your every stain:
 And let the stain of man appear,
 And then I’ll fully answer here.

“ At first my honour man did stain,
 And with his Maker did contend,
 That it was I brought on his guilt,
 To give the woman, as he felt

A change in him that did appear :
 He did not say " The serpent there
 " Tempted the woman for to take,
 " And I with her the laws did break ;
 " Because he said, we should not die,
 " But soon as gods appear to be,
 " And good from evil for to know ;
 " We ate the fruit the truth to shew
 " We had no knowledge of a lie,
 " As he declar'd we should not die ;
 " Nor do we know how he could speak,
 " Unless thy power did undertake
 " To make him speak in words so clear."

Then they'd condemn'd the serpent there,
 And from his power man must die.
 This is a mystery, thou dost cry ;
 Because his knowledge must be dead ;
 Man knew not how his arts were laid.
 But here, thou say'st thou'rt puzzled more,
 How Satan all the blame must bear:
 If both on him had cast the blame,
 Thou say'st, to man, what death could come?
 Why then the death must been to sin,
 And know the evil he had done ;
 And dead to all his powers he'd be,
 As the good fruit was on the tree,
 Which I would give them both to taste,
 And then the serpent must be cast.
 But here, thou criest thou'rt stumbled more.—
 Could I not then in man appear
 That very way to cast the blame,
 And put the serpent then to shame?
 Yes, so I know it could be done ;
 I might in power then work'd in man,
 And never left him to his will ;
 And so the serpent's heart to chill.
 But then his arts I well did know,
 And how he meant to cast the blow,
 From which I'd meant to screen the man ;
 No will nor power was in him ;
 For in them both I then did rule:
 His arts are more than man can tell ;
 Therefore I left them all alone,
 And Satan form'd himself in man,
 And quickly cast the blame on me.
 I took my challenge then from he,

That if 'twas so, I'd bear the blame;
 And to the woman next I came,
 Who cast it on the serpent's head,
 And to the root the axe was laid,
 And to the root it now must come;
 For I'll begin to answer man;
 I gave the serpent up his will,
 To work in man, my heart to chill;
 And all his will for man did bear,
 Until they pierc'd me with a spear.
 So Satan had his every will,
 And all my friends their hearts did chill.
 But had these things come all from man,
 My Blood must sure been spilt in vain,
 And brought on man a more sad curse,
 And man for ever must been lost—
 And lost for ever man must be,
 If I've no friends the truth to see,
 That when I have gone through the whole,
 It next on Satan so must fall.

" So here you see is a noble vine,
 To take my challenge for mankind,
 When he in man so proudly spoke,
 And instantly in man did mock,
 To say, the woman I gave he
 Had given the fruit forbidden by me;
 And so by her he disobey'd,
 And so on me the blame was laid.
 I answer'd then the blame I'd bear,
 And in the field I would appear;
 But knew my second then must come
 To take the sword out of my hand
 And plunge it in the rebel's heart,
 And so turn back the every dart.
 If justice did my Blood demand,
 To take my challenge from his hand:
 Then sure my second now must come,
 And plunge the dagger back again;
 And say, " My Lord was not to blame;
 " From Satan all the mischief came,
 " Who first betray'd me with a lie,
 " I was not then pronounc'd to die,
 " And good from evil I should know,
 " And every lie from Satan flow,
 " Which brought my Lord upon the tree,
 " And bore the death pronounc'd for me.

" And since for me he did appear,
 " His Father's promise must be clear,
 " That all thy lies must bruise thy head,
 " If I've an advocate to plead.
 " Therefore my cause he now will plead,
 " And bring his blood upon thy head;
 " Or he must bring it all on mine,
 " For hearkening to the lies of thine.
 " It was my sins that made him bleed,
 " For hearkening to the lies thou'st said,
 " And so the sword went through my soul;
 " And wilt thou triumph over all?
 " Then I must have no foot to stand,
 " No advocate is nigh at hand;
 " No Father's promise for to claim;
 " My Saviour's Blood was all in vain;
 " And I must sink beneath the curse,
 " If now my Father's words do miss,
 " To have my seed to bruise thy head;
 " My Father's words are all my stead,
 " And trust his words he will fulfil,
 " And not uphold the murderer still.
 " As Satan first a murderer came,
 " He knew that death was in the name
 " Of eating the forbidden fruit;
 " He cast his eyes so near the root,
 " While I in ignorance did appear,
 " And of his arts was unaware.
 " I knew no angels that had fell;
 " I knew no arts that came from hell;
 " I knew no power that could appear,
 " But what came from my Maker dear;
 " And all I thought must then be good,
 " As 'twas pronounced by my God.
 " And in that shape thou didst appear,
 " In what was good, pronounced there;
 " And good to evil thou didst bring,
 " And in the serpent plac'd a sting,
 " Whereby thou stung'st me to the soul;
 " For of my children, I know, all
 " That were like Abel, met a Cain,
 " And so my Lord the same did find;
 " Thus, like a champion in the field,
 " He took his challenge, and did yield
 " To bear the blow that thou hast given,
 " And now his triumph is in heaven,

" That he did die to conquer all ;
 " Then sure I know his sword must fall
 " For he to give it to my hand,
 " And vengeance now for to command.
 " As he hung bleeding on the tree,
 " My Lord and Saviour dy'd for me—
 " 'Tis thee and I must bear the blame ;
 " His murder sure from us did come.
 " So take the weapon in thy hand,
 " And now thy challenge I will stand.
 " A coward thou didst first appear ;
 " The weakest vessel thou saw'st clear
 " Was took from man—one single bone,
 " Not form'd in power like his own ;
 " And so advantage thou didst take,
 " In coming like a poisonous snake,
 " To rob my soul of every bliss,
 " And poison all my unborn race.
 " So on thy belly thou must come,
 " Thou'st not one foot to stand upon,
 " To say thou actest like a man
 " Of honour and of honesty.
 " I ask what challenge thou canst give,
 " To answer for thy base design ;
 " Such coward prove to me and mine,
 " To cheat my soul with such a lie
 " As caus'th my children for to die,
 " By reason of thy cursed sting ?
 " And now to reason I'll begin :
 " Did heaven create me for thy spoil ?
 " Create a race for thee to foil,
 " That hath no footing here to stand ?
 " How dar'st thou interfere with man ?
 " Or didst thou the world ever form ?
 " Or didst thou e'er create the man,
 " Or take the partner from his side ?
 " How dar'st thou ever rob the bride
 " Of innocence that there was plac'd ?
 " I know my Lord I did disgrace,
 " By listening to the arts of thine :
 " And now with shame I must resign
 " To own his anger then was just ;
 " And so my grief did ever burst,
 " From age to age his anger bear,
 " The weaker vessel full of care,

" While thou didst triumph in my grief;
 " But now my Lord will give relief,
 " To place the weapon in my hand,
 " And as thy challenger to stand,
 " And justice I may now demand.
 " And now I ask how thou'lt appear?
 " Thou robb'dst thy God, thou robbedst me;
 " This world was never made for thee.
 " Then how cam'st thou to interfere,
 " Unto God's footstool to appear,
 " To rob the footstool of thy God,
 " When all he had pronounced good!
 " Yet good to evil thou didst turn,
 " And did thy God impose upon;
 " Then well thou may'st impose on me;
 " The weakest vessel thou didst see,
 " Which good from evil did not know,
 " And by thy arts received the blow,
 " Which I've a right to return back,
 " As I the evil fruit did pluck.
 " And now thy lies I'll make them good,
 " And know that evil in thee stood,
 " And all thy arts I well do know;
 " And back on thee I'll cast the blow;
 " For well I know thou canst not stand,
 " To give the challenge from my hand.
 " Could'st thou no better arts command
 " Than like a serpent to appear,
 " With lies that thou could'st never clear?
 " And yet I now will clear them all,
 " And from thy mouth thou now must fall.
 " Thou saidst the evil I should know;
 " And now the truth I'll prove it so;
 " For every evil is in thee,
 " And so thou hang'st upon the tree,
 " And all the good with it was plac'd,
 " And so the first must come at last;
 " And so my Lord he did appear,
 " As on the cross, I may compare,
 " That it was taken from a tree—
 " Thou bad'st me pluck that fruit for thee,
 " To fill my soul with envy here,
 " To turn on thee the fatal spear:
 " And so thou bad'st me pluck the rod,
 " To prove, when I did know my God,

" Him I should love, and thee should hate ;
 " And so thou bad'st me pluck thy fate ;
 " For if my God I now do know ;
 " He promised to turn back the blow.
 " So where's the honour thou canst boast,
 " But like the serpent lick the dust,
 " And on thy belly for to come ?
 " Thou hast no foot to stand upon :
 " For all thy words did thee condemn.
 " For well I know my God is good,
 " And mercy unto me has shew'd,
 " To keep me from thy every power,
 " Or else my soul thou would'st devour.
 " So here I own thou didst not lie ;
 " The fatal truth was pluck'd by thee ;
 " And by thy words thou must be cast,
 " And man's redemption must be plac'd,
 " As 'twas my heavenly Father's will
 " Man's happiness I should fulfil.
 " And dost thou think to rob thy God,
 " Of performing the words he said,
 " Because thou hangedst on the tree ?
 " Then know that fruit was pluck'd by me—
 " And now I say I'll pluck the whole
 " Till down the evil fruit shall fall,
 " And then the good may all remain ;
 " And from thy words I'll still maintain,
 " That like as gods men may appear,
 " The evil fruit I'll shew them clear,
 " That thou didst bid me for to taste ;
 " I'll shew thy arts, how all was plac'd,
 " And then my judges let them come,
 " I'll take my trial first from man ;
 " And then discover which they'll blame ;
 " 'Tis me or thee they must condemn.
 " And now wilt thou in man appear,
 " Thy innocence in aught to clear,
 " To say thou art not justly cast ?
 " Then sure from hell such man must burst,
 " And him I'll prove an evil fruit,
 " Who came from thee to save the root,
 " From whence all mischief first did spring,
 " And on my Lord to cast the blame,
 " Which he had got no right to bear ;
 " His innocence I now will clear.

" If simply I drew in the man,
 " And on my head the blame doth stand,
 " Then I must throw it back on thine.
 " And now I bid thee look to Cain,
 " How soon a murderer he became.
 " I know thy power was in my Son;
 " For when the fruit did first appear,
 " Then good and evil I saw clear;
 " Then good was murder'd by thy hand;
 " And now let men the trial stand,
 " And see how they will now appear,
 " Thy innocence in aught to clear.
 " Then man must say I am a devil,
 " And all my nature it was evil,
 " And so the woman now I'll blame.
 " As from her fall we so became.
 " Then from my fall I'll answer here,
 " An Abel will for me appear,
 " To prove I had not tainted all,
 " As the good fruit in him did fall.
 " So here's a child by me will stand,
 " Though murdered by his brother's hand,
 " To prove I had not tainted all.
 " If I'm condemn'd, then man must fall;
 " For let my children all appear:
 " I've Moses and Elias here;
 " I've all the prophets of the Lord
 " To prove the good fruit I have bear'd;
 " But as their murderers will appear,
 " Will man condemn me them to clear?
 " Then surely I'll condemn the whole,
 " And bring my seed before you all,
 " Because you murder'd then my Son,
 " That never was begot by man,
 " And in his mouth was found no guile.
 " I ask you how you him can foil?
 " Perform the miracles he wrought,
 " By Beelzebub as you were taught?
 " From Satan's arts to fill your brain,
 " He all these wonders did maintain.
 " Then now I bid you do the same,
 " Or else I'll put you all to shame.

" And prove the fault must be in many,
 " Though you receiv'd it from my hand;
 " And from my hand there did appear
 " All those that did reprove you there;
 " And from my hand in Pilate's hall,
 " You know I did reprove you all,
 " And told you then the man was just;
 " And if in me you say you'll trust,
 " Why had you not my hand obey'd
 " And free'd the just, as then I said?
 " If you will cast the blame on me,
 " For the bad fruit was on the tree,
 " Why did you all refuse the good?
 " The prophet's blood is on your head,
 " The blood of Abel and of Cain:
 " And tell me if the fault was mine;
 " That he is brother then did kill?
 " You men may judge this as you will;
 " But I for Cain will answer now,
 " Why he his brother Abel slew;
 " Because in him he saw the good:
 " Then how can you the fault allude
 " To say you'll cast the blame on me?
 " Then the good fruit was on the tree,
 " Which you was eager to destroy,
 " The evil fruit for to enjoy.
 " For now I say I'll challenge man
 " When unto you in vice I came,
 " You all was ready and obey'd;
 " I'll bring my guilt upon your head,
 " Because you did refuse the good,
 " And to the evil you have stood;
 " For Naboth you did place on high;
 " When I had robb'd you did comply;
 " And ne'er no sin did I invent
 " But man was willing to consent:
 " To murder, and adultery,
 " To bid you sin, too soon you'd fly;
 " One smile of mine, that came from hell,
 " Would kindle flames in you to swell
 " Until you burst them all abroad,
 " And perish in the devil's road,
 " When I the prophet's blood did claim,
 " It soon was given me by men;
 " And there's no vice that you withstood:
 " But always did refuse the good;

" For when my children did appear,
 " And the good fruit in them was clear,
 " Your murderous hands destroy'd them all,
 " The martyrs' blood I now shall call,
 " How they were cast into the flames,
 " And all the prophets I can name.
 " So here's a challenge now for man:
 " If on my head you cast the blame;
 " Then I will cast the blame on you:
 " All vice that I did tempt you to
 " In every age was eager done;
 " And will you say you e'er did shun,
 " Because a Joseph there was found,
 " Reject my vice in every sound?
 " Then down my vice I say must fall,
 " Had you wisely rejected all;
 " My every vice that I had plac'd,
 " Your prisons had not you disgrac'd;
 " But higher honour to you bring,
 " Exalted by your heavenly King.
 " So here's the fruit that's good to boast;
 " But by his brethren he was cast;
 " Then how will you say I'm to blame?
 " You hated good fruit when it came,
 " So now I bid thee answer, man,
 " If on my head thou cast the blame,
 " Why all my vices thou pursu'dst,
 " And all my virtues e'er withstood'st,
 " As things despised in thy sight?
 " If I had children walk'd upright,
 " Thou sought'st their lives for to destroy,
 " That I no comfort could enjoy
 " From the good fruit was on the tree.
 " If man condemns, then answer me,
 " And see what reasons you'll assign
 " For hating all the good was mine.
 " Had I no children for to boast,
 " Wherein the good you see was plac'd;
 " Then you may sure condemn me all,
 " And say I brought the fatal fall;
 " But as I'll prove I'd many good,
 " You in their virtues might have stood.
 " But as you did not answer, man,
 " What made you lay such wretched plan,
 " To put my children all to death,
 " That I brought forth by noble birth?

" You cannot say that came from me ;
 " From Satan's arts they all did flee ;
 " And when to you he did appear,
 " You did no more discern it there,
 " Than I discern'd his arts at first ;
 " And, well I know, if I am cast,
 " The serpent will betray you all,
 " And so mankind would surely fall ;
 " For was no woman to be found,
 " I know that sin would now abound,
 " Unless you strike unto the root ;
 " And men in silence must stand mute,
 " To say these reasonings now are just—"
 " We own the serpent must be cast ;
 " For if the good fruit does appear,
 " We know the evil fruit is near,
 " That surely doth from Satan come,
 " As on the tree the fruit did hang ;
 " And he must hang upon the tree,
 " His poisonous blood destroyed must be ;
 " For now we know he cankers all,
 " And like the crocodile doth call,
 " Till he secures men for his prey.
 " What to the woman can we lay,
 " When we see man as much deceiv'd
 " As she was then for to believe
 " That they as gods should surely be,
 " By subtle arts that came from he ?
 " And he by arts hath man betray'd,
 " Or could mankind so wrong been led,
 " To put the Son of God to death ?
 " Consider what the woman saith :
 " The miracles that he hath wrought,
 " By men nor devils could be taught ;
 " For 'tis not all the powers of hell
 " Could act like him, we all know well,
 " Nor all the learned sons of men ;
 " For earth and hell may try in vain ;
 " And all the powers we know would miss—"
 " And so proud Lucifer may boast
 " In simple fools that are so vain,
 " To think that hell in power could reign,
 " To turn the water into wine,
 " Give sight to him who was born blind,
 " Or yet the hungry thousands feed
 " With fishes few and little bread ;

" And see what numbers did appear,
 " That by my Son were feasted there;
 " As you approve the Son was mine,
 " And to your words I'll now resign.
 " But you affirm he came by man;
 " Then answer now my written hand,
 " And in my Son in words I'll stand,
 " And now will answer in his stead,
 " And in his name I'll now proceed:
 " Did ever man to you appear
 " Such miracles to work them here?
 " You say that Moses did the same,
 " And turn'd the sea to be dry land."—

" But know he was a type of ME;
 These things were never wrought by he;
 For it was I that wrought them all,
 And there my Spirit it did fall,
 For to uphold his every hand;
 The seas could ne'er been parted by man;
 No more than man can now appear
 To do the wonders he did there;
 So all these wonders came from ME—
 And now the brazen serpent see,
 Who on the pole was lifted up,
 And so my cross to you did drop;
 For as a serpent on the tree
 Ye hung ME up, and nailed ME:
 A brazen serpent was your cry,
 To say I came from God on High,
 When from the devil you declare
 My miracles performed were.

" So here's the brazen serpent plain,
 As I from hell you did contend
 Perform'd the miracles I wrought,
 And boldly I my God did mock:
 Then boldly now I'll answer here,
 The living serpent did appear,
 And gave you all such fatal sting,
 And death upon you he did bring;
 Because he stung you to the soul,
 Despise the brazen serpent all;

For as the serpent was of brass,
 With brazen confidence you say,
 That I assume the Son of God,
 And by the serpent to you show'd
 The miracles that I had done.
 I knew before what you would form,
 And so my prophet lift ME up;
 I knew your hearts how they would drop;
 Because your hearts I all had try'd—
 The miracles were all deny'd,
 That Moses shew'd you all before;
 Your golden calf did then appear,
 And trusted to another god,
 That Satan to your ears had bor'd.

“ Now your forefathers all trace back,
 And then you may behold the wreck
 That brought your fatal destiny;
 And the good fruit, you all may see,
 It always was despised by man—
 Let Moses and Elias come;
 Let all my prophets to appear,
 You always did condemn them here.
 Then now I ask where man can boast?
 The good fruit you have always cast,
 The evil fruit for to embrace,
 And so your Lord you did disgrace,
 To say a bastard he'd uphold;
 Let all my miracles be told;
 They never could be work'd by man,
 Nor work'd by all your hellish plan,
 Which you with Satan then agreed,
 From men and devils did proceed.

“ But now I'll fully answer here;
 Let men and devils now appear
 And all my miracles perform;
 Then you the Son of God may scorn;
 But if these things you cannot do,
 Let all be brought before your view,
 And let your Beelzebub appear,
 And see if he will answer here,
 That he can work the same by man;
 Then I'll resign my every hand;
 Or let these empty fools appear,
 Who said from hell they worked were,

For to call in a heathen land,
 And make the Gentiles understand
 There surely was a God in heaven,
 By whom the promises were given,
 He had a Son to do his will,
 And made the woman to fulfil
 What he at first did her design,
 A helpmate great for all mankind,
 And in the end complete his bliss.
 And from her seed I'll answer this;
 Her seed is sown a noble vine,
 To change your water into wine,
 That in my altar doth appear.
 Let men and devils answer here:
 If I'm a God that made the earth,
 According as the Scripture saith,
 Did I not know all this before,
 The miracles that did appear
 Would so bring in a heathen land,
 That to his Gospel they would stand,
 And honour as the Son of God,
 To wash them in his dying blood?
 Did I not know the heavenly form,
 His death would be kept up by man:
 And how to him they would appeal
 His blood nor merit might not fail
 To wash away their every guilt,
 And say for them that it was spilt,
 And mix his goodness with mine own,
 And both in one address my throne,
 And so address the Trinity,
 One God united in the three?
 Then now, ye fools! ye may appear
 To say, "One God we worship here,
 "And all his knowledge we allow."
 Appear, vain man, and tell me how
 I gave such power unto man,
 Who said he from my throne did come;
 If he had told you then a lie,
 His miracles they all should die;
 For I would not give it to man
 To mix with me upon my throne,
 You know that Moses I forbade,
 No worship to his bones be laid,
 And of his death you did not know,
 Where to his body you might go;

Because you should not worship there;
But now the mystery you see clear.

“ And now to David you must come:
Did he not tell you of the Son?
And all the prophets did the same;
But will you say I never came
So perfectly as Isaac spoke?
You know you all regard ME not,
Though bruise'd for your iniquity,
In casting first the fault on ME,
And on ME lay the blame of all;
And Jews and Gentiles both I call:
From Noah's sons, you Jews appear;
Your fathers' nakedness is here;
And will you backward ever go
To cover all as they did do?
Or will you like the elder come
Their nakedness for to discern?
Then all your sins I'll put away,
If ye the elder brother be,
Or like the elder brother see
Your fathers' nakedness to be;
The grapes have made your fathers bare;
The wine destroyed their senses there;
Your younger brothers were to blame,
To cover all your fathers' shame—
“ For how can we now cover here?
“ He, drunk, with anger did appear
“ To cast a curse upon his son;
“ For no great evil he had done
“ To see his father so appear;
“ He only laugh'd, as we may here;
“ And if our curse so soon must come,
“ We are all lost, and all undone.”
But here your reasoning thoughts may say,
“ The curse that was pronounced by he
“ Could never fall upon the son,
“ Unless the Lord had done the same”—
No; here's a mystery that goes deep;
Had I not given up to it,
His words had never curs'd the son,
Had I a blessing sent to him,
To baffle all his father's will.
But Jews and Gentiles now stand still—
This was a simple type of man,
To shew when power was in his hand,

How he that power would instant rule,
And soon destroy his children all.

“ As Noah had ME right obey'd,
And built the ark, as I had said,
I gave him will, I gave him power,
And now you see the fatal hour,
When man in power began to rule,
How soon his anger let him fall
To ruin all his unborn race,
And every child thereby disgrace.
So now I ask what man can boast,
When power in him by ME is plac'd
In pride and passion he'd soon swell,
And send his children fast to hell,
Because offence he could not bear,
Too soon his anger did appear,
Which I in anger granted he,
That in the end you all might see
Man is unfit to have the power ;
Their children they'd too soon devour,
As Noah did unto his son.
And now to reason I shall come :
If I like man should so appear,
To curse my children every where,
Because that they have laugh'd at ME,
Like Noah's son you all would be ;
And so you all would find a curse ;
For Satan's arts in all are plac'd.

“ When I the world completely drown'd,
One upright man there sure was found,
Whom I preserved in the ark ;
But Satan never miss'd his mark,
And, like a ravenous beast of prey,
He watch'd my children every way ;
When I destroy'd the world of sin,
He study'd then how to begin
To make it bad as 'twas before,
And soon to Noah did appear,
To make him drunk at first with wine,
(This nakedness is in mankind)
Which was discover'd by the son,
And Satan quickly laugh'd in him,
His father's anger for to heat,
And so for both he laid his net,

To catch the simple in his snare—
 I ask what woman then was there?
 You all may answer, you read none;
 The father and the sons alone;
 No sooner 'scap'd out of the snare,
 Not perish'd with the deluge there,
 Than all together they begin,
 By Satan's arts, to fall in sin;
 For when the father curst the son,
 You know not how his heart did burn,
 And thought his father so unjust,
 Such heavy sentence for to cast.

“ So sin and anger did abound,
 Though all the world of sinners drown'd;
 But still there was the man of sin,
 With all his poisonous darts within,
 To set the hearts on fire for hell;
 And so his mischief ever will,
 While in this world he has got power,
 He studies the unwary to devour.
 For should I now in wrath appear,
 And burn the stubble every where,
 And set this world all in a flame,
 And save no more than fear my name,
 I know that fear would not abound;
 Too soon the tempter would be found
 To works by arts and to betray,
 And draw my children fast away.
 Trace all the judgments I have sent,
 In ages past that have been penn'd,
 And yet the world is full of sin,
 And now to reason I'll begin:
 The Jews a proverb they do stand,
 And scatter'd now from land to land,
 Without a house, without a home,
 That they can boldly call their own;
 And there's no nation they can boast
 That is their own; they're so outcast,
 And all their judgments they do see,
 And yet they do not live to me,
 According as their law was plac'd
 But live in sin, like all the rest.
 I know their arts, I know their lies,
 And how to cheat they'll all disguise:
 I know the form they all do make,
 And know the truth they all forsake,

And all my judgments are in vain,
 While Satan's arts in man do reign ;
 I see no peace there will appear,
 While Satan's witchcrafts are so near,
 Until I rid him from the coast,
 And then may man in virtue boast.
 So let the Jews for to appear,
 And my demand to answer here,
 And say they worship now one God,
 As it was written by his word ;
 And say their conscience now is clear,
 They do not lie, nor do they swear,
 They do not cheat, they do not steal,
 My sabbath they do never fail
 To keep it holy to their Lord ;
 They love and fear their only God,
 And by the law their conscience free,
 No sin they do commit 'gainst ME ;
 But perfect as my laws have stood,
 They live in all things perfect good,
 And upright men they say they be
 In every law was given by ME!

" Now if these things they all can clear,
 They need to have no Saviour here,
 For their transgressions to atone,
 If they can prove that they have none,
 But live as men before their Lord,
 That have each evil word abhor'd ;
 For by my law they are not free,
 Unless their lives so upright be ;
 And if their conscience now is clear,
 To say, " No sin in us appear ;"
 Then they do want no Saviour's blood,
 If in my laws they've perfect stood ;
 But if their conscience do condemn—
 " We broke the laws that thou hast nam'd ;"
 Then now I say I'll break them all,
 And vengeance shall upon them fall,
 Unless they instantly do turn,
 And see the evil they have done ;
 " We have no merit for to plead,
 " If that our sins are on our heads ;
 " In guilt we know we must appear,
 " Unless our Saviour comes to clear ;
 " And this we have been waiting for,
 " Thinking he would for us appear,

" To be our prince, to be our king,
 " And David's throne to us he'd bring."—
 Then read your Bible back once more,
 And answer all my questions here,
 And tell ME who was crucify'd,
 To bear the sin of man, that dy'd,
 And you regard it not at all,
 When I did bear the blame for all?
 And who was smitten then of God,
 And bore for man the fatal load,
 That bore the burden for you all,
 That from the woman then did fall?
 I answer now, ye sons of men,
 These things by man could not be done;
 Had I not blinded then your eyes,
 Could man the Son of God despise,
 To put him to so shameful death!
 Consider what the Scripture saith;
 If you had known what you had done,
 You all must with the devils come;
 For how the man could I e'er free?
 No war was kindled then for ME,
 As angels kindled it in heaven.
 And how could men be e'er forgiven,
 If they had known what they had done—
 To crucify God's only Son?
 But as their blindness did appear,
 Because man's blame I said I'd bear,
 As man did cast the blame on ME:
 But here's my travail all shall see,
 Wherein my soul is satisfy'd,
 To see the woman's claim apply'd;
 How man will clamour for his blood,
 And say that promise always stood;
 And when that promise I fulfil,
 The serpent's heart I then must chill,
 And all these things must bruise his head,
 And all in public must be laid.

" For here's the Judgment-Day for man,
 To judge the earth how all doth stand.—
 And those that can't afford to buy,
 I know my friends will give away;
 When they have prov'd it came from heaven,
 Unto the public 'twill be given;
 And then men's hearts I soon shall try,
 And fast my arrows they shall fly;

For if men now do mock the word,
 They soon shall find my glittering sword,
 To cut the rebels to the heart;
 That will not now turn back the dart;
 For every mystery I'll make clear,
 And prove the Day of Judgment's here,
 Wherein the saints must judge the earth,
 According as the Scripture saith,
 Spoke by the Spirit and the Bride;
 And all my laws are here apply'd,
 And every law I'll now make good:
 I bought your ransom, as I said,
 Upon the fatal cursed tree;
 Did Satan pluck the fruit for ME,
 Or tempt the woman so to do?
 Bring all the mysteries to your view,
 How in the garden all was plac'd,
 And then discern how all was cast;
 The good and evil fruit hung there;
 The serpent's arts did soon appear,
 To tempt the woman it to take,
 And eat the fruit, my laws to break;
 And boldly he appear'd in man
 To answer then the fault was mine,
 To make the woman to appear;
 And well I knew he mock'd ME there:
 But was the power in Satan's hand?
 Did I not know how all did stand,
 That if the woman he betray'd,
 In her I'd surely bruise his head?
 And now in her I will appear,
 And all her promises shall clear,
 That she'th a right for to demand;
 And now the trial she must stand,
 And shew the evil and the good,
 And ask to which you'll now allude,
 To pluck the whole from off the tree,
 That nought but good fruit there must be.
 For to her hand I'll now resign:
 And tell ME if the fault was mine,
 To give the woman to your hand,
 Because the serpent did command
 For her to pluck the evil fruit?
 And now she strikes it to the root;

And let mankind as close obey
 As Adam did that very day ;
 Then I no more the man will blame,
 If he with her alike condemn,
 And say the woman I had given ;
 He saw it wisdom then in heaven
 To take the partner from his side,
 Whom God in wisdom calls the bride.
 And as the serpent did appear
 To rob the bride, as you see clear,
 Your laws will now condemn the man
 That robs your wives, and so become
 For to bring in a bastard race,
 And so your families disgrace.
 But if the woman free consents,
 And with the man is fully bent
 With her betrayer for to go,
 Divorcement you've a right unto ;
 But if by arts she is betray'd,
 And no deceit in her was laid,
 As he at first had made her blind,
 And drown'd her senses, for to find
 A way to get admittance there,
 And every truth she shew'd you clear,
 And you should prove as blind as she,
 And in like manner to agree
 There was no evil in the man ;
 You see no arts in him could come,
 When both alike you were betray'd,
 When all is clear before you laid ;
 And if the bride do first condemn,
 " By arts I was impos'd upon ;
 " For now his arts I plain do see,
 " By all his arts for to rob me,
 " Is all the gold he offer'd here ;
 " And all his arts I now see clear
 " Is for to seek my overthrow,
 " Is all his friendship now I know.
 Now if the wife doth this see clear,
 And then discern his every snare ;
 Then if in violence he goes on,
 I ask the husband how he'll stand
 For to support a faithful bride,
 When all the arts of man she laid

So clear and open to his view,
 Despise the sins he did tempt her to?
 Will not the husband feel alarm'd,
 To keep his wife from future harm,
 And jealously within him burn?

“ And now to reason I shall come;
 A man of honour will appear,
 Condemn the man, his wife to clear,
 And from his house he will forbid
 A man that doth with arts proceed,
 To rob the virtue of his bride,
 When she the whole before him laid.
 So now your Bibles you trace back;
 For in that manner I have spoke,
 From age to age, I say, to man,
 And to that purpose now I'll come;
 For all the arts of Satan here,
 I in this manner may compare:
 And those that freely do consent,
 To say, “ Our minds are fully bent
 “ With this betrayer for to go;
 “ We do not wish his overthrow;
 “ His ways and arts we love too well,
 “ To have him banish'd down to hell.”

“ Then like a husband, now I say,
 Such brides I all will put away;
 And Moses' laws I'll now fulfil,
 And all such brides their hearts I'll chill;
 For my divorcement now shall come;
 And this you'll find in every land;
 For mark the words I said before,
 That like a bridegroom I'll appear;
 And as a bridegroom now I'll be
 Of honour and of honesty;
 But if my brides do now complain,
 (For men and women both I mean,)
 That Satan like a man appears
 With every art invented here,
 To rob their hearts and steal away,
 And like these treacherous knaves doth lie
 In every ambush for the bride,
 I am the husband now apply'd,
 That will take vengeance of your ill.
 Some men of honour they did kill

Such men as did insult their wife,
 To rob her of a virtuous life ;
 And now such man I'll surely be,
 Of honour and of honesty,
 And shew my rage through jealousy,
 As men by jealousy have done.
 And to that purpose now I'll come,
 To free my brides that do complain,
 (I speak of women and of men ;)
 For Dinah's brethren, all shall see,
 Are now within the heart of ME ;
 And as the elders did appear,
 I say again Susannah's here ;
 Just so the devil, I do know,
 By vile arts seeks your overthrow ;
 And those he cannot tempt to sin,
 I know his malice burns within,
 And what false witness he doth bear
 Against my brides that shunn'd him here.

“ And now the mysteries all I'll clear,
 As in thy heart thou dost complain,
 These mysteries all do shew thee plain,
 That if I now would act like man,
 The serpent's ruin now must come ;
 For where's the man that will appear
 To have his wife so tempted here ?
 If she to him did but complain,
 Thou say'st he'd free her of her pain ;
 Because his wife he would protect ;
 But here's a mystery thou know'st not.
 Let man with man now bold contend,
 His wife's a harlot he'll maintain,
 And he can easily make her so ;
 The husband's prudence may let go
 His every art, to try awhile,
 To see if he his wife can foil
 By any art he can adopt ;
 And when he finds that vain's his plot,
 His love and anger will arise
 Against the man that did devise
 Such wretched schemes to rob the wife ;
 And love and anger end the strife :
 In love unto his wife declare,—
 “ The villain's arts, I now see clear,
 “ Was but her virtue to destroy
 “ That I no comfort might enjoy

" With one whom I did love so dear ;
 " But all his arts I now see clear ;
 " And as a man of honour here
 " I'll make the villain for to fly ;
 " No more his honour he shall try,
 " As she with prudence hath withstood
 " These very arts that he pursu'd."

" So this may be the case with man,
 Where subtle knaves have laid such plan
 Against the virtues of a bride ;
 And here the field is open wide—
 No sooner had I form'd the man,
 Than Satan's arts began to burn,
 And said I'd cast them out of heaven—
 And must the place they left be given
 To such a foolish worthless worm,
 Who like the angels soon would turn
 To rise against me and rebel ;
 Or else with pride they soon would swell,
 That they were gods as great as me,
 And like the devils I should see
 How in a short time they'd become ;
 I plac'd no better in their room,
 Than what before I had cast out,
 And of their virtues he did doubt,
 I had not made a better race
 To fill the fallen angels' place ?
 So instantly he did complain ;
 I gaye the trial then, like men,
 Whose wisdom I have mention'd here ;
 But now my brides I'll surely clear,
 And like a husband now I'll come,
 To clear a race that he condemns,
 Whose virtues he has ever try'd,
 As man by arts can try the bride.
 There are no arts that man can use,
 But Satan first did them infuse ;
 And there he thought that he could boast,
 As they their virtues all had lost,
 And in his hands he had them there,
 To try my children every where.

" And thus I let him to go on,
 To shew what virtue was in man,
 Whom he at first so much did scorn,
 Taken from earth a simple worm.

And now these worms he soon shall see
 Are fit companions for to be
 Join'd with the glorious heavenly host,
 And in their virtues now I'll boast,
 In what they've suffer'd all for ME,
 And now a husband let him see.
 My friends they did not fear to run,
 When he infus'd the thoughts in some,
 What dangers may fall on their head
 For doing as the Spirit said.

" So here the tempter miss'd his aim,
 And in the end you'll all see plain
 Which way the tempter laid his dart
 To wound the men of upright heart. ||
 For well I know the just will turn,
 And soon repent of what they've done ;
 And so the mysteries all will see,
 What virtue in my children be ;
 And all my children gone before,
 And all together you compare,
 I'll prove I've made a better race
 Than those that did in heaven transgress,
 To fill the angels' vacant seats,
 Enlarge the heavens in praises great ;
 For men and angels, they will join
 In praises heavenly and divine ;
 And my delight shall be in men ;
 They'll find their love was not in vain,
 To run such hazards for my sake,
 And know their lives were at the stake.

" So now let all together come,
 The dead their names I'll raise to man ;
 The evil fruit must disappear
 When I the blood of Abel clear,
 Who still for vengeance loud doth call ;
 So it must now turn back on all ;
 I tell all you that are like Cain,
 The evil fruit have had their time ;
 And now I see they're dead-ripe come,
 I'll raise the winds and blow them down ;
 But as the good fruit do appear,
 The wind and weather they can bear ;
 Because they are not dead-ripe grown,
 And they will stand against the storm ;

Besides, in blossoms some appear ;
 I have much fruit to ripen here ;
 And well I know that it will stand—
 And every bounds I fix'd for man.

“ The evil fruit have had their time,
 To pluck the good fruit that was mine ;
 And some they pluck, and some they pull ;
 And now I say I'll shake the whole ;
 And those that will not boldly stand,
 And answer to thy written hand,
 To say my sentence all is just,
 Like evil fruit shall all be cast.
 For now I'll turn it back on man,
 If they do mock thy written hand ;
 The blood of Abel now shall turn,
 And Cain shall perish in his room ;
 And all the prophets' blood the same
 I'll bring on those that mock my name.
 As men the furnace did prepare
 For to destroy my children there ;
 Just so I'll heat it now for all
 That do despise the heavenly call ;
 And as the lions did appear,
 The mockers shall in pieces tear ;
 For I will now preserve the good,
 As in the flames they firmly stood,
 And in the lions' den were found
 Preserv'd unhurt, though compass'd round
 By hungry lions wanting prey ;
 And now like Daniel all shall be,
 That do not fear the wrath of man ;
 Like Daniel now they all shall stand ;
 For all the days I've now gone through,
 And saw the fruit how all did grow ;
 And was my labour then in vain,
 One thousand years to work with man,
 From every day was mention'd here,
 Till the six thousand did appear ?
 Then see how near they all are up—
 It was the sixth day I did drop,
 To hang upon the cursed tree ;
 Then sure that day must shorten'd be,
 From the sixth hour to the ninth—
 Great is the mystery to mankind.

" For as the ninth did then appear,
 To change the darkness that was there;
 So shall this century be for map;
 Their rocky hearts I'll rend in twain,
 And all the graves then now shall burst,
 And raise the names of all the just,
 And range them all before your view,
 And in their days the same you'll do,
 That do despise the calling here,
 And on your heads shall all appear,
 The blood of all that you have slain;
 They all were murder'd by such men,
 Who now appear these things to mock,
 And now on them I'll bring the stroke;
 As down the kettle* then did fall,
 You shall perceive I'll bring on all;
 But those who do not it despise,
 My blood, before them, as it lies,
 Shall wash away their every guilt;
 They'll see their names though it was spilt;
 Through all the dirt it will appear,
 And then I say I'll wash them clear;
 But those that now do mock the call,
 This caution I shall give to all,
 That as the dirt does now appear,
 Your sins before me now are clear;
 For in one spirit all was done;
 And in their days if you had been,
 The prophets you'd have mock'd the same.
 No greater Prophet ever came,
 Since earth's foundation it was plac'd,
 And all yourselves you must disgrace,
 To think that e'er a woman's hand
 Could give such challenge unto man,
 And devils boldly challenge here;
 If from her hand did all appear,

* Just as I had written, "these things to mock,"
 my meat kettle, which was on the fire, fell suddenly
 off, and in my stooping to take it up, I threw my
 writings before it, which involved them in smoke,
 ashes, and water; fortunately, however, on getting
 dry, I found no part of them obliterated.

Her wisdom must outshine you all,
 If deeply you do weigh her call;
 And if she does so wisely speak,
 And men like adders mind it not;
 Then men like adders will appear,
 I know their sting, I know their spear;
 But I'll turn back their every sting,
 And like a husband will begin,
 In love, and jealousy appear,
 And on the mockers turn the spear,
 Who mock the virtues of the bride,
 Whom men and devils both have try'd,
 And yet in virtue she doth stand.—
 Answer the challenge from her hand:
 Do I not know, do I not see
 The challenge she hath given thee,
 I say, vain man, for to appear,
 And Satan boldly challeng'd here?
 And in the end I'll challenge all,
 If on her head the blame doth fall;
 That is, I mean, if men do blame,
 The serpent I shall put to shame."

As I have shewn you in verse, how the Spirit
 spake in the Woman throughout the world, and it
 may appear marvellous in your eyes, I must call
 your attention to the Bible. You say, as in Adam
 all died, even so in Christ shall all be made alive;
 and when the fulness of the time was come, God
 sent his Son, made of a woman. Now, how do you
 prove your Bibles, where you say, that death passed
 on man, came first by the woman? Then it was by
 the woman all died; and by the woman all are to be
 made alive. You say, by one man's disobedience
 many were made sinners; and by one man's obe-
 dience many were made righteous; yet you say,
 by the woman's disobedience many were made sin-
 ners; then by the woman's obedience many must be
 made righteous: if in the woman all died, even so

ye must be all made alive. Now I shall come to the purpose. You cause your Bibles to become a mystery ; and all is a mystery ; for you say, all came by the woman ; and yet you say again, by the man sin entered into the world. Now I ask, how you prove it? But this I will prove, that all came from the MAN at first : He was the first in creation ; not made of man, but of God ; and the BONE was taken from MAN to complete his happiness. But Satan found arts to rob man of that happiness, by breaking the BONE ; that is, she fell, and broke off all the happiness from man. Now Christ is compared to the second Adam ; then there must come a second Eve, to bring the GODHEAD and MANHOOD to a perfect likeness. For as the bone was taken from man, and made woman in man's likeness ; then Christ, who is the second Adam, must have a bone taken from him also, to fulfil the law of God and the gospel of Christ, that the bone that is given to man, as a bone of Christ, cannot be broken. For on the cross the bones of men were broken ; but the bone of Christ was not broken ; and he said I come to do thy will, O God ! It was the will of God to make the woman to be a helpmate for man, and to complete his happiness--“ And by her it shall be done ; for if Satan had his will at first, I will have mine at last. So all men shall know my word shall not be broken, nor the bone of that man, Christ Jesus ; for now shall mortal put on immortality ; that is, the bone of man, that was formed after the manner of men, as Christ was born after their manner ; though he came from God, yet he came into the world after the manner of men ; not after the manner of Adam, but born of a woman, after the manner of men ; so now the woman, who came into the world not as Eve did, but after the manner of women, even

so Christ came after the manner of men." Now to be clearly understood in this mystery, at his first coming, he came in the form and fashion of a man, but in the power and spirit of God. At his second coming he promises to redeem the fall; then he must come in power, and in spirit, to the woman; and imperfection must put on true perfection; and the bone of Christ, that is the spirit of Christ, must come in the same likeness as the bone of man did; and this must first be completed, before man's redemption can come, or the fall of man be repaired.

" So now let learned men dispute,
 And prove their Bibles clear,
 The bone of man to all is come,
 With every knowledge here.
 So let your knowledge now appear
 That I pronounced dead;
 But by my bone I'll prove it here
 I am the living head."

Here I shall drop this subject for the present; a word to the wise is enough, for the wise to weigh their Bibles deep.

And next I shall come to the Revelation, which is a wonder in heaven and on earth. And here is a wonder of me, and a wonder of men. The distress of my mind causeth the wonder in me, as many mysteries confuse my mind; but the many truths ought to change my doubts. So I am a wonder to men and angels; and men are a wonder to both, how they can read such writings, and judge them the productions of the devil, from whom nought but blasphemy proceeds. Another wonder is, how any man can judge it from myself,

and see the bible so plain before him. These wondrous thoughts must lead them to the Revelation, where the mystery is revealed—the prayers are daily before the throne, crying to be delivered—

“ While saints amaze, and angels gaze
 To see the heads of men,
 They do not see the mystery,
 The Revelation’s plain.
 Such words from hell do angels tell,
 To an enlighten’d race;
 While others judge it from thyself—
 “ The woman must disgrace
 “ The learned men, we see it plain,
 “ Gross darkness doth appear;
 “ The wonder now to heaven is come,
 “ How man so much can err!”
 Those are the wonders now above,
 Enlighten’d saints do see
 How strong my Spirit here doth move;
 Can man so darken’d be,
 Not to discern from whence it came?
 The wondrous angels fly
 To tell that man knows not my name—
 The glorious Trinity
 Hath now agreed, the serpent’s head
 Must fall by that weak hand
 That he so artfully betray’d,
 And man’s redemption come.
 This wonders all, to see such call,
 And man so long stand out;
 Had Adam done it first of all,
 Then man might well dispute;
 But he did not; now see your lot,
 Like Adam all go on;
 He cast on me his destiny;
 Then now to me ’tis come.
 The woman here doth now appear,
 That I have given to men;
 And now I bid you persevere,
 And judge her written hand,
 And answer then, as he began,
 “ The woman us beguil’d;”
 Then I’ll appear to answer here,
 The serpent must be foil’d.

So cast on me your destiny,
 To give the woman here;
 Improve your call, I tell you all,
 I'll act like Satan there,
 Who claim'd my word, condemn'd his Lord,
 For to bring on the fall;
 For man must die, was his reply,
 And death was past on all;
 Then now 'tis life brings on the strife—
 Behold an infant cry,
 The mother's pain doth all remain
 When it is brought so nigh.
 Ye sons of men, could you discern
 The lines that here go deep,
 You'd see what birth must bring you forth,
 And all like children weep,
 That you stood out so full of doubt,
 Refus'd your Maker's call,
 From Satan's head too soon betray'd,
 And so brought on your fall.
 But now be wise betimes to rise;
 The fulness now is come,
 That in disguise, before your eyes,
 I'm in the woman's form;
 But like the Jews you hear the news,
 My wounds you open here,
 'Tis all afresh; the Scripture saith,
 My Spirit doth appear."

Here I shall end with the Revelation, for the present, and come to the Law and the Gospel. To be more plainly understood, I shall come to the brazen serpent, Numbers xxi. 8, 9. "And the Lord said unto Moses, make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.—And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."—Now I shall bring this to St. Matthew's Gospel, c. xxvi. v. 64, &c. "Jesus saith unto him, Thou hast said:

“Nevertheless I say unto you, hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven. Then the high priest rent his clothes, saying, he hath spoken blasphemy; what further need have we of witnesses? behold now ye have heard his blasphemy. What think ye? They answered and said, he is guilty of death. Then they did spit in his face, and buffeted him; and others smote him with the palms of their hands.”—They also mocked him on the cross, saying, “He saved others, himself he cannot save.”

“Now I shall answer those passages of the Old and New Testament together; the shadow and the substance. The serpent of fire, that I commanded Moses to lift up in the wilderness, and which was made of brass, was my foreknowledge, how my Son would be lifted up. They condemned him for blasphemy, for doing his miracles by devils; and blaspheming the name of the Lord, by saying he was the Son of God. So they placed him on the cross, as a serpent that had acted in every form as a serpent of fire; for fire is a body of heat, and so they judged my Son a body of heat in the form of the devil. Brass is considered an emblem of boldness; and for boldness they judged him. Now the brazen serpent saved all that looked up to him; but himself he could not save; because, being in the hands of men, they turned him in what form they pleased. Just so was my Son: He saved all that looked to him for redemption; but himself he could not save. If he would destroy the works of the devil, he must cut him down in his own likeness; for to cure the sting of sin, he must come, as I have said,

in like manner with the serpent—I will bear the blame the man cast on me; and thou shalt bear the blame the woman cast on thee; and then I will cure the sting of sin. So look unto me, all ye to the ends of the earth, and be saved.

“Bind up the testimony, seal the law amongst my disciples.” Isaiah, c. viii. v. 16.

“For unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end.” Isaiah, c. ix. v. 6, 7.

“The Lord will cut off from Israel head and tail, branch and rush, in one day. The ancient and honourable, he is the head: and the prophet that teacheth lies, he is the tail.” Isaiah, c. ix. v. 14, 15.

“And they set up over his head this accusation written, *This is Jesus, the King of the Jews.*” Matthew, c. xxvii. v. 37.

“The testimony of Jesus is the spirit of prophecy.” Revelation, c. xix. v. 10.

“Now I will bring these mysteries together. A Child was born unto all men that believed in him; and on the cross his government was written, the King of the Jews; and they have had no king since this. That was the government that was to be on my shoulders, the destiny that Pilate wrote, whom they called my judge. This was the prophecy that was written on my cross; and for their unbelief, their honourable men, their wise men, and prophets, were cast out; for they would not have a prophet but such as prophesied lies unto them; so all were cut off in

one day; for the wisdom of their wise men is perished, and the understanding of the prudent man is hid; for they do not understand their prophets. They prophesied of my first and second coming; but did not say, one was my first, the other was my second; so they expected at my coming, to see my government and my kingdom established. Now I will tell them the meaning of the words; my government being on my cross, was to govern myself, and be brought as a sheep to the slaughter; and as a lamb before the shearer is dumb, so I opened not my mouth. If ye will govern the world, ye must first govern yourselves, and set an example for others to walk by. So I set an example before all men, to bear patiently my destiny, that my adversary may bear his."

I shall drop this subject for the present, as I intend filling my book with different subjects; and shall here insert a letter I sent to a reverend gentleman, in June, 1799.

Rev. Sir,

As I heard you inquired about me at a public parish meeting, I must refer you to a private meeting, and call your attention to the Revelations. Were they made to be fulfilled and understood, or not? As I heard a minister once say in his pulpit they were designed for eternity to explain; for no man living could ever find them out. Sir, I grant that no man, by learning, can ever find them out; had they been plain, impostors would have risen to fulfil them, and rendered the perfect truth of them more difficult to be discovered, than it is now; for now the crooked paths are made straight before you.

I shall begin with the wonders John saw in heaven. Are they to be fulfilled in heaven, or on earth? If you say, on earth; I answer, then the wonder of the woman travailing in, birth, and crying to be delivered, must take place on earth; and the wonders which were seen in heaven by John, must come on earth to men. If you say nay; they are past already; as some simply dispute of the Virgin Mary and our Saviour; I ask, when was this vision seen? was it before our Saviour was born, or since? Your answer must be, since. Then I ask, if Satan could appear in heaven to Christ to destroy him there? or the Virgin Mary could be travailing with child after Christ ascended into glory, and all was finished? Then if you cannot make it good that it is passed, it must be to come. You will then be ready to ask me, who is the Man Child that is to rule all nations with a rod of iron? This I am ready to answer, when an explanation is demanded.

Now I will call your attention further. When John saw Michael and the angels fighting against the Dragon, and the Dragon was cast out, was Satan then in heaven? You will be ready to answer, no; Satan was cast out before man was made. Then it must be casting from earth to hell. You may say, why then was it written, he is come down in great wrath, because he knows his time is short? I answer, his casting is first from heaven: though he is not in heaven, yet he is the power of darkness and prince in the air; you may see him in the moon; though some have simply said it is a man, but the Spirit of revelation or divine inspiration has revealed to me it is the devil: therefore it is said of the wonder of the woman in the Revelation, "The

“moon was under her feet, and on her head a crown of twelve stars.” You may then be ready to ask me, who are the twelve stars? Sir, I answer, the twelve chosen men, who strengthen my hands. Therefore the moon will be turned into blood before the great and terrible day of the Lord; but that terrible day is for devils.

Now I have given you a short account of what is very clearly explained to me, I must call your attention to the twenty-four elders. Do you think it means, Sir, in heaven or on earth? If you judge it in heaven, whom do you judge to be the prophets, apostles, or martyrs? Do not all the hosts of heaven fall down and worship him? But if it is fulfilled on earth, when was it done? All must be fulfilled on earth, which John saw in heaven. I will tell you who will be the twenty-four elders, when I know who are the twenty-four men that will prove these wondrous things. After my hands have been strengthened by twelve men, they will gain other twelve; then they will see what no man ever thought, and what never entered into the heart of man to conceive. When they see the wondrous wisdom of God in creation and preservation, his love to man, his mercy and goodness over all his works, and how he has condescended to lay before men why he has done all things; then will the twenty-four elders cast their crowns before him, saying, “Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are, and were created: wise is the Lord in all his ways, just and righteous in all his works,” will be the language of every heart; and well it may. The Bible ends with the Revelation; and when the Bible is revealed, they will be convinced they have been dead while they

were alive, as Adam was pronounced; yet, as we call life, he lived long after; but he was pronounced dead. Just so is every man under the fall; but as in Adam all died, even so in Christ shall all be made alive.

Now I must call your attention to the 5th chapter of the Revelation, respecting the seven seals. In 1792 I left my writings at Plymtree; and when they were brought to me, they were sealed up with seven seals, undesignedly by me; but whether designedly or promiscuously done, I know not; but they were written within and without; and I was ordered to put them in Mr. T's possession; and no man can read them: and what is sealed on earth, is said to me to be sealed in heaven. I am now ordered to write to five different ministers, by sending a letter, sealed up, to each of them.

And now I must call you to the 6th chapter of the Revelation; as these five seals are explained to me; but the sixth seal is not explained at present.

I must beg you will weigh your letters together, as they are all on different subjects.

“ So now your parish meetings call,
And quit yourselves like men;
The tree of knowledge comes to all,
And the good fruit must come.”

The following letter was sent in the year 1799, to a very dignified Clergyman.

Right Rev. Sir, Exeter, &c.

I trust, from the amiable, worthy, and good character I hear of your Lordship, you will pardon the liberty I am going to take, in sending you the following lines; the weightiest subject that ever entered the human brain—such an instance has never happened to any human being since earth's foundation was placed before; the deepest inspired penman, the most learned divine, nor the deepest philosopher that ever wrote, ever had such thoughts of divinity or philosophy, as have been revealed to me by the Spirit of Revelation; and what Spirit that is, must be judged by men.—Will your Lordship be astonished, when I tell your Lordship, in 1792 I was foretold all that was coming on the earth? Perfectly as I was foretold, all has happened in every nation; but the end is not yet.—When the truth of my writings began to come, I was encouraged strongly in faith, that has been impossible for man to destroy, although their arguments have often shaken my faith, by telling me it came from the devil; but the answers given me to their words, and the wondrous manner in which the Bible is explained, truly convinced me their judgment was wrong; and as throwing oil into the fire makes the flames burn the greater, the very way men went to chill my faith, confirms the truth of the Bible and the truth of my writings, as being foretold how every man I was ordered to write to would act. And who can tell the heart and thoughts of man, but God alone?

Now, my Lord, will you be astonished when I tell you, the end of all things is at hand, and the powers of darkness must be destroyed from the face of the earth, by that weak hand that he first betrayed? Here your Lordship may be lost in wonder, how Satan shall fall by a woman's hand. Mysterious as it may appear, yet very clearly it is explained to me, by my perfect obedience to the commands of the Lord, who made the same promise to me, as Herod did to the damsel; and I was ordered to ask in writing—and my petition and request was, If I had found favour in the sight of the Lord, that Satan might be cut off from the face of the earth, as John the Baptist was. I was answered, the Lord will grant my petition, and give me my request; and I should seal it up with three seals, and carry it with me to the altar, when I received the sacrament—I did; and was then answered, “what I have spoken by my Spirit, sealed with my seal, I will now seal with my blood.”—But it is said to me,

“ It is man must raise thy hand
 And tell thee to grow wise,
 Like Herod's damsel to go on,
 Then all shall gain the prize.
 When men begin as she did then,
 And like Herodias burn,
 To wound the foe, as she did do,
 I will like Herod come.”

The man strengthened the woman's hand by the fall, and he must strengthen her hand to bring it back. What God designed at first, he will accomplish at last. It is not all the powers of hell can frustrate the designs nor purposes of the Most High. The Lord made the woman to complete the happiness of man, and by her it must be done. For as the sun riseth in the horizon, and shineth over the face of the earth, and then setteth in darkness, and riseth again in the same place; and dust returns to dust; and wave returns to wave with ebbing and flowing; yet all centre in the same place—so must man centre at last, as God placed him at first, in perfect happiness; and by the woman it must be completed. Christ died for man's atonement, and rose again for our justification. Therefore now give ear, O heavens! and be astonished, O earth! the Lord hath a controversy with his people; and the saints must judge the earth. That day of judgment must take place, when my writings are proved; such writings as never were before since earth's foundation stood.

Will your Lordship marvel if I tell you, it is a sign to me, why the Lord hath done all things; I have written to the Rev. ———, the Rev. ———, and the Rev. ———; but I am told, the Lord will never permit my writings to be proved, till I had written to you. If your Lordship will give me liberty, I will wait on you, to tell what grounds I have for this faith.

From your dutiful and humble Servant,

JOANNA SOUTHCOTT.

LONDON:

Printed by Marchant and Galabin, Ingram-Court; and sold by W. TOZER, Chapel-Place, Duke-Street, Westminster-Road, Southwark; also by W. SYMONDS, Gandy-Lane, and the Miss EVELEIGHS, St. Sidwell's, Exeter; S. HIRST, Leeds; W. WADMAN, York; JAMES LIGHT, Coventry-Street, Stourbridge; EDMUND BAKER, Ilminster; C. BRADLEY, Digbeth, Birmingham; R. GOLDSMITH, Gravesend; and T. TURPIN, Greenwich.

(Price One Shilling.)

A CONTINUATION OF
P R O P H E C I E S,

BY JOANNA SOUTHCOTT,

From the YEAR 1792, to the present Time.

MARCH, 1802.

I SHALL insert in this book Copies of Letters, which were sent to me by a worthy Gentleman, now deceased; but though he is dead, his letters still speak. I shall however preface such my design by observing, that as men have warmly re-proved my writings, and said, prophecies had ceased ever since our Saviour was on the earth, I must intreat the learned world to answer the following quotations from the Bible.

How the knowledge of the Lord can cover the earth, as the waters cover the great deep? How they shall all know the Lord, from the greatest to the least? How they are to follow on to know the Lord? for it is written, then shall ye know the Lord, if ye follow on to know him, for the kingdom of heaven is within you. Let your eye be single, and your whole body shall be full of light. Commune with God in your heart, and he will commune with you. The Lord saith, I am the same yesterday,

A

Exeter: Printed by G. Floyde, High-Street.

day, to-day, and for ever : in me there is no variableness, nor the shadow of turning : but man sought out many inventions. The Lord spake by dreams and visions of the night, and the angels of the Lord are ministering spirits, to administer to the heirs of salvation. The Spirit of the Lord is with them that fear him, and he reveals his secrets to them that believe in his name. The Prophet saith, surely the Lord God will do nothing, but he will reveal his secrets to his servants, the prophets. Our dear Redeemer said, he came not to destroy the law of God or the prophets, but to fulfil them ; this generation should not pass away till all was fulfilled : this was near 1802 years ago. Let the learned world explain what he meant ; for the Old Testament is not fulfilled, that he called his sons from afar, and his daughters from the end of the earth. Is Jerusalem new-built ? Hath the Lord established the covenant that he made with Abraham, Isaac, and Jacob ? Is the throne of David established ? Is righteousness and truth met together, doth love and peace kiss each other ? Doth every man speak the truth by his neighbour ? Doth righteousness run down our streets as a flood, and the fear of the Lord as a mighty stream ; or men flock unto Jesus as doves to the windows, crying out like the jailer, what shall we do to be saved, to inherit the crown which is set before us ? Is there any crown set before them, that they are so seeking after ? Do not men drink in iniquity, as the ox drinketh water ? Is not every man's hand against his neighbour ? Are not the Apostle's words verified, who hath asked counsel of the Lord, or who hath ascended on high ? for since the prophets fell asleep, all things remained as they were. Do not men try to quench the Spirit, and despise prophecies ?

cies? Do they not do despite to the Spirit of God, and say they want not the knowledge of the Most High? Do they not crucify the Lord afresh, and put him again to an open shame? Are not men the same at his second coming as they were at his first? Are not his words verified at his second coming, ye shall scarce find faith on the earth? yet men have faith to believe their Bibles as they have placed them, but faith to believe the manner of Christ's second coming is scarce to be found on the earth. And this is what our Saviour meant, when he said, but they that fear the Lord speak often one to another; and the Lord hearkened, and heard, and a book of remembrance is written, and they shall be mine, saith the Lord, in the day I make up my jewels: and I will spare them, saith the Lord, as a man spareth his own son that serveth him: for to that man will I look that is of a meek and contrite spirit, and trembleth at my word; for he that honoreth me, I will honor, and he that despiseth me, shall be lightly esteemed: he that seeketh me, shall find me, and he that ordereth his conversation aright, in him will I dwell and take up my abode with him, and he shall sup with me, and I with him: my delight shall be with the sons of men; for I am the good Shepherd, and my sheep know my voice, and they follow me wheresoever I go, and I go to prepare a place for them, that where I am, there they may be also.

These texts of scripture let the learned world answer, or I shall do it for them. But I shall postpone the subject for the present, and proceed to insert copies of some letters received by me from that highly esteemed and very worthy character, B. Bruce, esq.

LETTER

LETTER I.

Basil Bruce, Esq. to Joanna Southcott.

MY dearly beloved sister in the Lord and Saviour Jesus Christ! for such you are in the strongest sense of the word; and which I shall be ever proud to call you, while one spark of his blessed Spirit is graciously vouchsafed to fill my soul, in thirsting after righteousness; for his divine Spirit, wherever it dwells, must find out its *kindred Spirit*, which *you possess in a very high degree*; and that the very God of Love may unceasingly shower down his choicest blessings on you, for your obedience and great exertions in the noble work he has allotted you, is the earnest prayer of my heart!

My friend *Torin* having put this letter into my hand to forward under cover to Mr. Taylor, for which purpose I have got a frank, I felt that I could not employ the few spare minutes I have just now, better, than in executing the desire of my heart, to testify to you my admiration of the heavenly work in which you are engaged; and to convince you, that the *presumption with which you wrongfully accused me* in your letter to my father, viz. "that I thought "he wrote too humbly for a gentleman," &c. I say, to convince you that *my heart is incapable of such presumption*, I need only tell you, that ever since 1795 I have been led by the *Spirit of the Lord* to know, that his time was at hand to execute the long-predicted *judgments on an apostate world*, out of which he would preserve a people to serve and obey him in purity of spirit and holiness of living;

ing; and that in 1798 I was urged by the same Spirit to quit an office, which I had held 14 years under government with credit and approbation, from a conscientious desire to fulfil the express command of Christ against *swearing Oaths*. And I immediately published an *Exhortation* to the world against the rapidly increasing *Sin of swearing Oaths*, and testifying my firm belief in the *Divine Mission of Richard Brothers*. I have also further to say, that I received your two first books with rapture, before my father had seen them; for I put them into his hand with that assurance, as he can testify. Now, believe me, I do not mention these things out of pride and vanity (for I know of mine own self I can do nothing, and that every good gift cometh from the Lord), but only to justify myself in your eyes, and to convince you how incapable I am of imagining any thing prejudicial to you. For after bearing up against the buffetings of the world, and the ridicule and persecution of my former friends and relations; after sacrificing every worldly consideration, for the *testimony of Jesus*, God forbid I should turn back, and lose the promised reward! Nor do I mean to detract from the merit of my worthy father when I add, that for 5 years (that is, from 1795 to 1800) I experienced a warm opposer even *in him*; for the Lord can reveal himself to *whom he pleases, how he pleases, and when he pleases*, and it is our duty to receive the heavenly Visitor with humility and thanksgiving in the way in which it pleaseth him to send it. Another time I will take the liberty to send you an account of a remarkable vision with which I was favored 4th March, 1795.

I observe, by your last letter to my father, you
 B received

received the guinea which *my wife* (not my father) sent by young Mr. Taylor, as a trifling testimony of her christian love for you. And it gives me inexpressible pleasure to tell you (mind I do it as *a duty*, and *in humility*, not in pride), that the Lord has blessed my endeavours to make you a present of a little purse, with success, and in the course of next week I hope to be able to send you a token of our love and affection. I wish it was ten times the sum; but for these 5 years I have felt it my duty, as a christian, to relieve the distressed servants of the Lord whenever they fell in my way, which has greatly lessened my means and power to fulfil in this respect the desire of my heart; "but such as I have, I freely give unto thee;" and may the God of Love and Peace be with you, now and henceforth for ever, is the wish of, my dear Sister,

Your's most affectionately,

No. 77, Jermyn-Str. St. Jas. }
22 Aug. 1801. }

BASIL BRUCE.

P. S. It gave me great pleasure to hear my very worthy friend, the Rev. Mr. Foley, had written to you. I expect him in town every day, when you will be the frequent subject of our conversation.



LETTER II.

Basil Bruce, Esq. to Joanna Southcott.

London, 31 Aug. 1801.

My dear Sister in the Lord!

AS it is impossible for me to give you an adequate idea of the grateful feelings with which my soul was overwhelmed at the perusal of your
very

very kind letter; I shall only say, that when the Lord permits, and you have time, you cannot confer a greater favor on me and my dear wife than by writing. I am truly sorry it is not in my power to write you a proper answer just now, as the whole of this day has been fully occupied in a variety of business previous to leaving town at 5 o'clock to-morrow morning for Lincolnshire, where I expect to meet my father, who was this day to set off from his living in Wiltshire across the country to Market-Deeping, where he has a married daughter residing; and I could not delay another post to beg your acceptance of the inclosed, as another instance of the Lord's favor to you, *his faithful servant*, as well as to those he has deemed worthy instruments to further his glorious work in you, and by you. In order to make the conveyance quite safe, I paid £14 into my bankers' hands, and got a post-bill from them, payable to Mr. Taylor, as being more in the way of negotiating such notes, and have requested him to pay you the amount.

In order to acquaint you with particulars I must tell you, the day after I received your letters I went to my worthy and spiritual friend, Mr. Sharp, who lives at No. 50, Titchfield-Street, Mary-le-bone, well-knowing his ability and inclination to send you a token of christian love. After reading your letters with great *inward pleasure*, he presented me with *seven guineas*, saying, he had long had it on his mind to beg your acceptance of a trifle. I cannot express to you how my soul leaped with joy, and pouring out of gratitude to the Lord on the occasion. I hope you will write a few lines when you can. Two guineas are from my sister Beecraft and her husband at Deeping, where I am going on a visit;
the

the rest of the money is from myself and wife, except a guinea my father desired me to send from him whenever I was able to make a sum worth sending. I perceive you still labour under a mistake, with respect to my having said something about my father's writing with too much humility & familiarity to you; for I call God to witness, that no such ideas ever entered my head, nor any such words ever escaped my lips. All I said to my father on his giving me one of his letters to you to read, was, that I thought he occupied too much of his letter in relating trifling domestic anecdotes, which could not be very interesting to you, who was occupied with the great work of the Lord. However, if that circumstance was the occasion of your relating the wonderful history of your life, I am satisfied it was all ordered for the best, and I praise God for it. When you favor me with another letter, pray explain farther the mystery of the Father and the Son coming one after the other, as all the *shadows* come to you *from the substance*; because in your book you say, the shadows come first, or one year, and the substance the next. Please to direct your letters for me and my father, as usual, to Jermyn-Street, and my wife will forward them.

Mrs. Bruce, and my friend Mr. Bryan, who is here, and is a highly favored character in spiritual things, unite in christian love, &c. with,

My dear friend,

Your's ever sincerely in the love of the truth,

BASIL BRUCE.

☞ My readers will particularly notice, that the contents of the two foregoing letters were communicated

nicated to me in July, nearly a month before they were written, when it was foretold me, that the Lord would raise up for me friends in London, who would readily grant me any assistance in the prosecution of his work.

In the book of printed letters you will see the promise was made, that the Lord would send a blessing for their sakes, and stop the rain in the time of harvest : the truth of both followed, as you find by the letters and harvest ; though at the beginning of the harvest, it is well known, the crops were likely to be spoiled by rain, and judged so by most, as it rained both old and new St. Swithin's day, which have always been remarked to bring a long continued rain : yet all these scenes changed on a sudden ; the rain ceased as promised, and brought in a plentiful harvest. This I know the ignorant part of mankind will laugh at, and say, will the Lord send a blessing or a curse, as her words are believed or disbelieved ? But you know I have told you, they are not my words, but the words of the Lord. But come now to your Bible. Did not the Lord, in every age of the world, send a blessing or a curse, as the Prophets were believed or disbelieved ? Witness Nineveh, Sodom, or Gomorrah, and trace all your Bibles back, do not you say, the eye of the Lord is every where present ? Then was his eye not present in 1798, when I wrote a letter from Bristol on Aug. 23 of that year, stating, that if my writings were mocked, and men refused to search out the truth, the anger of the Lord would be kindled, and the following harvest would be hurt by sun or rain ? If men despised the words of the Lord, and brought a burthen on me, so the Lord would bring a burthen on the land in the succeeding

C

ceeding year. Now I must give my readers to understand, that in the following year my writings were despised and mocked before the harvest, and my letters turned back with contempt to me again, which caused a heavy burthen on my mind and heart, and tears like a fountain flowed from my eyes. I was answered; as men increase thy sorrows, I will increase theirs; and as thy letters were turned back with contempt, so shall their prayers for the harvest; and so it followed. Prayers were every Sunday offered up in all places of worship, that the Lord would stay his heavy hand to stop the rain in 1799; but they were treated like my letter, and turned back with anger unanswered, and not granted, till the harvest was hurt by the rain, and brought in a scarcity. Now my readers must understand, some of my letters were burnt in contempt. Then I was answered; the Lord will in his anger burn up the land in the following year, and it proved so; as it was said they had done despite to the Spirit of God, and had kindled the anger of the Lord to a flame, which should burn upon the land. Now the following year, 1800, many fields of barley were so much burnt, that they brought forth no grain, which produced a much greater scarcity and dearth than the former; and had other nations met with the like affliction, so as to have prevented their sending us a supply, we should have wanted bread before the harvest.

I was then ordered to get my writings printed, and if there were found just men and ministers to search out the truth of them, I was promised the harvest in 1801 should produce great plenty. (see page 18 of my first book). So ministers did begin to search out the truths of my writings as soon as they

they were made public ; the harvest was abundant, as promised ; and the heavy load of the land began to lessen, as the ministers and other good men had lessened mine. Now if any man, endowed with sense and reason, believes the sacred truths of the Bible, that the eye of the Lord is every where present, round our beds and round our paths, and all our words and ways are open before him, then all these things were open to his view. The Lord knew I had written, he would deal with men as men dealt with me. But can you believe the Lord would verify these words, if the Lord had not spoken them himself ? Certainly no. I must first believe there is no knowledge in the Most High, before I can believe these truths would have followed had they not been spoken by the Most High : He that spoke them, had power to fulfil them as he hath done ; and I believe it to be from that Supreme Power alone, who governs the world, persuaded that no other power can make the sun and rain obey him.

Now I shall proceed to give the answer of the Spirit to what is here written.

Now thou hast ended I'll begin.
 Awake, ye simple son of men !
 And from the dead of sin arise,
 And then I'll open both your eyes.
 Can you suppose a woman's hand
 Could in such order ever stand,
 In perfect truth and a straight line,
 Unless the writings all were mine ?
 No—Man I'll prove you're totally dead,
 Pluck'd from the root, as then I said,
 Because yourselves you pluck'd from me,
 For good and evil on the tree

That

That was of knowledge there was plac'd—
 I'll answer now the fallen race.
 The angels that I cast from heav'n
 Had knowledge to them surely giv'n,
 Which they pronounc'd to be good,
 And so the tree of knowledge stood:
 The under branches I plac'd there
 To shew, if he did man ensnare,
 That to his knowledge man would come—
 The good I now shall shew to man,
 Is like the grains of wheat that die
 And in the earth conceal'd do lie,
 And do appear first like a blade,
 And afterwards each ear is seed,
 First for to shoot, and to appear,
 And then the blossom you see clear,
 Before it comes to perfect corn,
 To bring the increase unto man.
 So here the parable is plain—
 You know my wheat I call'd man;
 That first I told him he should die,
 And can you prove I then did lie?
 For nothing but the blades appear
 In ev'ry age—I now see clear
 There's nothing but the blade in man,
 His wisdom, like the wheat, is gone
 Dead in the bowels of the earth,
 So perfectly the Scripture saith;
 And when the blades of wheat appear,
 The husbandman may ask you there
 What seed he in the field did sow?
 Thousands will say, they do not know,
 Before by them the ear is seen—
 And now to reason I'll begin,
 And like the husbandman appear—
 My seed is sown I tell ye here;
 And as the blades of wheat ye see,
 The husbandman now asks of ye
 What seed is sown amongst the ground?
 My word's the wheat—the blade is found
 Among the nations now to spring.
 And here's the myst'ry of the thing:—
 Let any husbandman appear,
 He'd tell the sowers wheat was there;
 While those who did not understand,
 A diff'rent grain they might command,

And

And say 'twas barley, oats, or rye ;
 And perfect so my word does lay—
 Until my harvest does appear
 Thousands know not what grain is here,
 But ev'ry husbandman can see,
 Before the time, what grains they be—
 So let a husbandman appear,
 (Whom with myself I do compare)
 Then by the blade he'll surely know
 The wheat is sown, the blades do grow
 So different from another blade,
 The husbandman is not mislaid.
 So now, my friends, I've shewn you here
 How with myself I you compare,
 Who can be judges of the word,
 And say the writings came from God ;
 But you that cannot see it clear,
 Confess no husbandmen ye are,
 That are acquainted with my ways,
 And so the blade deceives your eyes ;
 In ev'ry age this has been done,
 My words were like the seeds were sown,
 And when the blades to man appear,
 None but the husbandmen saw clear
 That e'er the seed could be my word,
 Nor judg'd the husbandman the Lord,
 Unless their spirit join'd with me,
 Then husbandman alike must be.
 So here the parable is plain ;
 I've answer'd now the sons of men,
 And if the word you do not know,
 Give to my husbandmen their due,
 That the true judges they must be
 Who join in husbandry with me ;
 And you as well may give it up
 As you would do the sower's crop ;
 For when the harvest does appear,
 You must confess the sower there
 Was the true judge what he did sow,
 And you'd no wisdom for to know
 What seed was bury'd in the earth—
 Now mark the Spirit what it saith ;
 For deep's the parable for man,
 For none can judge thy written hand
 Who have no knowledge of my ways,
 Nor know the wheat I mean to raise

Unto the blossom of the ear,
 And fast my harvest shall appear—
 For man is like the blade of wheat,
 And from the earth I first rose it,
 And then I said that man should die,
 And so your corn does always lie
 Bury'd in the earth below,
 And perfect so the man does grow.
 Man with the blade I shall compare—
 A myst'ry deep I now will clear.
 When him I had pronounced dead,
 How could I deem him but a blade
 Before the ear began to shoot?
 And here's man in his perfect state:
 For by the forming of the ear,
 The blossom does in man appear,
 And some do kern to perfect wheat,
 And so does man; without deceit,
 Come perfect as the wheat does grow,
 And some are deaf, you all do know;
 And perfect so are many men,
 The rust and canker in the grain
 Doth perfect so in man appear;
 But now the harvest I shall clear—
 If knowledge to the woman come,
 To give that knowledge unto man,
 To bring the knowledge of the first,
 Then from her must the knowledge burst,
 Or men and devils they may boast
 Their Maker's wisdom it was lost,
 When first the woman he did form
 To be a helpmate unto man,
 To bring him into misery—
 And now, ye blind, begin to see,
 If she don't help him out again,
 Your Maker's wisdom's all in vain,
 To make her to complete your bliss,
 Then paradise you all must miss—
 I ask, how man I can redeem,
 By any promise made to him.
 Wherein the woman did not stand
 To share the promise made with man?
 For if the man was made at first,
 I told you he must be the last;
 And if the woman was the last,
 I told you she must be the first.

When

When I the myst'ries all do clear,
 And my first word perform'd them here,
 That ev'ry thing I said was good,
 Too high for man my knowledge stood,
 For he to pluck against my will,
 And Satan shall his folly feel,
 As he so soon reveal'd the whole,
 To bring destruction then on all.
 Then here the fool's bolt it was shot,
 And so he digg'd the fatal pit,
 And laid the net therein to fall—
 Then now be wise, I tell you all —
 The woman's promise for to claim, —
 Then man you know I must redeem ;
 For when the woman is made free, —
 Then perfect heirs you all must be,
 Or how could she bring on your fall ?
 Dead to all knowledge ye are all, —
 Or soon you'd see the myst'ry clear—
 Our Maker never judg'd her here —
 A thing inferior so to man, —
 If he the world for her condemn'd,
 Whom he said should complete man's bliss,
 But then the promises did miss,
 As Satan robb'd man of his store ;
 But is your Maker grown so poor
 That he cannot repay that loss,
 Enrich his children as at first,
 And cancel all before his bar,
 And cast the thief that robb'd them there ?
 But how shall I bestow my store,
 Seeing the thief stands at the door
 Ready to steal the whole away ?—
 Mark well the words that now I say.
 When I my people do redeem
 From ev'ry pow'r of hell and sin,
 Your houses I shall build anew,
 And palaces bring to your view ;
 For golden mines I have in store,
 The foaming seas shall send on shore
 Millions of treasure hid therein,
 And mines of di'monds shall be seen,
 Of pearls, and ev'ry precious stone.
 I've mines conceal'd from men unknown,
 I've gold of ophir, that shall come
 To build Jerusalem up again,

And

And those that are the first redeem'd
 May say, these promises we claim;
 It is conceal'd from ev'ry eye
 What a new earth you'll find is nigh,
 When I begin to shew my store,
 And make the barren mountains here
 Become to man a fruitful field,
 And all the forests too shall yield
 A pleasant pasture then for man,
 The furious beasts shall all be tame,
 And ev'ry house I'll build anew,
 And bring the myst'ries to your view,
 When paradise you do regain,
 A paradise must be for men,
 Or how my kingdom can it be?
 Now let the blind begin to see
 What heathen nations do possess,
 While Satan's kingdom I call this;
 For well you know I told you here,
 Satan will as a God appear
 Over the world, to blind your eyes;
 And now my little flock grow wise,
 For I shall claim the earth my own,
 The heathen nations shall dethrone.
 You'll find your war is not begun,
 I told you, when you thought 'twould end,
 Sadly mistaken all would be,
 'Twas not begun, you all would see—
 And so you'll find 'tis not begun,
 You little think what's hast'ning on
 To bring it to an eastern war,
 And all shall know the end is near,
 As they a heathen nation be,
 The promis'd land possess, you see—
 When I cut off the perfect heirs,
 As Satan's arts did man ensnare,
 I gave their nation to such men
 As in spirit acted like them;
 For Satan's kingdom then did fight,
 (Bring ev'ry myst'ry to your sight)

And

And he did ev'ry battle gain,
 Myself and brethren then were slain ;
 For my disciples dy'd for me,
 And Satan got the victory,
 And so his servants I plac'd there,
 He got his vict'ry then by war,
 And so I let the tyrant reign—
 But now the myst'ry I'll explain:
 When I cut off the perfect heirs,
 Nothing but bondmen then appear,
 And bondwomen they surely be ;
 But now the heirs I mean to free,
 And all these bondmen I'll cast out,
 And the true heirs have nought to doubt,
 For I'll cut off the bastard race,
 And in their stead the true heirs place
 For to possess that very land,
 And now, my friends, you may demand
 To stand like princes in the fight—
 And now I'll bring the truth to light ;
 So let my gospel now appear—
 You know my vineyard once was there,
 And all my servants they did kill,
 And so the heir his blood did spill,
 And all the vineyard claim'd their own,
 As in my gospel it is shewn ;
 But then I told you what I'd do,
 Bring ev'ry myst'ry to your view,
 When I the vineyard come to claim,
 I said these men must all be slain.
 So now's the time I'll slay them all ;
 The vineyard's mine, the Lord doth call,
 Who will these husbandmen destroy,
 For the true heirs shall now enjoy
 Every vineyard that is mine,
 And the true heirs with me I'll join.
 And now I'll tell you that each heir
 Is him who does in faith appear,
 Believes my gospel I'll fulfil,
 And all these husbandmen will kill,
 Who've no right longer to possess,
 When I bring in my gospel peace,

For then the rebel he must fall,
 And so his servants they must all.
 So now you'll find the time's at hand
 When I my vineyard shall demand,
 And all my bible will fulfil—
 Then now, ye learned, try your skill,
 And let Jehosaphat appear,
 You all will find the valley near,
 And I shall come to plead with all—
 So, men, together ye I call
 To judge your bible and my word,
 And then aright you'll use the sword,
 Or else your bow you'll draw in vain,
 And by the enemy be slain;
 But if you let the Lord direct,
 In ev'ry battle I'll protect;
 For I'm the Lord does it declare,
 Obey my word you've nought to fear,
 But if you run against my word,
 You all will find that I'm the Lord:
 For now's the time that Satan's host
 Must fall like Pharaoh's, near the coast;
 That is, to perish in the deep—
 Rejoice, my friends, your foes must weep,
 As Satan's vict'ries are all past,
 I'll gain the vict'ries at the last.
 And now a myst'ry I'll explain
 Unto the learned sons of men,
 And bring them to the prophet's word,
 And let them know with one accord
 Joshua the high priest was seen
 With Satan, ready to condemn;
 As he with Joshua did appear,
 The Lord rebuk'd the tempter there.
 But now the myst'ry I'll explain—
 Jerusalem was then unclean,
 And so unclean proceeded on,
 And filthy garments so become,
 And all are filthy garments there—
 But now the myst'ries I shall clear—
 Out of the fire now shall come,
 And pluck from those that are unclean;
 For change of garments all shall see,
 A change of people now shall be.

I shall defer the continuation of this subject for
 awhile, and insert the vision of Mr. B. Bruce.

Mr. B. BRUCE was favored with the following Vision of the night, between the 3d and 4th of March, 1795.

After offering up my earnest prayer and thanksgiving to God for all his mercies and dispensations to his humble creatures here upon earth, and particularly for the inestimable blessings bestowed on me, in placing before my eyes, in such strong colours, the total dependance of man on his Creator's wisdom and goodness; I began to make my supplications to God, that he would vouchsafe to enlighten my understanding and open my *spiritual sight*, so as to enable me to discover clearly and unequivocally the truth or falshood of Mr. Brothers's pretensions and mission, when I suddenly found myself removed from the room I was then in to the garret, where I continued to pray and pour out my soul to my blessed Lord and Saviour, and he was graciously pleased to hear my prayer; for I thought (and the impression is indelibly stamped on my heart) an Angel approached me in the human shape, with a dignity and grace that instantly infused a degree of ecstasy and confidence through my whole frame far beyond the power of language to express or describe; I felt as it were transported from misery to felicity, from earth to heaven! The Angel assured me, in terms the most distinct and forcible, "*that the wickedness, presumption, and apostacy of mankind, had reached the highest heavens, and that the long suspended wrath of God was now pouring forth on the earth, which alone would bring its inhabitants to a sense of their own depravity, as well as their duty to and*"
"dependance"

“ dependance on an offended tho’ merciful Creator!
“ and that these judgments would be made manifest
“ thro’ Mr. Brothers, as those upon Egypt were by
“ Moses.” The Angel then vanished from my sight, and which was immediately followed by a sharp angry voice, distinctly uttered from the clouds, *“ My power and vengeance shall be made*
“ manifest and severely felt by this obdurate people!” I then thought I left the garret and went out into the street (though it was in the night), and found several people in motion, particularly a gentleman of my acquaintance, *a violent opposer of Mr. Brothers*, who had also heard the voice, and was very much alarmed. Whilst I was speaking to him about so dreadful a denunciation and the threatening appearance of the clouds, the wind increased to such a degree as to shake the house we were then in (for during the conversation we had entered his house) so violently, that I did not think or feel myself safe, and immediately returned home, where I found *my wife praying in the parlour*, in which I joined her, and soon afterwards the same Angel appeared to us both, assuring us that *“ the Almighty would pre-*
“ sently pass through the streets of London in a vio-
“ lent whirlwind and storm!” and then left us. I then thought the firmament was remarkably clear and serene, in order to make the approach of the Almighty more manifest. Whilst we were waiting in great anxiety and awe, I cast my eyes to the earth (for we had been looking some time very steadfastly towards heaven), when I found myself by the edge of a beautiful piece of water, in which two boys were bathing, and who seemed to be in danger of drowning, altho’ they succeeded in getting safe to the shore. At this moment I found myself *naked*, and awoke very much agitated, tho’ pleased, with my dream.

B. BRUCE.

LETTER

LETTER III.

Basil Bruce, Esq. to Joanna Southcott.

London, 20th Oct, 1801.

My dearly beloved Sister in the Lord,

On my return to town the other day, my eyes were unexpectedly feasted and my heart rejoiced with your very kind and wondrous letters to my dear wife, my father, and myself; but to attempt to describe the emotions of my soul, or the feelings of a heart fraught with the love of God, would be in vain; suffice it therefore to say, they were truly heavenly, and consequently in perfect unison with your divine writings. But when I think of the great mercy and loving kindness of the Lord, in deigning to choose me an instrument in his hand to forward the great work to which you are called, and to sit in judgment too, I am overwhelmed in tears, and lost in wonder! I know my own unworthiness and total inability, and that I am not fit to be called his servant. I stand self-condemned, and am frequently lost in wonder how the Lord should bestow any blessings on such an evil corrupt worm as I am! but then the transporting thought rushes in and assures me there is *one, even Christ Jesus our Lord*, who took our nature upon him, and fulfilled the *law and all righteousness*, that in the end it might be *imputed to us*, and that old serpent the devil receive the just reward of his transgression. For so far does the astonishing mercy and love of God surpass the utmost stretch of human capacity to conceive, that he assures man by the mouth of his prophet (Isaiah, c. i. v. 18) "Though
F " your

"your sins be as scarlet, they shall be as white
 "as snow; though they be red like crimson, they
 "shall be as wool; if ye be willing and obedient,"
 &c. And again (c. lv. v. 7), "Let the wicked for-
 "sake his way, and the unrighteous man his
 "thoughts: and let him return unto the Lord, and
 "he will have mercy upon him; and to our God,
 "for he will abundantly pardon." "Come unto me
 "all ye that labour and are heavy laden, and I will
 "give you rest," saith our blessed Saviour himself.
 On these and such like assurances rest all my hope
 and confidence: and therefore, however sensible I
 may be of my own unworthiness and incompetency,
 I joyfully accept the arduous station to which it has
 pleased God to call me; prostrating myself before
 the throne of grace, imploring with all humility his
 Spirit to direct my trembling steps and guide my
 weak judgment! O that I may be wise and have my
 lamp trimmed! for I know that the midnight hour
 approaches when there will be a sudden cry, "behold
 the Bridegroom cometh, go ye out to meet him."
 I hope, however, I have not altogether been like the
 unprofitable servant who hid his talent in the earth,
 but trust in confidence in the love of God to clothe
 me in a wedding garment that I may go up rejoic-
 ing to the marriage feast! Not to occupy too much
 of your precious time in giving vent to the effusions
 of my soul, you will see by what I have already said,
 that I am ready to sit in judgment against myself and
 all mankind, to free the woman, and pray God
 to cast all on Satan, that arch-enemy of the human
 race. I have constantly prayed for the coming of
 Christ's peaceable kingdom; and for these last six
 years have fully believed, through the inspired
 writings of Richard Brothers (as you would see by
 my printed testimony, sent you by my wife), that I
 should

should live to see the glory burst on an astonished and benighted world : and it has been no small comfort to me, under all the buffetings and persecutions of the *worldly-wise*, to be blessed with a wife, whose sentiments and faith are in perfect unity with my own, so that within the small circle of my own family I may say we have a foretaste of the promised regeneration, or heaven upon earth, which we hope to see established over the whole world : six amiable and well-disposed children is the fruit of our happy union. But to return to your letters. I cannot sufficiently express to you my grateful feelings for your very kind letter of the 2d Sept. to think the Lord should have influenced me to fulfil your dream of 1795, and since, in assisting you at the very time you needed it. Six weeks before it happened I had a strong desire to send you a small token of my love towards you. I told my father my intention before he went into the country, I wrote to my sister Beecraft, and spoke to some other friends on the same subject, in order that it might be the more worth your acceptance ; but it is evident God had his own time to do it in, as I could not carry the desire of my heart into execution a day sooner than I did ; and I am quite satisfied that his time is the best, as he best knows how and when to fulfil his own word. I am also well persuaded my journey to the country was well ordered, as whilst I was endeavouring to forward the work of the Lord there, my wife had a great work to perform totally unknown to me, but for which I love her, if possible, more than ever, and am truly thankful to God for deeming her worthy of so great an honor. The first I knew of it was by your wonderful and love-inspiring letter to her on the occasion, which she sent for my perusal, and in the reading of
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which aloud in the presence of my father, sister, and brother, I was frequently interrupted by the tears of joy gushing from my astonished eyes ; indeed we were all in tears on the happy and ever-memorable occasion ! but it is utterly impossible to describe a hundredth part of what I then felt, and do now feel. Gratitude, love, and holy joy, and all these celestial sensations, were equally excited by your divine letters of the 8th, 10th, and 11th Oct. as well as those to Messrs. Webster and Sharp, copies of which I have had, but I must wait to see Mr. Foley's till his return from Suffolk, where he has been gone near a fortnight.

You may be sure we are fully satisfied with the prolongation of your father's life, which is not only more convincing than would have been his death at the appointed time, but which could not be otherwise to fulfil the scriptures : and here I cannot forbear to exclaim with St. Paul, " O the depth of the " riches both of the wisdom and knowledge of God ! " how unsearchable are his judgments, and his ways " past finding out." As to your giving way to sorrow and anxiety I am not surprised at, for whatever portion of his Divine Spirit it may please the Lord to give us, the time is not yet come to be placed beyond the reach of *human feelings* ; for till we are divested of human nature, we must be more or less subject to those feelings : and if it were not so, how could Mr. Brothers's words be true, where he says in his last publication, that "*This is the hour of " trial : it is the hour that tries the faith of every " living soul on earth !*" It was truly said of our Lord himself, that " He was a man of sorrows and acquainted with griefs." And the divine Psalmist says, cxixth & 71 v. " It is good for me that I have
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been afflicted, that I might learn thy statutes." And in the cxlth psalm & 12th v. "I know the Lord will maintain the cause of the afflicted." The Lord also says by Zephaniah (c. iii. v. 18), "I will gather them that are sorrowful," &c. This in my opinion is so necessary and wholesome to keep us humble, that I am convinced God frequently permits us to be instruments of trials to each other, and certainly allows great bodily afflictions to overtake the very best of his servants. Observe, I do not mean to apply this last observation to you, as I never met with a person possessing so completely humble and christian a spirit in my life. But how can it be otherwise, while you are led so powerfully by the Lord to will and to do of his good pleasure. As to the trouble, opposition, and distress you experienced at the publication of your fourth book I am not at all surprised at; because, as you say, you was ordered to print a thousand of each volume till you came to the sixth, which was a deep mystery, it would not have corresponded with the six days of creation, or the six periods or epochas of the world, unless the powers of darkness had united all their means to stop your hand, and so put out the light and life, bursting upon the world at that particular period: for we know it was on the fourth day that God divided or separated the light from the darkness, by creating the sun to rule the day, and the moon to rule the night; and it was also at the end of the fourth period or epocha of the world, that our Blessed Lord and Saviour came in the flesh to bring life and immortality to light: so that at these particular periods we find the powers of darkness, or Satan and his infernal host, exerting their utmost fury and strength, using every vile stratagem to shut out the light, and so preserve
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their reign : but your having fought the good fight, withstanding his temptations, and by the grace of God overcoming the enemy, you have nothing more to fear ; he will of necessity retire from the field, and your hands continue to be strengthened more and more, till the conquest is complete, and your army, or rather *Christ's army*, rend the air with joy !

Mr. Brothers's hand was forged just like yours ; but of this, and other things relative to him, you will undoubtedly know more hereafter ; for I could point out many instances wherein you and him exactly resemble each other, and it must be so to bring us back to the paradisaical state of man ; for as male and female were but *one perfect man* before the separation of Eve from Adam's side, so I conceive the regeneration of man, the new heavens and new earth, or Christ's glorious kingdom of peace, must commence with that last best work of creation, "*lovely woman*," being reunited with *man* in principle, in spirit, and in love. This is the leaven that will leaven the whole lump ! And as in the beginning God created man first, so he in the same order is preserved at this last period. He (Mr. Brothers) first stood forth to the world in the divine principle, publicly prophesying the great events of this momentous *crisis*, and denouncing God's judgments against the wicked, and then falls under the power of Satan, who through the human power immures him in a prison ; when, wonderful instance of divine love ! God brings forth his *better half* (yourself) prophesying the same things to the world, and denouncing the same judgments, with the additional light and power to cast Satan and rescue man ; so that he must remain in his present state of subjection, to fulfil the scrip-
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tures and his own writings, till woman frees his chain.

I shall take the liberty to send you a dream I was favored with some years ago, which is the more remarkable, as I seldom or ever receive communications through that medium, and perhaps the Lord may give you the interpretation of the latter part of it, where I found myself *naked*, &c. May it not mean, that the Lord will in his great mercy and goodness strip me of every *selfish principle*? And for the same reason (though I hope you will not impute it to the very principle I wish to be stripped of) I shall trouble you with a singular dream of Mrs. Field about me and my family. But I have always resisted any rising propensity to believe in it, as leading to that great enemy of spiritual blessings, *pride and vanity*; for it is by far too flattering, and I know I do not in the least deserve any such reward. Indeed if it were possible to *live free from sin* (which it is not), and I was able to discharge *all the duties of a christian*, what claim have I to reward for simply doing my *duty* to God and my neighbour? I am therefore inclined to stand afar off and say with the publican, "God be merciful to me a sinner." And if there be found any good in me, I must say with St. Paul (1 Cor. xv. 10) "*By the grace of God I am what I am.*" I have sent my father (who is still in Lincolnshire) your last letter, together with copies of all the others, so that I have no doubt you will receive a grateful acknowledgment in a few days. I hope you have ere this received a testimony from the Rev. Mr. Mossop, of Deeping St. James, who is fully satisfied from whence your writings flow, and assured me he should write before I left the country, He

is a very worthy and zealous minister, and would, in my humble opinion, be a desirable witness ; but the Lord knows best, and will direct you accordingly ; and I may say the same of my friend Wm. Bryan, who is a firm believer in your divine writings, and is a very spiritual man and a highly favored character. If I offend in presuming to make these observations, I humbly beg pardon, and hope it will be imputed to the right cause, viz. my zeal for the Lord's glory and your high calling ; and although my apparent neglect of not answering your kind letter sooner might render that zeal questionable, yet I hope you will make allowances for my absence from home, and the many unavoidable things I had to attend to immediately after my return. Mr. Charles Taylor spent the evening with us four or five days ago, and told us he had written to his father. He is a fine youth, very sensible, and I have no doubt well disposed, and as such it will always give us particular pleasure to shew him every attention. He safely delivered your letters to Mr. Morris, of whom you speak in your letter to my wife. She begs to join me in the most cordial and sincere love, and praying the Almighty to shower down an everlasting succession of his choicest blessings on your head. We also beg you will remember us in the kindest manner to Mr. and Mrs. Taylor, to whom we return our sincere thanks for their very friendly invitation. I know my wife will be very much disappointed if she does not accompany me to Exeter, and yet I am afraid her business and family concerns will be insurmountable obstacles at that period ; and it is probable her situation may render her incapable of travelling so far, as she will at that time be near seven months advanced in pregnancy ; but as all things are possible to God,

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if he is willing, I know she is also; for our blessed Lord says, "Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you," to which I say, *Amen, Amen!* Grace be unto you, and peace be multiplied. With all humility and respect I subscribe myself,

Your very affectionate fellow-labourer in the

Lord's Vineyard,

BASIL BRUCE.



Thursday Night, 22d Oct.

I finished the preceding part of this letter at two o'clock this morning, fully intending to forward it by to-night's mail, when behold, about eleven o'clock this forenoon, we were surprised and delighted at the receipt of your invaluable present of spiritual food. I exclaimed, the mercy of the Lord breaks in upon us more and more, thanks be unto his holy name! Your divine letters to my father are more astonishing than ever; new lights breaking in upon us in every direction, but language cannot express our ravished senses at the perusal of them. In the course of the day the Rev. Mr. Webster called, in hopes of hearing something of you, and he was amply rewarded and fully gratified; he then went for Mr. Sharp, and returned here with him; in the mean time Mr. Wm. Bryan came in; so that altogether we passed a most delightful and heavenly evening; all were equally surprised and gratified; and we all agreed in opinion, that not a day should be lost in arranging the letters for the press, in obedience to our blessed Lord's gracious commands. I shall write my father to-morrow, inclosing your letters, and have no

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doubt.

doubt of their bringing him to London in two or three days, to perform the work the Lord has assigned him, and in which I am sure we shall all be very happy and ready to assist him.

I do not wonder at your observations to Mr. Busby (to whom I sent your letter) and to my father on Mrs. Field's coronation dream; for it is no doubt wisely ordered as a seasonable check to some believers, who probably may unintentionally sink part of the glory and honour exclusively due to our Lord and Saviour, in their adoration of Richard Brothers's person and character; but I hope we are all quite sensible, that all the honour and glory, riches and dominions, principalities and powers, entirely and exclusively belong to the Captain of our Salvation, *Christ Jesus our Lord*; we know without his Spirit Richard Brothers can do nothing, and I am certain he is in himself, if possible, quite as humble, in spirit, as yourself; but this does not surely preclude our *belief in his revelations, or respect for his person*. We have the most unquestionable proof of his divine communications, by the constant and wonderful fulfilment of his predictions, and a thousand other things equally strong, which a letter could not contain. Indeed, you yourself bear the strongest testimony of him by the *Spirit*, without perhaps its being known to yourself. I therefore rest in full confidence in the goodness of God to make every mystery clear in due time.

On reading this letter to my wife since it was written, she cried very much at what I had said about her not being able to visit you, and is very sorry indeed that I said any thing about it, so much is she set on coming. So I must leave all
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to the Lord, who will not leave his people comfortless and without strength to bear the burthen he may lay upon them.

Again, farewell ! and God bless you, my dear sister in the Lord.

BASIL BRUCE.

Now having given my readers some of the letters sent to me by Mr. B. Bruce, exactly as I received them, I shall proceed to lay before them the manner in which his dream or vision is explained to me from the Bible ; but I shall first call to their recollection his being compared as a type of Christ in my letters before his death ; and inform them, that previous to his death he was chosen with his honored and worthy father, the Rev. Stanhope Bruce, to judge of my writings and loose the seven seals ; but when the appointed time drew near that he was to come down to Exeter to prove them, the worthy gentleman was persuaded by many not to go, and they endeavoured to convince him the writings were not of the Lord. Thus persuaded, and a letter having been sent to London by a clergyman of Exeter, caused doubts to arise in his mind, which made him halt between two opinions, and which his worthy father tried to reason him out of, wishing him to have salt in himself. But to clear all doubts in his mind, he was lain on a sick bed ; and his father, whose faith was strong in the Lord, left him very ill, to proceed to Exeter and search out the truth of what he had heard ; and as he was journeying thither, to prove the truth concerning Christ's peaceable kingdom here upon the earth, his son departed this life, to possess the glorious kingdom

kingdom of Christ in heaven ; for as he saw thro' a glass but darkly, he was taken to see face to face. Now follows the answer of the Spirit to this mystery.

Let the dead hear my voice and live, and let the living lay it to heart, for now I will tell thee all the mysteries of Bruce. He is the man child caught up to God and to his throne : for Satan stood before him to devour his faith, and fill him with doubts, as soon as he was born. For he that is born of God sinneth not, neither chargeth he God foolishly ; and his letters shew he does not charge God foolishly, neither is there guile found in them. By the fulness of the heart the mouth speaketh that he is born of God, and so thou hast brought him forth to the world a priest and prophet, and all shall find his prophecies true : for he was to rule the nations with a rod of iron, and with a rod of iron he shall tread down the powers of darkness, and to him shall be given the key of the bottomless pit, for he is sealed to the day of redemption, that is, to be redeemed from death, hell, and sin, and to burst the bars of the grave. But as the spirit of Elijah fell on Elisha, so must his spirit fall on man, to go through all his priestly office here on earth. He that hath ears to ear, let him hear ; and he that hath eyes to see, let him see ; and he that hath an heart to understand, let him understand. The promise was made to Abraham, Isaac, and Jacob, but in Isaac all the families of the earth were to be blessed : and from Isaac's wife came twain, Jacob and Esau, the two different nations ; but Jacob robbed Esau, and Esau hated Jacob. So here are the two nations, kingdom and people, Satan's and mine. So now the elder shall serve the

the younger ; for now the heathen nations shall be given to all the seed of Isaac. As Isaac stood to his word I have blessed him, yea and he shall be blessed ; and this blessing shall now rest on mankind, I have blessed them, yea and they shall be blessed, and the gates of hell shall not prevail against them. For as the twain struggled in Rebecca's womb, so do the two now struggle in the womb of Providence ; and he that sells his birthright to the promise that is made him for a present reward, shall lose his blessing as Esau did ; but he that listens to the voice of the woman as Jacob did, shall enjoy all the promises made to Jacob. For in Rebecca stands the type of the last days : the woman must gain the promise for man, and ye are all Jacobs that will obey her voice as Jacob obeyed ; for the voice of the woman is the voice of the Lord, to take the blessing from Satan, who was before man as Esau was before Jacob ; for Satan was the elder, and his birthright was in heaven, but he sold his birthright there, and when he came on the earth he came to the woman as the first-born ; but when she knew him she did not love him, and cast her blame upon him, though she put his cloathing on man by giving him the forbidden fruit ; but man seemed as though he had loved him, by casting the blame on his Maker. But now the woman may say unto all men as Rebecca said to Jacob, put on all the words of Satan, and so come before the Lord, we are thy sons, thy very sons, thy first-born, who were to be as gods, knowing good from evil : then here is the feeling that resembles Esau's (or like the devil's, because they are his words), but the voice is like Jacob's, as man's voice has been different from Satan's, who was like Jacob : and now shall they find, Jacob have I loved, and Esau have I

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hated ;

hated ; for these twain have been struggling in the womb of Providence from the foundation of the world ; but as Rebecca got the blessing for Jacob, and disinherited Esau, so the woman claiming her promise, Isaac's seed, by faith obeying her voice, are sealed to the day of redemption, and it is not all the powers of earth and hell shall now disinherit them ; for wrestling Jacobs shall be prevailing Israels ; and I will give them the heathen nations for their inheritance, and the uttermost parts of the earth for their possession, for as princes they shall have power with God. But I will now tell you the mystery.

So let it be known unto all men, that as they were sealed together for the day of redemption, and coming from different counties to prove the truth of my peaceable kingdom here on earth, he that was like Jacob, and began to halt between two opinions, seeing but through a glass darkly, was taken to my kingdom, to see face to face. And this shall be a sign unto all men, he that believes in my word and relies on my promises, shall inherit my kingdom here, and have a crown of never-fading glory hereafter. For now the halting Jacob is come before me as a prince, to receive power from his God, and his name shall be called Israel, and he shall intercede for all the true Israel of God. So he that has ears to hear, let him ear what the Spirit and the Bride say----‘Awake them that sleep, and arise from the dead, and Christ will give them life.’ So whomsöever will come, may come, and drink of the waters of life freely. But now I shall lay before you another mystery, from the fifth chapter of Revelations. . . . When the seven seals were first produced, there was not found any
man

man in heaven, nor on earth, nor under the earth, who was able to loose the seals. Now where is the man who can by learning explain this mystery? Yet I shall give you the explanation from Mr. Basil Bruce's dream (for which see page 19 of this book), and likewise from a dream of my own, both which were explained together, March 1802.

I dreamt I was at the altar, and saw the moon before it, and a magnifying glass before the moon, which rendered it more large, and bright as coals of fire. In the moon there appeared a lion and a lamb standing together, and nearly the same colour as the moon, only the lion and the lamb looked much brighter and fiercer than the moon. Here is the answer of the Spirit to it.

Now to reason I shall come—
 And first I'll tell thee of the moon,
 The lion and the lamb is there,
 And now the myst'ries I shall clear—
 Because the lion all shall see
 Is Bruce in spirit come to me,
 And he is joined with the Lamb,
 And both together on my throne,
 Which in the moon did so appear—
 Then Satan must be conquer'd there;
 For now to conquer I shall come,
 And Bruce's vision will explain,
 Because that he's transported here,
 (From earth to heav'n) let all see clear;
 And so the angels did descend
 To tell him then the final end;
 The final end you'll see is come,
 Apostate world! you may mock on
 Until my fury does descend,
 For I shall make a final end,
 And those who for my kingdom thirst,
 In glorious triumph it shall burst,

Beyond

Beyond the hearts and thoughts of man—
 The Revelation is now are come,
 Which I by Bruce shall shew you plain—
 The lamb was by the lion slain,
 When the creation first appear'd,
 And Cain kill'd Abel, as you've heard;
 And so the lion did go on
 In furious rage to work on man,
 Until he vent his rage on me,
 And so they nail'd me to the tree.
 But now the lion does appear
 To shut his mouth against me here,
 As Daniel found them in the den,
 And so the enemy was slain,
 Because their mouths they open'd wide
 When that the enemy was try'd,
 And quickly did destroy them all,
 And so the lion man I call,
 Whose teeth no more shall murder me.
 But now, my foes, you all shall see
 The lion does in heav'n appear,
 And you, my foes, may stand in fear;
 Before you come unto my den,
 Take notice, you shall all be slain,
 Who wish to cast a Daniel there—
 Rejoice, my friends, my foes must fear,
 For I shall shut the mouths of all
 That now do mock this heav'nly call.
 So here's the myst'ry of the moon,
 To Bruce's vision it is come,
 For he is so transported here,
 In heav'nly glory does appear:
 For now's the myst'ry of the seals,
 The perfect truth I'll now reveal.
 No man on earth or heav'n was found
 To break the seals, or judge the sound,
 Until the elder did appear;
 Then now the myst'ry you see clear—
 In heav'n the thing could not be done
 Till Bruce ascended to my throne,
 Because the seals were gave to he,
 That heav'n and earth alike may be,
 And Bruce you know was not on earth,
 Mark well the Spirit what it saith,
 When they came down the seals to see
 Remember that they wept for he,

And

And some did weep and some did mourn,
 And thine own heart within did burn,
 When that his death they told thee there,
 And thou in secret weptst in pray'r,
 And mourn'd the death of thy dear friend
 Whose soul to highest heav'n was flown;
 But then the seals could not be broke,
 Men were not found, too much they mock'd;
 Then worthy they could never be
 To loose the seals as made by me,
 So disappointed they stood all,
 As twelve together is my call
 Before the seals I will unloose,
 And so their coming did refuse,
 To have the seals be broken then
 Before I'd all my chosen men.
 So here the scriptures you see plain—
 The seals were sign'd and giv'n to men,
 But sure unable they were there
 Until the twelve do all appear.
 But now the myst'ry I'll make plain—
 In heav'n could man with me contend,
 To whom I'd ne'er reveal'd the word,
 I ask you how he there could plead
 Till Bruce in person did appear?
 And now the myst'ry you see clear—
 In heav'n nor earth he could not be
 When they came down the truth to see.
 Three days you wander in the air,
 Then the first heav'n to you appear,
 And with enlighten'd saints to meet,
 Ere you approach the judgment seat,
 And to the highest heav'n you come,
 Six days I tell you must be known
 Ere you in glory can appear,
 And then my sabbath, you'll see clear,
 Shall be the seventh day for rest,
 As heav'n and earth alike are plac'd.
 So now, I say, when they came down,
 In heav'n nor earth he was not found,
 Before my word was giv'n to thee,
 The seals must not then loosed be;
 But sure I say you need not fear,
 The lion of the tribe is near,
 As he was join'd to the tribe,
 The path is straight, the field is wide,

And seals alike to all were giv'n,
 The seals are now in earth and heav'n,
 For what on earth was sealed there
 Doth now to me in heav'n appear,
 And what is sealed now in heav'n
 Shall to my friends on earth be giv'n,
 When they do meet to loose the seals,
 Then ev'ry myst'ry I'll reveal,
 And from my bible you'll see clear
 The woman is your helpmate here,
 To bring the knowledge of the tree,
 The good and evil both you'll see :
 As she the serpent first condemn'd,
 I gave the seals into her hand,
 And she hath giv'n them unto men,
 As she in paradise began ;
 Then sure the myst'ry now is plain,
 And paradise you must regain
 If you so closely copy her,
 As Adam did, you've nought to fear ;
 For if by her you say 'twas lost,
 Mark well, her son then paid the cost ; *paid the cost*
 Then sure her husband must redeem—
 So wake, ye simple sons of men.

I shall here insert the Thoughts of the seven
 worthy and good gentlemen, who came to Exeter
 to examine my writings and give their opinions on
 the Sixth Book, which are as follow.

THOUGHTS *on the* SIXTH BOOK,

Printed for

JOANNA SOUTHCOTT.

FIRST THOUGHT.

In the name of the all-wise and most merciful
 God.

Thou, O Lord, in these writings of thy servant,
 Joanna Southcott, inspired, or dictated, by thy
 Holy Spirit ;---the same which filled the hearts, and
 spoke

spoke by the mouths of thy Holy Apostles and Prophets of old, hast opened to us as much of thy counsels, and manner of acting with the Angels who never fell, with Man who did, and with Satan and his Associates, who first rebelled against thee, the Lord of Life and Glory, the Fountain from whom all good and happiness flows, and who afterwards, by hellish arts, endeavour'd to destroy all mankind, as far as is needful, and suited to the present occasion; which thou hast most graciously and condescendingly submitted to our judgment, and hast commanded us to declare (as far as lies within the compass of our abilities) thy laws, delivered in the everlasting Gospel, and thy righteous dealings, to all mankind. With respect to myself, the view fills me with the highest gratitude and astonishment. I am truly sensible of my own unworthiness. I have too frequently transgressed thy most holy laws; and know that it is the Blood of thy dearly beloved Son, Jesus Christ, alone that can wash away my sins, and those of the whole human race;---which He will do in the end; according to what is declar'd by himself in the Gospel, by thy Apostle Paul, in these words, "For this we both labour and suffer reproach: because we trust in the living God; who is the Saviour of all men: especially of those that believe;" and now again by thy servant Joanna, Therefore I should hardly presume to form, much less to declare my judgment on these thy wonderful works and wise proceedings unless thou hadst commanded it. Now then in obedience to that command (having previously implor'd the Grace of thy Holy Spirit to enable me to decide thereon) I join with the woman, in praying thee to cast the blame on the dragon, that old serpent, which is the Devil and Satan, that

she

she laid upon him at the fall, and to execute the sentence thou didst then pronounce against him. For my part I cannot avoid confessing, that holy and just are thy ways, Lord God Almighty, true and righteous are thy judgments. I humbly beseech thee that I may never fall from thy grace, and that thou wouldst permit me to search out and enable me to proclaim thy unbounded mercy, greatness, truth, and loving kindness, throughout the endless duration of eternity.

SECOND THOUGHT.

The reasonings contained in this 6th book in favour of God's *Wisdom* in placing man as he did in the creation; *Justice* in putting down the kingdom of Satan; and *Mercy* in the redemption of man from everlasting punishment under the powers of darkness, and taking on him the blame and punishment due to man; are so conclusive, that I cannot but acknowledge them to be from God.

THIRD THOUGHT.

Honor, Glory and Blessing, be unto our God and our dear Redeemer, Jesus Christ. How shall we praise the Lord for his goodness to the children of men! for his having revealed such knowledge to babes and sucklings, when to the wise and learned of this world he has denied it. How wonderful has *this sixth book laid open the mysteries of the Bible*, and has furnished the servants of the Most High God with such weapons, as neither the powers of darkness, nor all the wickedness of men will be able to stand a moment before them? May we put on the whole armour of God! may we be strong, firm, faithful and obedient to our Blessed Saviour, Jesus Christ! then will he send us strength, wisdom, faith,

faith, and courage, from his holy sanctuary; that we may be enabled to withstand all the wiles and fiery darts of Satan; that we may be enabled to overcome all the enemies and foes of the Captain of our Salvation, and through his blessing, be the happy instruments of establishing his blessed kingdom upon earth. Then may we rejoice with the Oil of Gladness, because his Bride hath made herself ready, and by her perfect obedience, our deadly foe (Satan), together with his host, will be cast from the earth, and that promise will be soon fulfilled, *“of the seed of the woman bruising the serpent’s head.”*

FOURTH THOUGHT.

I have examined and read the sixth part of the writings of Joanna Southcott, and I desire to bless the Lord for the light, life and comfort derived to my soul by these inspired writings. They are like the rest of her writings; a garden enclos’d, a fountain seal’d from the world; but the Lord in his rich mercy to my soul, has granted me the blessing whereby I have drank deeply of these living waters. And I trust and earnestly pray the Lord will shortly destroy Satan’s kingdom and establish his own upon its ruins, to the glory of his great name, and the everlasting good and comfort of his people.

FIFTH THOUGHT.

The sixth book wrote by Joanna Southcott, must be indited by the Divine Spirit of the Lord, its contents being both just and true. It is true that perfect innocence must be without suspicion, and the most easy to be deceived; the fall of the woman therefore cannot be the woman’s fault. And it is perfectly just that Divine Love should, by his di-

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vine wisdom, destroy the power of the devil by the woman's hand, whose innocence he first betrayed.

SIXTH THOUGHT.

I give my judgment on Joanna Southcott's six books, that they are wrote by the directions of the Lord God.

SEVENTH THOUGHT.

The sixth book. In it I perceive, and hear the voice of the Lord through the woman by the Spirit, speaking and reasoning justly with man and devils, and that the Son of God had suffered the blame, which man, by the influence of the devil, cast unjustly upon him. and the woman pleading of being deceived by the devil ignorantly, and that the devil may be cast, and the dagger fall upon him as the root of evil: and the Son of God declaring that he *now* will have his will, as the Devil and Satan has had his will before. And this I perceive to be just of the Son of God claiming his purchased kingdom and destroying the works of the devil, and driving him from the face of the earth, that man may serve and glorify God his Maker, perfectly in holiness.

This is the answer of the Spirit, to the Thoughts of the seven worthy gentlemen.

Now these thoughts are placed by seven men,

And now this answer I do bid thee send.

The first I thought it was for man and me,

That man and I in likeness should agree;

Man had my image, and he had my form,

He had my Spirit breathed into him;

All my thoughts were to make his bliss complete,

I made a helpmate for to finish it—

So this, I say, was my first thought for man.

I caus'd a sleep to bring the second on,

And

And when my second did to man appear,
 He saw his helpmate, and admir'd her there,
 Whom Satan's arts did instantly betray,
 He broke their peace and close to them did lay.
 And on their Maker Satan cast the blame,
 Then my third thought as quick as lightning came—
 I'd bear the blame the man did cast on me,
 And Satan should the blame was cast on he.
 So this I say was my third thought for man—
 The tree of life did in the garden stand, _____
 And had he eaten as pronounced dead, _____
 + Then he had liv'd for ever, as 'twas said, _____
 Under the fall pronounced dead by me, _____
 Then how in life could man and I agree? _____
 So, to secure him from that fatal curse, _____
 Out of the garden he was sudden cast; _____
 And so the tree of life did there remain, _____
 The flaming sword to cut the serpent down,
 Whene'er the woman did my promise claim,
 To claim the promise I made her at first,
 So now's the time the serpent must be cast : _____
 So if men now do miss the glorious thought, _____
 Then their destruction is for ever wrought, _____
 And on their heads my vengeance it must fall,
 For men or devils now must pay for all : _____
 So here I've shewn my fourth thought for man,
 How to preserve him I have laid my plan.
 So now my fifth thought shall to man appear—
 I caus'd the ark to shew my judgment there ; ✕
 And then I said mankind I would destroy,
 But in the ark mankind did life enjoy,
 And on the waters then the ark did move,
 And in the ark there was the harmless dove
 That brought the olive-branch of peace for man,
 E'en so the seal is given to thy hand ; ✕
 And know the rainbow it was plac'd by me,
 And know the rainbow it was sent to thee ;
 So altogether you may now weigh deep,
 Here's ev'ry thing to save my frighted sheep.
 For my sixth thought it was to build the ark,
 And leave the subtle tempter in the dark ;
 That as the world of sin was swept away, _____
 Whom Satan's arts had caus'd to follow he,
 Then surely after he must go the same— _____
 And now I've shewn you my sixth thought for man.
 Then now the seventh thought it must appear,
 The brazen serpent, see the myst'ry clear, That

That full of fire I order'd man to make,
 And so that way to kill the pois'nous snake,
 Or for to cure the Ring he made in man,
 And deep's the seventh thought unto you come ;
 For now the brazen serpent, all shall see,
 Will cure the Ring of sin for man and thee,
 And all that look to me shall now receive
 The promis'd blessing I to her did give—
 So now the seventh I have ended here,
 For man and me alike I now compare ;
 And let these thoughts be published to man,
 And closely after let my answer come.
 For here the seven stars they did appear,
 And in them were my seven Spirits there ;
 And seven golden candlesticks they be,
 As in the vision I d.d shew to thee ;
 So now the sparkling light shall soon appear,
 For with the law the seven placed were,
 To have the glorious light to Israel come,
 And bring the ark back unto them again ;
 For by the eighth I shall the gospel join
 Unto the Revelations of St. John—
 Thou putt'st my seals the first and second star,
 And to confirm the truth I sent thee here
 The promise of the gospel with my seal—
 And now the myst'ries I shall all reveal.
 The man and woman do together sit,
 As I ordain'd, to make my words complete ;
 And of temptations they do both complain,
 And upon Satan both do cast the blame—
 Then sure the serpent he must now be cast,
 He brought my seal, which seals your peace at last ;
 And as the olive-branch it shall appear,
 And in my book you all are sealed there ;
 Because a third book thou wilt have to seal,
 And then the myst'ries I shall all reveal,
 And let that seal be sealed then within,
 For ev'ry myst'ry must to all be seen.
 And now I'll tell thee why I plac'd this man,—
 Because unto thee he did bring the seal
 That shall the Revelations all reveal ;
 And as my picture doth to thee appear,
 Just so my face you all shall see it clear,
 One side is darken'd like the minds of men
 Whose harden'd hearts do Satan's fetters bind,
 And unto him they do give ev'ry will,
 And so my blacken'd face they all shall feel,
 But on the other side there is a light,
 And so my friends shall find my ev'ry sight.

THE EIGHTH THOUGHT

Upon the Sixth Book of the Prophecies of JOANNA SOUTHCOTT of Exeter, respecting the Day of Judgment—finished Jan. 9, 1802.

Adam ! where art thou ? was the call of Jehovah to the first man after the fall. His conduct bespoke his shame that he had sinned. Naked and ashamed he was found with a human imperfect covering of fig-leaves. The answer he gave for his disobedience was, “The woman *thou* gavest me, gave me the evil and I did eat !” Here he cast the blame upon his frail partner, whereas the man and woman (being the perfect man) ought not to have been divided against themselves, but ought to have been one in spirit, and one in perpetual unity and innocence. But the woman had sinned here, “The serpent had beguiled her in the original, there was the source, spring, and foundation of the evil.” Here it appears the man cast the blame wrong, by blaming the Lord in saying, the woman *thou* gavest me deceived me. He ought to have gone farther, and laid the axe of truth to the root of the corrupt tree ; and said, the serpent beguiled *us* and *we* did eat. Had he told the truth he had then shamed, cast, and bound the devil : but alas ! his posterity have felt the falshood : perpetual evil, perpetual enmity, and perpetual falshood has been entailed on all. The devil has reigned to this time on earth triumphant. However the infinite wisdom and mercy of God was soon manifested in a promise to the seed of the woman in order to comfort and heal the breach, by saying, that her seed should bring the blow on Satan, and order and unity in time should again be manifested in the man-woman. He said to Satan, “cursed art thou above every creature :” I have found a ransom. I will pay the price for the man’s redemption, and thou shalt

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bear

bear the woman's blame, thou art a transgressor,
 and thou shalt ultimately feel it. Thou hast re-
 belled against the order of my creation, justice
 shall have its course; thou hast sinned against me
 in heaven and upon earth, therefore, I will die for
 man, and the woman's blood shall lie upon thy head :
 then where's thy ground on earth---receive thy
 doom, the pit, there twist in flames, and there thy
 like deceive ! Then Cain received thy doom from
 Abel's blood. Then where is Pharaoh and his host ?
 Judge then, need Moses fear ! Where is the lion
 fall'n : and the pit has oped its mouth---the cover-
 ing's dropt---the Lamb has nought to fear---then
 roar no more to shake the earth and sea. Where
 now's the eagle and vultur'd host---thy wings are
 plucked on earth, she stands defenceless, the fatal
 net beneath---The dove now has protection, she
 ranges earth and sea, and soars aloft unhurt, un-
 feared to carry peace to all.—The ark is opened
 now, she brings the olive branch---the floods are
 past, where now's the giant race ? Who pressed on
 Lot ? 'Twas thee the proud oppressor ! where art
 thou now ?---Where is thy pride and city ? Knowest
 thou the words, come out ! come out ! let Sodom
 feel its doom. Where now is Lot ? At Zoar safe !
 Where is his wife ? Is she not salt all ? The writ-
 ing's on the wall---Thou lewdly revellest with the
 bowls of God---Thy kingdom's past away---Now see
 my Daniel rise.—Who cast him in the den ?---'Twas
 thee ! Thou rolledst the stone, thou sealedst his
 doom---the roaring lion thee ! Then let the stone
 return, the seal be broke, and go thou in his stead.
 Where is the image gold and Bel ? Where is proud
 Eabel's builder ? Confusion is thy name : confusion
 is thy doom ! Let Bel asunder burst ! the pitch,
 and tar, and walls of wood expose thy make ; deceit
 and

and craft---and pass in flames away. The God of Daniel stands-- Daniel rise up!--six days are past--the seventh now is here---seven times refined and purified---in innocency come—The emerald unhurt in fire displays great Judah's son-- Let Urim's light and Thummim shine in bright perfection's day. The twelve men stand upon the plate---the fourth denotes great Judah's son, who is the rightful heir. The stones denote old Jacob's sons, their light and quality-- they shine as stars in Jesus crown upon the woman's head---The sun unveiled shall now arise--The moon from scarlet shall emerge---The stars from darkness now appear to light the midnight hour—Then where art thou, O Satan! where are thy heads, and horns, and dragon's tail, which slew and hurt the living stars! where are thy rays of fire---thy watry floods---behold they are past away---The woman's fears of thee are o'er---the wilderness receives her child, whose iron rod now feel. The pit has oped its mouth--thou now art cast, shut up and sealed---The Saints now judge the earth. The Omnipotent is here, in power, and Spirit in the word---The sword, white horse, and King of Kings has drawn the flaming sword! Rejoice, ye Saints, rejoice! The beast, and dragon, mountain, tree, no more shall hurt, devour, becloud the Saint, the gold, and vine. The gold and gems appear---The mighty earthquake now displays the hidden Son of God. The rod and smitten rock gush forth, and smite and slay, and make alive, now saves, and now destroys. The cloud and glory---Jonah's sign display the virtues of the word, the light and darkness shews. The Gospel brings the light and life and death---and death as men obey or mock. The six denotes the suffering time to shew the Son of Man---The sign within the sun---The fowls now feast on thee!

thee ! Then where's thy former reign ? Beneath the rod of Moses see thy fall from heaven's height. Son of the morning, Lucifer, no more oppress---be thou a fallen star ! Great Og and Agag where are ye ! The walls of Jericho art thou, fall flat ! Joshua's rams horns, the seven and twelve, pass Jordan's stream---Where is the lion, bear, Goliath huge, but in the centre thee. David appears a stripling youth, now tears and slays and slings the stone, and smites thy dragon's head. Now see great David's reign---The temple's stones, unhewed by man in those days, unite, the King of Peace amidst the seven in oil unite, and in a stone with seven eyes appears. The stately fabric now is laid, founded and topped with gems of every hue. The ark of Moses now is built---The words, the laws, the sceptre all unite, and Aaron's budded rod---He now is chosen, eat the bread, prepare the sacrifice. John eats the book which sweet and bitter is---He prophesies, the temple metes, and stands before the Lamb. The temple measures and anoint, and Moses' tabernacle. The witnesses, Matthew and John, as olive trees appear---The broken stones of Moses now uplift, renewed in books arise from death. The Lord's anointed reigns---The rods or laws of Ephraim, ten unite in one, and hold by Judah's skirt---The Son of Man o'er Israel reigns--The dry bones now arise---Here ends thy earthly reign. The bond of union now is come--The marriage ring appears. The bride is come---The Bridegroom now receives the marriage seal. The law and gospel now unite---The moon and sun appear---Caleb and Joshua pass the stream in triumph to restore. Where now thou Canaanite art thou ? Where all thy madden'd crew ?---

Hittites, be gone ! no more appear to hurt or to annoy ;
 Now Israel's sons in peace succeed and Canaan's land enjoy.
 Behold, from Edom I appear with garments dipt in blood :
 My sons are freed, and sav'd, and wash'd amidit the purple
 flood.

The law, or moon, imperfect was to save—
 But now the Star points dead-men to the grave.

Mercy benign appears—The Gospel Sun embraces
 all—The Spirit and the Bride invite, and offer wine
 and milk---but not to mockers here. Infinity of
 Love and Grace ! Gentiles and Jews unite, no more
 from love to part. Six days are past—Peter and
 James and John, behold my glory in my word.

The Law and Prophets now are seen with Jesus' word to shine—
 But what hast thou, thou Serpent here, to do with love benign ?

Tremble and flee, 'tis done. The seals are burst—
 the vials pour, and end thy destiny.

Thus a small part of the thoughts of the judgments of God pronounced on Satan, with his final overthrow, concludes the writer, who is a gentleman of vast respectability.

I shall insert, a little further on, an answer to the eighth thought, as explained to me by the Spirit.

Now I have gone so far with this book, wherein I have shewn you how every crooked path is made straight concerning Mr. Bruce—and I deny the learned world can prove the Bible to be from the Lord, and that my writings are not. There is none but God could have brought round such a mystery, to fulfil the Bible, and make every thing appear in a straight line together. So every man of deep penetration and discernment must say, I am a wonder

to men, if they do not believe it is the Lord's doing, and marvellous in their eyes. But now I shall tell you another mystery.

The worthy Mr. B. Bruce has been represented as a type of Christ ; and Christ it is said is the Son of Righteousness, to arise with healing in his wings, by which is meant, to heal the fall of the woman, and so bring in the redemption for man ; and being clothed with him, is meant the clothing of his Spirit, which are his words. Now, to bring the shadow to the substance, let every man know, that as Mr. Bruce is called the shadow, I am now clothed with his clothing, sent to me by his worthy bride ; for a man and his wife are one : and further let it be known unto all men, that it happened for me to wear it for him in the tenth year. So now weigh deep the letters sent to me by the son of man, and consider well my answers to them by the Spirit of the Lord. And now as Christ died to reconcile the world unto God, that we might be heirs of God and joint heirs of Jesus Christ ; so hereby ye are to know, that Mr. Bruce is brought forth unto the world an heir of God and joint heir of Jesus Christ, who is ascended on high to receive gifts for men ; that is, to be permitted to come boldly before the throne of God to have the act of grace passed for man, and the promise made to the woman fulfilled.

So now see clear the shadow's here,
 She's clothed with the son,
 For all his clothing she does wear,
 And the tenth year is come.
 If you discern how I do warn,
 The shadows first appear,
 And now you see the son of man
 His clothing she does wear.
 But in that day, to you I say,
 When you together meet,

His

His clothing there will then appear
 And make the myst'ry great.
 So now see plain, ye sons of men,
 The shadow you may see,
 But as the word is on record,
 She's clothed now with me;
 Who soon shall come to rescue man
 And free the woman's fall;
 As Bruce's letters shew his hand,
 You'll find my hand in all.
 And as his word is on record,
 That he sent by his hand,
 So mine you'll see alike to be,
 And both together Rand.
 So, learned men, no more contend
 Till you have seen all clear,
 The woman clothed with the son,
 A wonder to you here.
 So in amaze you all may gaze,
 As Adam did at first,
 To see the bone, to him unknown,
 The woman there was plac'd.
 The woe, you see, she brought on he,
 And the first woe for man—
 But how shall Satan now get free,
 She casts her woe on him:
 Then sure her woe on him must go,
 And man must now be free,
 If you do plead as Bruce has said,
 Imputed all shall be.
 Unto you men I tell you plain,
 As jury-men appear,
 And now the woman's cause maintain,
 Then as a judge I'll clear.
 For as a judge I'll surely come
 When you the cause do try,
 And Satan shall receive his doom,
 The woe for him is nigh.
 So now you see the mystery,
 Took from the woman's name—
 She brought her woe on man and me,
 And both did bear the blame.
 Though 'twas not she, I must tell ye,
 Did cast the woe on man;
 The serpent was condemn'd by she,
 And there her woe must come.

Here

Here follows the answer of the Spirit to the Eighth-Thought.

The seven past, the law of God appear'd,
 As with the law the seven I compar'd—
 But mark, the eighth does with the Gospel join,
 To bring the Revelations to mankind;
 And as my angels did my servant warn,
 Just so my Spirit he did not discern
 Working within him deep in ev'ry thought,
 For Satan's doom is plac'd in all he wrote:
 For as the woman he by arts betray'd,
 The sword of justice now is on his head,
 And he's the Cain shall now receive his doom
 From Abel's blood, and Abel's now in man.
 For now of Sodom here his thoughts went deep—
 'Tis Satan's doom, the flames on him shall break,
 For now the myst'ry ev'ry one shall see—
 The woman stands the pillar now for he,
 That is, I tell you, for to catch him there,
 The liquid fire shall on his head appear:
 If she for disobeying in one word
 Became a judgment-pillar of her Lord,
 Then now my judgments he shall surely feel
 If e'er he tempts my chosen, she doth seal,
 And now a pillar she shall be for man,
 Of salt to savour those can judge her hand—
 Mark well the shadow did so strong appear,
 When fire from heav'n was on Gomorrah there—
 But can you deem my judgment so severe
 To turn the woman in a pillar there,
 Had I not set the type for the last days,
 That all may see the justness of my ways,
 For as the woman there he did condemn
 For disobedience, and to salt she came,
 Then now the woman I'll make salt for all,
 And Satan now shall find her final fall,
 If he goes on to disobey like she,
 Then the same net is surely laid for he.
 And now the woman shall like salt appear,
 She'll seal'd my people as I commanded her,
 And if the tempter ever looks to them,
 Then Sodom and Gomorrah's now his doom.
 Was Lot my friend, and did I save the man?
 Did he preserve my angels that to him came?
 And did such judgments to his wife appear?
 Mistaken man, you never knew me here—

I sent that judgment to the woman there,
 That in the end she may like salt appear,
 To tell the tempter he was bound the same,
 And now like Sodom he shall feel the flame,
 If he goes on to tempt those that are seal'd—
 There's nothing done but now must be reveal'd.
 And here in public stands the tempter's doom,
 The woman's freed, and Satan's in her room—
 If now he revels with the bowls of God,
 Then Daniel's lions shall to him be shew'd,
 For to destroy him haist'ly in the den—
 Men I'll preserve that on me now depend:
 And as the lions he has made of men,
 Then now as lions they are so become;
 Their mouths are shut, and will not wound my fame,
 Unless be those that with the tempter join,
 And those like him will fall into his den,
 Like Daniel's lions they will all be slain;
 That is, the lions did destroy them all,
 And so my lions they on him shall fall.
 But all his thoughts, when I have all went through,
 Isaiah's prophecies you all shall know
 Was deeply written on his mind and heart,
 And 'twas my thoughts when I for man did smart,
 That in the end he sure should see my reign,
 I'd come to conquer, and the fight maintain,
 Till all his Babels I'd throw to the ground—
 Right is the judgment in the eighth thought found;
 And now let four more as right appear,
 And then the marriage ring to all I'll clear.



As in all probability a few certain passages of this work have, from the mystical manner in which they are given, puzzled some of my readers, I shall here add a clear explanation of them.

The meaning of *being sealed to the day of redemption* (see page 36 & 37). When I had got printed 5000 of my books I was ordered to write to the Rev. Stanhope Bruce, and request him to get printed, book fashion, 1000 copies of the letters I had sent to him and other worthy divines and spiritual good men.

men. Which being done, I was ordered to take one of each of my books, and one of his (which was the perfect obedience of man and woman), and seal them together; and it was said to me, this is the book that is sealed for man's redemption. Therefore not all the powers of earth and hell shall prevail against those that believe; for the book is sealed in heaven and earth; and what is bound on earth is bound in heaven; and Satan is bound by man on earth, and it is said to me he is bound in heaven. But these are mysteries concealed from the public till the time my writings are proved.

Now I shall inform my readers why the Lord permitted seven men to come down, and no more, to fulfil the law. By the seven stars are meant the seven Spirits of God in seven men; for the Spirit of the Lord is but one spirit. The five wise virgins in the New Testament, (which alludes to the five Evangelists) being joined to the aforesaid seven men, make the twelve spoken of in the Revelations to bring in the twelve tribes of Israel.

Some men having written to me, that they are called of God to be chosen with me, I think proper to tell them here, that I know them not: None are chosen with me, but such as are revealed to me. And I am sorry to say many false prophets and false Christs are risen up in the world, for I have heard them, and have their letters to testify against them, wherein they assert, that they are the Saviours of the world; so that the Gospel of Christ is fulfilling every way, and the end is at hand. But let no man judge himself the Saviour of the world. The plan of salvation was laid at the creation, and no prophet can arise but what

what is spoken of in holy writ. A prophet like Jonah was to appear, and he has appeared in Mr. Brothers, and therefore our Saviour said, "I was sick and in prison, and ye visited me not."

And Joël's words must first come true
 Before I make an end,
 The Revelations to your view
 Must make the learned bend.
 The woman clothed with the son
 You'll find must first appear,
 The Marriage of the Lamb must come,
 My seal it must appear.
 All this is done by my command,
 Then judge your summer nigh,
 For my elect shall ever stand,
 And Abba, Father, cry.
 'Tis spoke of thee, let all men see,
 That such one must arise;
 So if your bibles plain you see,
 There's none can blind your eyes.
 For what impostor can take place,
 If wisely you discern?
 'Tis but a dark benighted race,
 That fools can never harm.

Now I am come to the end, I shall clear up the beginning, to prevent my readers from stumbling, as I did when I was told that the harvest should be hurt, as they had brought a burthen on me it should fall on the land. I then thought within myself, will the Lord afflict a whole nation for the sake of a few. But I was answered, thou knowest not what man is; the hearts of all men are known unto me, and were thy writings public, thousands would mock as they do, for nothing but judgments will awaken your land. The truth of this I soon found to follow as soon as my writings were put in print. So let no one say, afflictions came for a few,

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few, they came as the hearts of most men were alike. And now I shall inform my readers what part of my writings have been fulfilled since I began to publish in 1801, and what are hastening on.

FULFILLED.		HASTENING ON	
See Page	18	See Page	8
	53		27
	60		29
	84		37
	94		46
	126		79
	141		87
	143		109
	161		120
	162		160
	174		172
	197		180
	200		

The last eight pages of the Book of Letters are hastening on. The prophecies in that book are deeper than any man can imagine.

JOANNA SOUTHCOTT.

Entered at the Stamp Office, Somerset Place, London.

Sold at Mr. SYMONS's, Gandy's-lane, Exeter; and by Mr. ELIAS JAMESON FIELD, No. 3, Broad-Court, Long-Acre, London.

G. Floyd, Printer, High-street, Exeter.

THE
Strange Effects of Faith:
BEING
A CONTINUATION
OF
JOANNA SOUTHCOTT'S PROPHECIES
OF THINGS WHICH ARE TO COME.

I SHALL now answer for myself to the public; as I have sent printed letters throughout the kingdom by divine command. I answer for myself, that I have written no cunningly devised fable, nor have built my faith on a sandy foundation: but I must entreat my readers to search the scriptures; for in them, ye think ye have eternal life: for these are they which testify of me, or some *such one* to arise before man's redemption can ever come.—The spirit and the bride must come. Then whosoever will, may come, and take of the waters of life freely. But here my readers will say, I have begun at the Revelations, and have ended at Genesis. ~~But~~ you must go back with your bibles, if you will ~~ever~~ trace the divine footsteps of the Lord—for his footsteps have been hid in the great deep, and his paths past man's finding out—I am Alpha and Omega, the beginning and the end, the first and the last. The Lord said he would make man in his own image; and he said, it was not good for the man to be alone. I will make an helpmate for him. Now let us reason together saith the Lord; but O man

where is thy reason, if I Am *the first* I said at first. It was not good for the man to be alone ; and made the woman to be his helpmate to complete his happiness. Now if I am *the last*, she must complete it at last. What I said at first—I must complete at last. But know, satan came after me at first, and as he now stands I was the beginning, and satan is the ending, if I stop here ; then how can I be the *first and the last* ; if I do not accomplish at last what I said at first ? Now here is the wisdom of the wise men perished, and the understanding of the prudent men hid. My word at first, was, it was not good for the man to be alone. My word at last is now the same. The man is evil here alone. The pride of man aspires to be a god.

“ Too plain I see as he’th his Maker’s form,
 They judg’d my honour all their own ;
 If I had so ordain’d my plan;
 To give my wisdom all to man.
 Your spirits you do little know,
 Satan would swell your pride below ;
 But as the woman doth appear,
 She never was a saviour here.
 Nor in my bible said to be,
 Then here you all may honour me ;
 To say the woman now is good,
 Because in her the light has stood ;
 Tho’ weak as water she appears,
 The spirit of the Lord is here,
 And on the water now doth move,
 That all mankind may know my love ;
 For I’ll divide the day from night,
 Bring every mystery to your sight.”

And now I shall give you a clear prophecy from the bible, placed backward, as the sun went backward for Hezekiah, when he was pronounced to die, but when the Lord promised to prolong his life, it was by the sign of the sun going backward ten degrees. Now when the Lord giveth a newness of life to man, the bible must be placed backward, the same, to shew you
 he

he hath renewed his covenant with you, and raised you from death unto life, by as pleasant and sweet a fruit as the figs were when applied to Hezekiah, and the Lord added to his life fifteen years, after he was pronounced to die.—And when the bible goeth backward, then the Lord will add to man all the promises in the bible which I have set before you—and know that his promises are yea and amen. Then is it not your privilege to plead them?—so the following lines are from the bible, and I shall give you the explanation of them in part, and then judge for yourselves.

“The spirit and the bride say, come: and let him that heareth, say, come, and let him that is athirst, come.” “For the marriage of the lamb is come, and his wife hath made herself ready.” “Thy Maker is thy husband, the Lord of Hosts is his name, and thy Redeemer the holy one of Israel; the God of the whole earth shall he be called—for the Lord has called thee as a woman forsaken; and grieved in spirit, and a wife of youth; when thou wast refused saith thy God, and all thy children shall be taught of the Lord, and great shall be the peace of thy children; in righteousness shalt thou be established. Thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee. Behold, they shall surely gather together, but not by me. Whosoever shall gather together against thee, shall fall for thy sake.”

“In sorrow thou shalt bring forth thy children: thy desire shall be to thy husband, and he shall rule over thee.” “No weapon that is formed against thee shall prosper: and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servant of the Lord. And their righteousness is of me, saith the Lord.” “I will put enmity between her seed and thy seed, and it shall bruise thy head.” “I Jesus sent my angel to testify unto you these things in the churches. I am the root and offspring of David, and the bright, and the morning star.”

"I am Alpha and Omega, the beginning and the end, the first and the last." "Blessed are they who do his commandments, that they may have right to the tree of life." "For the mountains shall depart, and the hills be moved; but my kindness shall not depart from thee: neither shall the covenant of my peace be moved, saith the Lord, that hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted. Behold, I will lay thy stones with fair colours—and lay thy foundations with sapphires—and I will make thy windows of agates, and thy gates of carbuncles—and all thy borders of pleasant stones." "A garden enclosed is my sister; my spouse: a spring shut up, a fountain sealed, a fountain of gardens, a well of living waters: and streams from Libanon. Awake, O north wind, and come: thou south blow upon my garden, that the spices thereof may flow out: let my beloved come into his garden, and eat his pleasant fruits." "Who is this that cometh up from the wilderness, leaning upon her beloved? set me as a seal upon thy heart; and as a seal upon thy arm." "For lo! the winter is past, the rain is over and gone, the flowers appear upon the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land." "The fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away. Oh! my dove, that art in the clefts of the rock, in the secret places of the flairs; let me see thy countenance: let me hear thy voice; for sweet is thy voice, and thy countenance is comely. Take us, the foxes, the little foxes, that spoil the vines: for our vines have tender grapes. My beloved is mine, and I am his: he feedeth among the lillies." "The law of the wise is a fountain of life, to depart from the snares of death." "in the fear of the Lord is strong confidence; and his children shall have a place of refuge. The fear of the Lord is a fountain of life to depart from the snares of death

death. Wisdom resteth in the heart of him that hath understanding: but that which is in the midst of fools is made known. Righteousness exalteth a nation: but sin is a reproach to any people. Therefore the ungodly shall not stand in judgment: nor sinners in the congregation of the righteous, for the Lord knoweth the way of the righteous, but the way of the ungodly shall perish. Kiss the son lest he be angry, and ye perish from the way, when his wrath is kindled but a little; blessed are all they that put their trust in him—I will declare *the decree*; the Lord hath said unto me, Thou art my son, this day have I begotten thee. Ask of me, and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession: sojourn in the land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed I will give all these countries: and I will perform the oath which I swore unto Abraham thy father: and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed: because that Abraham obeyed my voice: and kept my charge, my commandments, my statutes, and my laws. And God said, let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth—so God created man in his own image: in the image of God created he him, male and female, created he them: and God blessed them, and God said unto them, be fruitful and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And there shall be no more curse: but the throne of God, and of the Lamb shall be in it: and his servants shall serve him: and they shall see his face; and his name shall be in
their

their foreheads. And he said unto me these sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he, that keepeth the sayings of the prophecy of this book. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb: in the midst of the street of it, and on either side of the river was there the tree of life, which hath twelve manner of fruits, and yielded her fruit every month, and the leaves of the trees were for the healing of the nations. And he that sat upon the throne, said, behold, I make all things new. And he said unto me, write, for these words are true and faithful—and he said unto me, it is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely—he that overcometh shall inherit all things: and I will be his God, and he shall be my son. And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him a thousand years; and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled. And I saw heaven opened, and behold, a white horse, and he that sat upon him was called faithful and true: and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew, but he himself; and he was clothed with a vesture dipped in blood, and his name is called the word of God. And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon, under her feet, and upon her head, a crown of twelve stars. And she being with child, cried, travailling in birth, and pained to be delivered. And I heard a loud voice, saying

saying in heaven, now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night, and they overcame him by the blood of the Lamb, and by the word of their testimony. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them who dwelt upon the earth. And after three days and a half, the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them who saw them. And hath made us kings and priests unto God and his Father—to him be glory and dominion for ever and ever, amen. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. And he swallowed up death in victory, and the Lord God shall wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it, and it shall be said in that day; lo! this is our God: we have waited for him, and he will save us: this is the Lord, we have waited for him: we will be glad, and rejoice in his salvation. Open ye the gates, that the righteous nation which keepeth *the truth* may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee. And the key of the house of David will I lay upon his shoulder. So he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place, and he shall be for a glorious Throne to his father's house. And it shall come to pass, in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou was made to serve. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, praise the Lord, call upon his name, declare

declare his doings among the people, make mention that his name is exalted. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid and the calf, and the young lion, and the fatling together, and a little child shall lead them. The remnant shall return, even the remnant of Jacob unto the mighty God: for he saith, Are not my Princes, altogether Kings? Bind up the testimony: seal the law among my disciples. Behold I and the children whom the Lord hath given me are for signs and for wonders in Israel. Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. They that trust in the Lord shall be as mount Zion; which cannot be removed, but abideth for ever; as the mountains are round about Jerusalem; so the Lord is round about his people from henceforth, even for ever. For the rod of the wicked shall not rest upon the lot of the righteous. And the elders of Jabelah said unto him, give us *seven days* respite, that we may send messengers unto all the coasts of Israel, and then if there be no man *to save* us we will come out to thee. And Rebecca took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son. And I will make of thee a great nation, and will bless thee, and make thy name great, and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed. And the Lord God said; it is not good that the man should be alone, I will make him an help-mate for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from man made he a woman. And the spirit of God moved upon the face of the waters—and God said, let there be light, and there was light—and God saw the light that it was good. I have given my readers the prophecies of the bible,

Bible, as I was ordered to fulfil the scriptures, to begin with the last, and to bring it back to the first, that the first may be last, and the last may be first: and speak from the parable of the labourers being called into the vineyard, at the eleventh hour to receive equal with them who have born the burthen and the heat of the day; and here is the last hour for man. The first man, Adam, had every promise made him to be in the likeness of his Creator. Male and female created ~~he~~ them at the time the heavens had suffered violence, and man hath been pursued by violence ever since the creation. Men have used violence one with another, as the fallen angels did in heaven before they were cast out; and the promise was made to the faithful that they should fight and overcome on earth, as the angels did in heaven. Now to gain this promise, men have born the burthen and heat of men's anger:—witness all the prophets, apostles and martyrs what they suffered from the violence of men. Thus heaven and earth have suffered violence, and in the likeness of men I came down to dwell amongst them: And in their likeness I died with them.

And so far is the likeness of man and me—
 And heav'n and earth shall now agree;
 For in man's likeness I'll appear,
 At first the heavens I did clear;
 And cast the rebel from my throne,
 And in my likeness soon 'twas known:
 The earth all in confusion stood,
 Tho' all things I pronounced good;
 As good in heaven did all appear—
 But now the mysteries I shall clear.
 Proud Lucifer, from heaven's high throne,
 Judg'd he had power like my own;
 And so in heaven he did swell,
 And made the angels to rebel,
 And so the tumult it went on;
 The wars with angels are unknown.
 Before I cast the rebel down,
 On earth the likeness soon was found;

And so on earth it hath gone on,
 As it in heav'n at first begun.
 But now your privilege you may see,
 Awake, mankind, and act like me;
 To cast the rebel from your throne,
 And then the earth is all your own.

+ So in my likeness now appear,
 And then the mysteries I shall clear.
 When you begin to act like me,
 In my perfection all shall see:
 Your kingdom shall in glory burst,
 When you the rebel here have cast;
 For now you see the journey's end,
 In heav'n the rebel I made bend;
 And cast him headlong from my throne,
 And then in peace, to all be 't known,
 I 'd the heav'ns alone possess,
 And now my likeness I'll place this:

+ Let men, as Gods, now boldly stand, +
 If they this earth will now command;
 Then now as Gods they must appear,
 And boldly tell the Serpent here,
 That earth was never made for he,
 And with the woman all agree.
 It was for man the earth was made,
 When the foundation first was laid;
 And now the earth you've all gone thro',
 Survey your lands, and claim your due;
 And see the land marks, how they're plac'd,
 And now arise, ye fallen race,

+ And say, as Gods we now shall be—
 Thou spok'st the truth, we'll conquer thee;
 For in God's likeness we'll appear,
 Our Saviour died our guilt to clear;
 Then now his promise we do claim,
 He made the woman at the time;
 That we should surely bruise thy head,
 And now that promise is our plead;
 That we may have this earth our own,
 Like God, thy power for to unthrone;
 And in his likeness to appear,
 We do not want thy presence here,
 For to direct us what to do,
 Our God, our God, we wish to know;
 And him to serve, and to obey,
 We see the land marks, how they lay.
 That we are liken'd to our God,
 By every footstep we have trod.

Christ died for us, and we for him,

And plain the likeness now is seen.

Then as the likeness doth appear,

Our God for us must conquer here ;

By every promise he hath made,

We see the land marks how they're laid.

*and they loved
their lives unto
death*

The following words were from myself, bursting into tears and thankfulness at the unbounded goodness of God, for the clear manifestation of his love to man.

" Glory, honor, praise and power,

" Be unto the Lamb for ever,

" For thou'rt worthy of a God,

To have the power and use the rod.

The answer of the spirit to these words:

Then now let all men say the same,

And they shall know their Maker's name ;

That in my likeness they appear,

For in the woman I stand here :

So with the woman let them stand,

And every promise now command,

That I have placed before them all,

For so my kingdom now shall fall ;

And to the faithful must appear,

For every mystery I shall clear,

And place them in the seven here.

It is the Mother and the Son,

And Abel's vengeance now must come ;

And Abraham's promise must appear,

And Isaac next the truth see clear ;

And Jacob's princes now become,

And Moses gain the promis'd land ;

And Hezekiah must be found

To pray for life, and must abound

To raise a fallen David's throne : +

Then all these land marks are your own.

For I have brought it back to man,

That in my likeness you may stand ;

And in my likeness to appear,

And then pursue your journey here.

As I have brought it back to man,

How in my likeness all do stand ;

The woman in her husband's room,

Then, Lucifer, now, know thy doom.

This subject I shall drop for the present, and defer the farther explanation of it till another time, and insert a letter that I sent to a gentleman in London, on 20th October, 1801.

SIR,

Exeter, 20th Oct. 1801.

I must beg to inform you, you judge too highly of me and Mr. Brothers. The name of the bride, and the name of Mr. Brothers lead you into mistaken notions. Christ is the bridegroom, believers are the brides; but the shadow is to one, the substance to all. It is placed in the Bible, "the bride, the Lamb's wife, hath made herself ready;" that means, by perfect obedience to the commands of the Lord, she is ready to declare what is his righteous will concerning men: That the marriage of the Lamb is come to all that come unto him; that he will join all nations and kindreds together as the heart of one man. For the Lord will not leave till he be the desire of every nation. You little think what is before you, nor how true my writings have been this year; but another year will convince you my prophecies will come on fast. The name of Mr. Brothers stumbles himself and all men. Christ is the Prince, the King of kings, that will rule and reign in every heart, and all believers are his brothers; and when the Lord brings in his glorious kingdom, he will make his brothers kings and princes unto God: for his friends are his brothers; and for your sakes Mr. Brothers has suffered imprisonment, to shew what his brethren have suffered for the sake of Christ, in Mr. Brothers and me. There is a great mystery in his having been in prison near seven years; and I have suffered imprisonment in mind and heart, in temptation and persecution, in sorrows more than pen can paint, or heart conceive, for near ten years.

So

So now you see a mystery,
 The man and woman plac'd,
 And bound as prisoners for to be,
 And ev'ry sorrow taste.
 And to the fall this calls you all—
 A mystery deep for man :
 Which at the time, the nations all,
 In sorrow seem'd to stand.
 Tumult and war abroad did appear;
 Distresses were at home.
 And Zion's travails must be clear,
 When he and I did groan.
 Encompass'd round with ev'ry sound,
 By man that is unjust:
 They said the same, *my* senses gone,
 And both alike were plac'd.
 But soon you'll see a mystery,
 When heaven frees our chains,
 Then your deliv'rance you will see,
 That never felt our pain.
 In heart and mind, what did we find!
 Temptations strong within,
 Encompass'd round with ev'ry sound,
 And sore afflictions seen.
 What we went through you do not know :
 But this you do discern
 Because the prison's in your view,
 Which keeps the man from harm.
 While I without, so full of doubt,
 Feel ev'ry travail pain
 Of jealousy and misery,
 While faith and fear remain.
 Left to go on, and stumble men;
 Their senses all seem lost:
 They know not who does guide my hand;
 Nor can their wisdom boast
 That they cou'd see as clear as me,
 Of what was hast'ning on:
 Nor how their bows now broken be;
 The wise men are become
 To miss their mark, and in the dark,
 They'll be benighted soon;
 And, like the blind, the wall can't find:
 They're sun-clouded at noon.
 If they can't see the mystery,
 To shivers all are broke,
 And, like the clock, strike sixty three,
 And miss in every stroke.

For thirty one it struck at ten,
 And thirteen at eleven :
 But when it to the middle came,
 Two strokes alone were given.
 So it began, and so went on,
 With random work all round ;
 And when unto the four it came,
 Full sixty strokes were found.
 So by the clock, from every stroke,
 No man could judge the hour,
 And so to men it now is come,
 It's all beyond their power.
 For random work did all begin,
 And random work will end ;
 And you will see a mystery,
 In all that I have penn'd.
 And every line you'll find goes deep,
 To shivers all are broke,
 For like the clock the wise men speak,
 And miss in every stroke.
 So if the hour you wish to know,
 You must look to the dial ;
 For like the stroke the words did flow,
 And every word did fail.
 As I have said, they were misled,
 As Ahab's prophets were,
 To tell the king for to go on
 In such a random war.
 But for the dial, it did not fail,
 But every hour did keep ;
 So all might see, that look'd at it,
 That random* it did speak.
 Now I'll explain what this doth mean ;
 The church clock it came from,
 That regular in hours went,
 But ev'ry hour struck wrong.
 So from the clock, and from the stroke,
 I'll fully answer here ;
 The dial was true, bring to your view,
 The Bible does not err.
 But as for men, they now are come
 To run their Bibles so,
 That every word they speak is wrong,
 The truth from none you know.
 For every hour's beyond their power,
 For man to speak aright ;
 Unless it's by the Spirit's power,
 To bring it to their sight.

* The clock struck at random.

the Bible is
 true the dial

Then to the Bible you must look,
 To see how all is plac'd;
 The man the truth he did forsake,
 And did his Lord disgrace;
 To blame the partner of his soul,
 And cast the blame on Heav'n:
 The Serpent must been screen'd from all,
 Had not *her* word been given.
 And now, alone, she makes her moan,
 And does for vengeance call,
 For men to free her misery,
 And break the bonds for all.
 As man was bound, as she was found
 For to bring on his guilt,
 But she is free—a mystery—
 No prison she has felt.
 Because no blame she cast on man,
 Nor did her Maker blame;
 'Twas but the Serpent she condemn'd,
 And now she cries the same.
 So how can she in prison be?
 Will you the woman cast?
 And say the Serpent now you'll free,
 And let his malice burst?
 Upon you all it sure must fall;
 To strike the woman dead;
 Then with the Devil you must fall,
 No advocate to plead.
 For if you stand, be 't known to man,
 The woman must you free;
 And Christ in her must sure be found,
 In freedom left for man.
 For in the fall, I tell you all,
 She no *man* did condemn.
 When on her head the blame was laid,
 The Serpent did appear;
 And on his head the blame she laid,
 Will you condemn her *here*?
 Then Satan he, a *man* must be,
 Much stronger than at first,
 And there's no way *you* can be screen'd;—
 Your advocate is lost.

Here I shall tell you the mystery of the clock. I
 was at Sowton, near Exeter. I was there one day in
 1796, and took notice of the church clock, how it
 struck. At ten it struck thirty-one—at eleven it struck
 thirteen—at twelve it struck two—at three it struck
 one

one—at four it struck sixty—at five it struck sixty-three—and at eight (they say) it struck forty; but I cannot remember every hour. It was then deeply explained to me as a type of the nation.—I am, &c.

JOANNA SOUTHCOTT.

Having received letters from many different men, that they are the gods of the earth, and the Lord will reveal himself to no other: their letters were answered to me in the following manner. Now I shall answer thee and all mankind. They shall know I am loving unto every one, but to strip man of the pride, that the fallen angels had, I took a bone from him in Paradise to preserve him at last —And therefore man alone is imperfect; then how can an imperfect man aspire to perfection? I tell thee there is no perfection in man, and had he been made the perfect man alone without the woman, Satan would have swelled him with as great a pride, as he did the fallen angels; and men and devils would have perished together: for men would aspire to be gods by the arts of Satan—therefore the bone that I took from man, and the tree of life which I preserved for man, shall be for his preservation at last. And all men shall know the same hand that brought him the evil fruit, shall bring him the good fruit—and as a child is nourished by his mother's milk: so ye must become as new-born babes to desire the sincere milk of the word, that ye may grow thereby—and now all men shall know the sincere milk of the word must come from the woman, that no man may boast. But when ye are come to stronger years, then will the scriptures be opened to your view.

For then you all will see the wine,
That I'm the root, and thou'rt the vine;
And then the wine must all appear,
And now the mysteries I shall clear.
Man with his Maker did contend,
But now 'tis drawing to an end,
That I shall so contend with all,
And prove to man I knew his fall.

without

Without the woman would appear,
 And now without the woman here,
 Do men as gods aspire to be,
 And say the knowledge of the tree
 Is surely placed in them alone;
 And they as gods my mind have known.
 Men now as gods they may appear,
 But I shall fully answer here;
 That they as gods shall never come;
 Till they are joined to their bone;
 And with the woman do agree
 To take the fruit held out by she;
 And then I'll join them to the vine,
 And all shall know the root is mine;
 Who took the partner from my heart,
 As I at first the man did part,
 To take from him one single bone,
 To be his helpmate then alone.
 But as his helpmate he did blame,
 By her I'll put mankind to shame;
 And as his rival will appear:
 I died the woman's guilt to clear.
 And now in her I'll clear the whole,
 And bring all to the gospel pole.
 So let the barren womb appear,
 That I pronounce'd so blessed here:
 And see the paps that ne'er gave suck,
 So full of every perfect milk,
 And perfect it shall now appear;
 For all my gospel now I'll clear;
 As indignation I did see,
 In my disciples for to be;
 To see the woman on my head,
 Give me such honour as she laid:
 So on my head she doth appear,
 And honour to me she brings here:
 Which men's proud hearts cannot approve,
 Because yourselves too much you love,
 And all my love you have forgot,
 When I your ransom dearly bought,
 When nailed to the cursed tree—
 Appear, vain man, and answer me,
 How you can stand without your bone?
 You say, you're gods, and gods alone,
 Then gods alone appear to be,
 But never ask an help from me;
 For I shall never help you here,
 But in your helpmate all I'll clear;

*only by
the woman*

*man alone
would be as
gods*

Because my ways are not like man,
 You know not how I've laid my plan;
 For your redemption to appear
 And prove my wisdom did not err.
 When I the woman first did form,
 Though man too soon my ways did scorn.
 And now vain men, I'll scorn you all,
 That now despise the woman's call;
 For you shall find I'm not like man,
 For to despise my father's plan;
 But in the woman I'll appear,
 And your redemption so I'll clear.
 Then at the head I now must stand,
 The second Adam now to man.
 And bring the partner from my side,
 Whom I have pronounc'd to be the bride,
 That over her I now do rule,
 And man must judge his god a fool;
 To let a woman thus appear,
 In wisdom man can never clear,
 In arguments for to confound,
 That 'tis not like the heavenly sound,
 In every promise made at first,
 And here your happiness must burst.
 For now in Adam I do stand,
 But as a God, and not as man,
 Though in your likeness I appear,
 But now the likeness I shall clear;
 For now I'll cleave unto the bride,
 As it by Adam was applied;
 And to the bride I'll surely cleave,
 Father and mother now I'll leave;
 For to complete my father's will,
 The woman shall the serpent chill;
 For I in her will strong appear,
 And all her children strong I'll clear;
 And you shall find I am more than man,
 Then how shall satan foil her hand,
 Or dare to pluck her hand from me,
 And now your weakness you may see;
 That you could never keep the bride,
 From satan's arts that were applied;
 But said she did you overcome,
 Then now I'll turn it back on man;
 For she shall overcome the whole,
 As I in power o'er her do rule;
 As her desire in me is plac'd,
 I'll answer now the human race,
 And let thy words in print to stand,
 And then I'll boldly answer man;

That

That thy desire is all to me,
 And I am the rival all shall see;
 That is in power to keep the bride,
 And throw my Bible open wide;
 Which I shall do now by her hand,
 For now I see the pride of man,
 That they as gods would now appear,
 Did not the woman foil them here;
 And so she foil'd them at the first,
 When they in Paradise were plac'd;
 And now the last she doth appear,
 And all shall find she'll foil them here.

*by her hand
 not by means*

Here I shall insert the lines that I am ordered, and which I never thought to have made public to the world—but now being commanded I must obey. I was ordered to chuse one of these two things, *viz*:—to have an inheritance given me with my brethren and fellow-labourers in the Lord—or, when I had finished my work the Lord had given me to do, to depart this life and be with Christ. So death or life was put to my choice. But as my desire is not for this world, but to be with Christ, which is far better, I gave the following answer, which is the desire of my soul; but never intended to have made it public, though now I am commanded to do it. It is as follows. O my God, my answer is ready, when I have finished the work thou hast given me to do, for thy own honour and great glory, and the good of mankind. Let me, I pray thee, have a building with God, eternal in the heavens.

And when the mighty work is wrought,
 Receive thy ready bride,
 Give me in heaven a happy lot,
 With all the sanctified.

For thou that know'st all things, knowest I love thee,
 And that I set no idol up above thee;
 I love thee more than life or interest,
 Nor hast thou any rival in my breast,
 That with my Saviour I can now compare;
 For O the heavens to me would scarce seem fair,
 Unless I there behold thy glorious face,
 And coop all heaven in the dear embrace:

So

So here, my Lord, my hand and heart resign,
And let me say my Lord alone is mine.

Here is the answer of the spirit to the above words;

Then now I answer I'm thy Lord alone,
And in thee now I'll lower the pride of man;
And let their fig-leaves now for to appear,
And say we're naked, now we all see clear.
Because as gods we can't aspire to be,
Though we are are told so, as they now told thee;
Then now I ask who 'twas that told them so?
And will they answer now they do not know;
Or will they answer satan in disguise:
Then I will answer, men will now act wise,
And then as gods I'll make them t'appear,
And give them clothing they did never wear.
For on the serpent *both* must cast the blame,
And then they find that I'm God the same.
As in the new creation at the first,
And in the woman did man's pleasure burst;
When from his sleep he did awake to see
His perfect likeness in the woman be,
A happy union then did soon take place,
Awake, awake, O all ye sleepy race,
And see your helpmate stand before your eyes,
Which soon in wonder will you all surprise.
Much more than Adam was surpris'd at first,
And more than Adam shall your glory burst;
To see your helpmate then for to appear,
And bring such news as you did never hear,
And bring such knowledge to the sons of men,
And see the good fruit to be handed down:
Then all together men will stand amaz'd,
In heavenly raptures men will stand and gaze;
To what new pitch of knowledge are we brought,
To know our Maker by a woman taught;
To be our father, and to be our friend,
To be our Saviour, now from heaven descend;
With heavenly wings then gliding from above,
With transport joy we see the harmless dove;
Bone of our bone, and flesh like ours to be,
Is this the hand that Satan did betray?
Is this the hand our Saviour did redeem?
Then now we see the fountain, and the stream,
As from the woman he did come at first,
And in the woman doth his glory burst;

And

And in the woman it doth all appear,
 And now we see the light divided here :
 The man in darknes he appear'd at first,
 But from the woman did the light then burst ;
 And in the woman we do now see clear,
 Our Maker's wisdom, when he form'd her here.
 O! blessed Maker, how could Adam blame,
 We see thy wisdom, and admire the same.
 Blest be the fruit, now given from her hand,
 We see thy wisdom in the woman stand ;
 That all alike we may be perfect men ;
 And 'tis by faith we must perfection gain ;
 And 'tis by faith the promises were made,
 Our Maker's wisdom cannot be betray'd.
 So by thy wisdom we'll receive our bone,
 And then these promises are all our own ;
 Because we know she there was took at first,
 And now our bone return'th it, back at last :
 For we, like Adam, all have been asleep,
 But now, like Adam we may wake and weep ;
 With joy and gladness we may now behold,
 Our Maker's goodness he hath now unfold'd.
 And plain we see we are not perfect men,
 Until our bone is join'd to us again.
 And here's the pearl that we find was hid,
 And here's the fountain that at first was laid,
 For sure he wisely then did lay the plan,
 To raise the house of clay as he began—
 For now his building he hath all gone through,
 We see the beauty, and the house we know,
 Is like the corner stone was laid at first
 And in this likeness all our joys do burst ;
 And in his likeness it doth all appear,
 We see no shadow of a turning here ;
 So all together it is like our God,
 He doth not vary, as before he said.
 Then how shall man like God for to appear,
 If he do vary from his Maker here ;
 For every turning now we plainly see,
 Is found in man. that now doth turn from he.
 Then how God's likeness can we see in man,
 That from his Maker lay'th his every plan ;
 And judge his ways are clean before his sight,
 And crooked now he makes the paths so straight ;
 And by these crooked paths we now see clear,
 That God is right, and men alone do err,

As he does vary from the ways of God,
 And now the fall of Eve is clearly shewed;
 To be as Gods brought on her fall at first,
 To be as Gods the Serpent now does burst.
 As much in man we see him to appear,
 As in the woman, when he made her err,
 So now in both we plainly see the fall.
 And now, our God, we see is all in all.
 And all in all he doth to us appear,
 And now the day-light we do see most clear;
 If we will come to be the sons of God,
 We must confess the truth of what he said.
 It is not good for man to be alone,
 We all came naked from our mother's womb;
 And naked thither we will now return,
 And of her spirit let us to be born.
 Because the mystery now we plainly see,
 Christ's kingdom we must all enjoy that way.
 For now like Moses, ye must all appear;
 Put off your shoes, the ground is holy here;
 For in your shoes, I say, you all do stand,
 And in your wisdom, I do now see man
 To stand with boldness out against his God,
 Then you may tremble all at Moses' rod.
 If he puts off the wisdom he hath placed,
 And now, like Moses, will his God embrace,
 And now to stand like Moses, heretofore,
 Put off his wisdom, and I'll say no more.
 And to God's wisdom let him now submit,
 And then he'll put the shoes from off his feet.
 And then the flaming bush will fast appear,
 And Israel's children may begin to fear;
 And say, my face they tremble for to see,
 Deep are the lines, and great the mystery;
 As many Moseses, I say, are found,
 To cast their wisdom, all to hear the sound;
 And so their shoes already they've put off,
 I mean their wisdom, now I've said enough.
 Then to the flaming bush they may appear,
 And then my voice, I say, they'll surely hear:
 For deeper mysteries lie before your view,
 From types and shadows all my Bible through;
 But when the substance doth to you appear,
 Then every mystery I shall surely clear.

Here I shall insert part of two letters, that I sent to two reverend divines, on the 6th of December, 1801, in answer to two dreams of the former, and other things relating to the latter: the whole of which may perhaps be given to the world hereafter.

Reverend Sirs,

I beg pardon for troubling you with a letter; but conscience compels me: and I am commanded to write to you from your dreams. The Lord is the same yesterday, to day, and for ever. He warns by dreams and visions of the night; and the angels of the Lord are ministering spirits. You are warned in your dreams of dangers that will fall on ministers, if they are now careless in looking into these mysteries, and do not awake as men out of sleep. This was my prophecy in the beginning—that when the sword of war ceased, the sword of the spirit must begin. That meaneth men disputing by words, like swords contending with each other. They that are led by the spirit of the Lord believing and looking for Christ's kingdom, and pleading for it: and they that are led by the spirit of the devil, believing all a dream, and pleading against it. So this controversy will be among men upon the earth; as it was among the angels in heaven, when satan and his party were cast out: and so it will be now upon the earth. A holy war will now ensue: and satan and his party be cut off from the face of the earth. For now the Lord will try men.—Who is for him, and who is against him. They that are for him will possess his holy mountain, and he will take the stumbling-block out of the way of his people; and they shall enjoy his glorious and peaceable kingdom:—but those that are against him he will cut off from the face of the earth; as the angels were cast out of heaven. Satan must fall, and all his friends must fall with him, as the angels did. The Lord will send out his destroying angel to go through the land, and will cut off men faster by the plague

plague, pestilence, or some other diseases, than they were by the sword of war. But judgment will begin at the house of God: that is, with the shepherd's of his flock. If they will not give them the warning their blood will be required at the shepherds hand, if they die in their sins. Therefore, it is written their teachers were blind guides, and their priests were polluters of the sanctuary. Woe unto them that go unto them! For now if the blind are leaders of the blind, they will all fall into the ditch together. So this danger stands before you, and all shepherds, if you do not awake, as men out of sleep. Now I shall come to the other dream of the horse carrying you into the pulpit, and you there finding these words "*and Jesus wept.*" Then now reflect on his love to man: and now he is come to try men's love to him: and he finds them every where, and in every place cold and lukewarm. Then may he not weep to see his love so great for man; to shed his blood for their sakes; and them so dead and cold to him?—"The ox knoweth his owner, and the ass his master's crib, but, Israel doth not know: my people do not consider." Your horse knew his owner, and his master's crib, to carry you into the pulpit. But mark, what words met you there, "*and Jesus wept*" to see you had no salt in yourself, but was carried away by every wind that blew. The Lord hath set an example for man, by saying, "I will go down, and see whether these things are *so* as they are come up before me." The Lord did not want to go down to know, for his eye is every where present: but he spoke these words as a pattern for man. When strange things are brought before them, deep and weighty, they ought to go down and know if it be *so*; that they may be clear when they judge, and just if they condemn. Now judge for yourself, Sir, if your text may not be applied to you, and unto all ministers. Is there not cause enough to say

say, "*Jesus wept?*" judge the writings which way you will. If you judge them not of God, where is the regard for his honour and great name, to suffer a woman to go on, and to say the Lord saith, if he *hath* not spoken. All the letters I have wrote to ministers in his name, from 1793 to this time, must now be brought forward before the whole; and how will ministers answer for themselves, if they judge it not of God? for it is written, "thou shalt not suffer sin upon thy neighbour:" (Lev. xix. 17.) and this is the sin they ought not to suffer.—Yet they are suffering the greatest sin that ever was committed in the world, if they judge the writings not of the Lord—to see his name branded throughout the world—to say he is come in the spirit of prophecy, speaking in the woman, to warn all men of his coming in majesty, and great glory, and great power; to save his friends, and destroy his foes. Now if I have said what the Lord hath not spoken, are not all the woes pronounced against me? and would not men shew their love to God, to put my foolish tongue to silence; not to rob God of his honour, and brand his name with arts and lies, if it be lies? how ready are men to contend for their own honour? then ought they not to contend for the honour of God? But on the other hand—if it be of God, let men judge for themselves. When our dear Redeemer came to bear the blame, man cast on him in Paradise, how ready were men, how warm and zealous to cast it on him, and say, "crucify him, crucify him." They were not wanting to bruise his heel: but now he is come in the spirit to fulfil the prophecies given to the woman, to bruise the serpent's head, how *lukewarm* is man now found? Not caring whether his head be bruised or not: but sooner say, with the Jews of old, "his blood be on us, and our children:" we will not try to bring it on the head of the serpent. Yet all men know it was prophesied, "the day of vengeance was in his heart." (Isaiah lxiii) so it must fall on man or devils. May not this un-

kind, cold return in man grieve the holy spirit of the Lord? And meet every minister at his pulpit door with these words, "*and Jesus wept?*" This letter I was ordered to send to you with these words—"Whether he will hear, or whether he will forbear, speak my words unto him." I was ordered to have your *name* written in the sealed book; and you are at liberty to come and judge for yourself. I know the expence of the journey is great, but the love of Christ to lay down his life for man was much greater. Consider what a thorny journey he undertook for man. Fatal indeed must it now be for all men; if no man would undertake a journey for his sake, to find out the truth of these things.

For as the dream did so appear
 The roads are so for man;
 The Shepherds may begin to fear,
 They'll feel my heavy hand.
 If they stand out, so full of doubt,
 They all will tumble down;
 The horse and rider I shall throw,
 That will not judge the sound.
 I well may weep, to see my sheep
 Such careless Shepherds have;
 When I've shewn them all so plain,
 How they their flocks may save.
 In Adam's stand I now demand
 The man for to appear;
 And tell me from the woman's hand,
 Why he denied me here.
 Will you begin as Adam then,
 The woman we obey'd;
 Then I'll confess the fault is mine,
 If you be now misled.
 But if you flee another way,
 As man obey'd at first;
 When Satan's arts did her betray,
 And death on man was cast.
 I told you then, ye simple men,
 That he would bruise my heel;
 And just the same I told you then,
 The Serpent she would foil.
 To bruise his head, as it was said,
 And now his head I'll bruise;

If you like Adam now proceed,
 And don't her hand refuse.
 For I'll begin to plead for man,
 This way I cannot blame;
 He first obey'd, as she hath said,
 And now he has done the same.
 Then she and I the cause must try,
 And man must sure be free.
 In Adam's innocence you're found,
 In true simplicity.
 Five thousand years, ye now see near,
 Five men have right obey'd,
 That now together sealed are,
 And six in part are laid.
 But like the date, it came too late,
 To have the letter through;
 And so 't will be the end you'll see,
 The Century all shall know.
 'Tis now too late, the book is shut,
 And all is sealed up;
 The six did come by my command,
 And Satan here must stop.
 For I'll begin to place these men,
 To every thousand past;
 And first from Adam I'll begin,
 He right obey'd at last.
 And Noah then, I'll prove the same,
 And Abraham must appear;
 And Daniel's in the lion den,
 And Moses' rod is near.
 So for the six, I now will fix,
 The shortening of the days;
 In true obedience, like the rest,
 And all shall see my ways.
 That it is come so much like man,
 The century's now too late,
 To have the thousand years to stand,
 Like every other date.
 So I'll begin to seal up man,
 That now obeys my word;
 And strike the lintels of the doors,
 And send my glittering sword.
 For to go through you all shall know,
 And Pharaoh's host destroy;
 My sealed number now shall come,
 My kingdom to enjoy.
 So 't shall not stand, by my command,
 As it hath stood before;
 And it shall never come to pass
 As men suppose it here.

For I'll go on as I've begun,
 And all I'll now go through;
 And as the people cursed thee,
 I'll bring it to thy view,
 They shall not stand, against thy hand,
 For every soul shall fall;
 And now you all shall see my ways,
 I will destroy them all.
 So ask a sign, and thou shalt find,
 The sign it shall be given;
 And all shall see, it so shall be,
 When I the lump have leavened.

The latter part of these verses was addressed to the latter divine, and which was explained to me from a dream of Mrs. Jones. She dreamed she heard me reading my writings, and also the seventh chapter of Isaiah, the 7th and 11th verses particularly. Soon after she told me the dream, I went to Mr. Taylor's and a lady who was there, and who firmly believed my writings herself, told me how much she had heard me cursed, as they said, peace and plenty were come, and they judged every thing would go on well, as it had for years past; but as it is in the 7th verse, it will not stand according to their judgment; and as the sign is mentioned in the 11th verse, it is now said to me, I shall ask a sign, and it shall be granted me, to the convincing of you and all mankind I shall conclude this with the words I finished the former divines's letter. I trust you will pardon the liberty I have taken, as I have not done it of myself; but sent you a letter as I was ordered by the Spirit, *word for word*, perfect as indited to me by the Spirit. So I have forwarded it to you, and I trust the will of the Lord will be done in you, and by you. I shall be happy to see you in Exeter, with the other ministers, for then you will be a clear judge for yourself.—I am, &c.

JOANNA SOUTHCOTT.

I shall now give some faint description of the manner in which I was led in 1792, which brought me to my prophecies. My religion is that of the established Church

Church of England; but being of St. Paul's mind, to try all, prove all things, and to hold fast that which is good; knowing God is no respecter of persons; but in every place where his Gospel is preached, it is said, the Lord is in the midst of them; I attended constantly my church, forenoons and afternoons, and received the Sacrament. At the same time I also attended Mr. Westley's preachers at eight o'clock in the mornings and at six in the evenings; these hours not interfering with the service of the established church; but did not then join their society, though I was much invited to do so. But at Christmas, 1792, by divine command, I was ordered to join the society, for ends I should know hereafter, for something should happen in the class meeting, which would be the means of convincing the people. So I joined them as commanded, but nothing happened till the Easter following: the Good Friday I was more than commonly struck with the love of Christ for man; and all his love and sufferings from the manger to the cross appeared before me in such lively colours, that it would be fruitless to attempt to pen the feelings of my heart. The Sunday following I was deeply struck with hearing the 24th chapter of St. Luke's Gospel read, and particularly noticed these words in the 25th verse, "O, fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things and entered into glory?" And how he expounded to them in the scriptures. This brought all the scriptures to my remembrance the following day, and thinking with myself, that I might say with our Saviour, ye fools, and slow of heart, to disbelieve them. How true is God to his word, how true to his promises? My past life with the Bible came quick to my remembrance: and I began to meditate on what manner I was sent to Exeter, praising the Lord in my heart for all his goodness towards me. I was then answered I should go to the class meeting and speak of these things, that had been called to my remembrance. But
 thinking

thinking with myself, no one spoke of past experience in a class meeting; how should I go to act different from others? But I was answered, if thou art afraid to speak of the goodness of God, I will take it from thee. For now thou art comforted, strengthen thy brethren. This made me speak of the manner of my coming to Exeter in the class meeting, which you will see in my fifth book. This I thought they might judge me simple, and I was much confused whilst I was speaking. The day following I had a cloud come over my soul in the morning, and all my comfort seemed gone. I went alone, and was earnest in prayer, as the comforts of the Lord seemed to have left me. I was answered the people at the meeting were malicious against me; hearing me speak so much of the goodness of God, they had been in prayer that the Lord would take it from me. At these words I started with confusion, and said to myself, *it cannot be*; they are too religious men, and Mr. E—, I know to be too good a man. I was answered, it was not he, it was the rest. But he wished me out of the society, fearing I should hurt the people. I said why had he not told me so? I was answered, by the Spirit, because he was afraid to offend thee. This occasioned me to be drowned in tears, and I said to myself, I would not be offended; and judged I was going out of my senses. Tears and prayers were my private companions, and I began to reflect upon myself, that ever I thought so much of the scriptures; and called to my remembrance my father's words, who often used to say to me in my early age—Joanna, my dear child, why dost thou exercise thyself in things too high for thee? It must be milk for babes, but wine for men of stronger years. This was often his gentle reproof, when seeing me affected in reading the gospel. Here I thought his advice good, and determined in my heart not to ponder so deep as I had done; but the more I thought to give it up, the more the Bible broke in upon me, and seemed as though I had mi-
nisters

nisters preaching in my ears—in this confusion I spent the day in tears and prayers, and could have said with St. Paul, whether in my senses or out of my senses I could not tell; but trembled for fear I should have lost them. It is fruitless to pen the particulars of that week, but at the end I was powerfully told that I should go to the class meeting, and tell the people what had happened unto me; and what was also in their hearts and thoughts concerning me. This I trembled to do, but being threatened that the Lord would withdraw his spirit from me, if I did not do as I was commanded. This made me go with trembling steps, and when I came I thought many times I should have fainted at the meeting, as the class leader began with these words—let us come to the purpose of the things that are present, and say no more of the things which are past.—This took all fortitude from me, and I thought of leaving the meeting, as I grew faint, but was answered I should not—and then the Lord restored my courage, and I told them I thought it was the powers of darkness that had given me such an account of them, that such things as before-mentioned were in their hearts and minds concerning me to set me against them. But finding the class leader was silent, and the men looking one upon another with confusion in their countenances; I began to grow jealous, and thought to myself what can all this mean? I was answered by the spirit I should leave the meeting *for good*. The next day I was earnest in prayer, being jealous for myself as well as for them; but I was answered what I was told was *the truth*—the very hearts and thoughts of the men. I said to myself Mr. E. is a good man, and I never will believe any other.—I was answered Mr. Eastlake was a good man, and an humble christian before the Lord, but he must come more out of himself, and rely more upon the wisdom of God. I will make this a deep convincing proof to him and to all mankind. This strange working of the spirit within, and seeing every face formed against me

without

without of these my companions, whom I thought religious, made me weary heaven with prayers, to know if it was the command of God or not, viz.—the going to speak as I had in the class meeting—this I continued for four days, pleading the words and the promises of God: when all on a sudden I thought the voice of the Lord came to me with power,—“ *It was I the Lord that sent thee unto them, and my loving kindness I will never take from thee:*” it is impossible for man to attempt it; I bid men pray for mercies, but not to direct the hand of the Almighty. Then followed the words spoken in verse in my first book.

In thunder now the God the silence broke,
And from a cloud his lofty language spoke;
Who, and where art thou, O fond, presumptuous man,
That by thy own weak measures mine would span;
Undaunted as an equal match for me,
Stand forth, and answer my demands of thee;
But first let thy original be trac'd,
And tell me then what mighty thing thou wast.
When to the world my potent word gave birth,
And fix'd my centre on the floating earth;
Did thou assist me with one single thought,
Or my ideas rectify in aught.

These words were delivered to me in a voice, which seemed to mix both love and anger together, and this made me earnest in prayer to know its meaning, and I was answered, the Lord was angry with them for directing the hand of the Almighty, whose ways were as far from man's ways, as the heavens were distant from the earth. These strange things brought me into a low fever; for I brought myself almost lifeless by fervent prayer. I then went into the country to my sister's for the benefit of the air, where the powers of darkness so strongly assaulted me for ten days, as is written in my first book. So my controversies began with the devil and will end with men, for as the different spirits invisible I contended with in 1792; so now I shall contend with the same spirits now visible in man.—The spirits of the Lord working in one part
and

and the spirits of darkneſs working in the other: for I find the ſpirits of men now viſible, as I found then the ſpirits inviſible. But here I ſhall proceed to give a further account of what happened in 1792: after the powers of darkneſs had left me, and the ſpirit of the Lord came ſtrong upon me, and renewed my former ſtrength. I returned back to Exeter, and was perſuaded by ſome of my friends to join the ſociety again, but I told them what had happened, and aſſured them it came from the Lord, and that I knew it; at which they marvelled, and could ſcarce give it credit. The next day I was powerfully answered in prayer, *it was true, and it was from the Lord*: and I ſhould go to Mr. E. and he would confeſs the truth, and the Lord would draw him by another man to come to me. The Sunday following I met the man, and he entreated me to join the meeting again; I told him they had judged me wrongfully, and aſked whom we ought to obey, *God or man?* he answered the Lord; I told him I had; and would never more go to the meeting, unleſs Mr. E. would tell me the truth: he ſaid he would go to Mr. E. and would make him come to me, and was as good as his word. Mr. E. came, and I told him all I have written, and as much more: he confeſſed all was *true*; but wiſhed I had told them, that the Lord had commanded me to ſpeak of paſt experience, for then he ſaid no one would have been offended; but there had been a great deal ſaid about it—he then deſired me to come and join them again. Finding the truth of all, I returned home and made a promiſing prayer, that as the Lord had been ſo gracious and good to me to lay every heart open before me, and every tongue to confeſs the truth: I would live in perfect obedience to all his commands as long as I lived; and earneſtly prayed, that the Lord would not ſuffer any wrong ſpirit to deceive me, but keep me as in the hollow of his hand, as the apple of his eye, and that by the God of truth, I might be led into every truth. The morn-

ing following the spirit of the Lord broke in upon me, and I was ordered to go to the class meeting in their own wisdom, and tell them that the Lord had sent me unto them to reprove their harsh judging, for who is he that judgeth another? They were no doers of the law but judges, and they should not direct the hand of the Almighty, for his ways were not as man's ways, or his thoughts as man's thoughts. Thus being ordered to go and reprove them, chilled my heart and soul within me; well knowing if they had been offended with my speaking of the goodness of God to me, they would be much more offended if I went to reprove them: so that I thought it impossible to go; but I was answered by the spirit I should remember my promise;

When thou hast made a vow to God,

Defer not then to pray,

For God has no delight in fools,

Who mock him in delay.

These and many more words to the same purpose, made me determine if they were all against me, suffer what I would, I would persevere, and do as I was commanded. But the powers of darkness pressing hard upon me, my own fears began to alarm me, thinking I should not have strength of mind, nor utterance of speech, to go through without some assistance: therefore I prayed the Lord would permit me to go to Mr. Eastlake, the class leader, and consult with him. I was answered go to Eastlake, and do as he directs thee, and thou wilt see what man is! The Saturday night I dreamed I was in St. Peter's church, Exeter, and trying to seat myself on a chair, it gave way, and I was near falling, when I awoke. I was answered by the spirit, so will Eastlake deceive thee. Thou trusteth in man, and thou wilt see what man is! When I came out of St. Peter's I spoke to Mr. Eastlake, and said I had something to say to him, but he very coolly answered, and addressed another man, not heeding my words. I then followed him slowly till he came
near

near his house, when the man left him; he then looking coolly on me, said, he would speak to me another time. At this I felt as though a dagger had been put to my heart, and jealousy arose in my breast—I went into the fields where I might have liberty to indulge my sorrows alone. Deep were my thoughts, tears, and prayers—jealous for myself, as thinking so good a man as Mr. Eastlake could not err. I was answered if it be of man, it will come to nothing: if it be of God they cannot overthrow it; lest they are found to fight against God. But thy friends are like Job's friends; because they cannot account for the manner of God's strange dealing with thee: they are sometimes silent, and when they speak they speak wrong. In this confusion of my heart, I went into a building made for cattle, and took out my common prayer book, and opened to the 110th psalm, and was deeply struck with these words, "*Thy people shall be willing in the day of thy power,*" which gave me much comfort. I then opened to the 72nd psalm, and was struck with the 18th and 19th verses: "*Blessed be the God, the God of Israel, who only doeth wondrous things: and blessed be his glorious name for ever, and let the whole earth be filled with his glory.*" The psalms with many powerful words coming to me, seemed to administer some consolation to my wounded heart—yet still jealousy alarmed my breast, fearing I was led into some errors, and in a retired manner alone I spent the day. In the evening I was earnest in prayer, that the Lord would direct me aright, and I was answered then have thy conversation aright. This alarmed my jealousy, that all I had been doing was wrong; and I said, *how aright?* I was answered, have thy conversation in the world, and give up thy thoughts of religion, and all will be well. This I knew came from the powers of darkness; and said to myself, it is written ye shall have your conversation in heaven, and commune with God in your hearts, and he will commune with you. I was answered

ed if thou doest these things, thou wilt lose thy senses, if thou doest not give up troubling thyself so much about religion. I said to myself, what then will become of me if I give up religion? I am lost for ever; and I had rather lose my senses than my soul. I was answered; why can't thou not do as others, who mind the world? and all *is well*. Thus being answered by the powers of darkness encreased my sorrows, as I well knew such arguments never came from the Spirit of the Lord; and my troubles seemed greater than I could bear. I was then answered, "*heaviness may endure for a night, but joy cometh in the morning.*"

"A tedious night shall a bright morning have,
 "And then thy soul shall take her old abode,
 "And cloth'd in flesh thou shalt behold thy God."

These words gave me ease, and wishing for the dawn of the returning day. I was much comforted in the morning; and after sitting at my labour many hours, pondering in my heart all that was past, and thinking with myself, why I was ordered to do *all* as Mr. Eastlake directed me. And he had directed me *to nothing*, but deferred to another time. Then an holy fear seized my soul, and I felt as though I had been in the presence of the Most High: when a powerful voice came through me,—“I no more intended thou should'st go to the class meeting to reprove them, than I intended Abraham should offer up his son Isaac.” I only did it to try thy obedience; and as far as thou hadst it in thy heart to obey, so far will I reward thee. For now will I swear unto thee as I did unto Abraham, that I will make with thee an everlasting covenant, and I will save thee with an everlasting salvation. Thou shalt prophecy in my name, and I will bear thee witness.” What followed you will see in the 27th page of my first book. Here I have given my readers in what a strange manner I was led on to believe the words from the truth I had been told, of what was in the hearts and thoughts of men. Here the
 wisdom

wisdom of God may appear foolishness with men; and I must answer the wisdom of men hath appeared foolishness with me. For as Hezekiah, that was a good man, when the Lord left him to himself to see what he would do, *did wrong*; so I see all men when left to themselves, *do wrong*. Here I shall drop this subject, and insert an anonymous letter that was sent to me by the wisdom of man, but who was ashamed of putting his name to it;—*and well he might*. How unmanly do men appear to take it upon them to reprove a woman, and not have manly courage to own their names, fearing their deeds should be reproved:—so they loved darkness rather than light, because their deeds are evil. Now I shall put *this wise letter* in print, and shew the writer he hath gathered his light from the moon: but when the light of the sun arises, the light of the moon disappears; for the moon cannot lighten the day, neither can the writer of this letter answer one word of a thousand, when I begin to point out the day-light to him. Here follows his letter, word for word.

Mrs. SOUTHCOTT,

Time and circumstances, the best tutors of all others, I should suppose must have opened your eyes, and have convinced you, *and your deluded followers*, that your communications are not from the fountain of truth. Had you or they been open to conviction, the lame excuse concerning your father's death on the 22d of September, was sufficient evidence to prove you in error: but admitting *that had not*, the death of the worthy Basil Bruce, surely was more than enough to determine the whole business; as you positively declare that the Lord had chosen him and his father to go to Exeter and judge your writings: but it was as though the Lord had spoken with an audible voice, he died the very night that the rest set off for Exeter. Your trifling attempt to interpret this solemn affair, only proves that the Lord knows not to-day what he shall

shall do to-morrow. I may, perhaps, be told that the Lord has been pleased to deal in this way with his prophets. Such an answer as this may satisfy those who do not judge for themselves: but those who have made the Bible their study, and even the writer of this, is ready to prove that the Lord never gave a positive command, and like a weak man, repented of what he had done; dis-annulling his former command:—this is making the eternal Lord of Heaven more inconsistent than the fabulous heathen gods, who, when they decreed or swore by the infernal Styx, never violated their oath.

But were the circumstances I have mentioned incapable of convincing you, and your followers, surely the present one before them is sufficient;—you tell them that this *last May* would be “*a fatal May for man,*” and that as soon as June made its appearance people were to be convinced that your writings were given from the Spirit of truth. May is past, nothing uncommon has taken place, June is here, yet all things remain as they were: what miserable excuse is to be brought forward now, is *the fatal thing* to be understood to mean, that a few letters have been sent to a parcel of men, the greater part of whom neither believe in God, Devil, Heaven, or Hell? Alas! my good woman, open your eyes, and read your Bible. This is the command of the Lord, “*they have Moses and the prophets.*” Now then let us be honest to God and ourselves, and be tried by the word of God. When the children of Israel desired to know how they were to know a true from a false prophet, Moses says, “*If thou say in thine heart, how shall we know the word which the Lord hath not spoken; when a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken; the prophet has spoken it presumptuously: thou shalt not be afraid of him.*” Now, agreeable to the positive declaration of the word of God, you have spoken presumptuously; as the things you have mentioned have
neither

neither "*followed nor come to pass.*" from which it appears evident that you have presumed to speak in the name of the Lord, what he has not commanded: therefore I refer you to the 20th verse of the same 18th chapter, "*but the prophet which shall presume to speak a word in my name which I have not commanded him to speak, even that prophet shall die.*" Ezek. ch. 13. "Thus, saith the Lord God, wo, unto the foolish prophets, that follow their own spirit, and have seen nothing; they have seen vanity and lying divination, saying the Lord saith, and the Lord hath not sent them, and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination? Whereas ye say the Lord saith it, albeit I have not spoken, and mine hand shall be upon the prophets that see vanity, and that divine lies; they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel."

It has been a custom with me never to condemn any one. Whenever I have done so from my own spirit I have generally found myself in an error; which has given me pain: if the sacred word condemns any one, they stand condemned without my poor condemnation, but whenever the word of God condemns, I should be a traitor to the truth, if I was to say, it is not so. I, perhaps, may be told that many things mentioned by Mr. Brothers have not come to pass, and that those who have taken up your writings may with as great propriety believe what you have said, though it has fallen out contrary, as to believe, Mr. Brothers, whose writings they profess to believe: but it is not possible, so far, to prove that any one thing he mentioned has erred in its accomplishment; even the very dates have not yet failed;—whenever they do, be assured such communication cannot have been given by the spirit of God.

The writer of this hopes you will have honesty and candour enough to let the whole be read before *those poor deluded men your followers*; he has no objection if it is necessary for the sake of defending the word of God, to come forward; but as he seeks neither applause or popularity, he for the present conceals his name: but if you are afraid of coming to the only fountain we have given us for determining what is true, the contents of this letter will be given.

N.B. This letter was received Monday, June 21, 1802.

The following are the names of the gentlemen alluded to in the above letter, *under the name of poor deluded men*: they being convinced that Joanna Southcott's writings are of divine authority, and published by divine command, particularly request their names to be published to the world at large in this book. Rev. Stanhope Bruce, Rev. Thomas Webster, Rev. Thomas P. Foley, William Sharpe, George Turner, and John Wilton.

One gentleman being absent, we have not taken the liberty of inserting his name. Now I have given my readers the anonymous letter that was sent me, I shall now answer for myself, *to such poor deluded men*, who judge of things they know nothing about; but like men looking in the fervent sunshine, whose bright splendor is too strong for their eye-sight; and going into a dark room become sun-blind—and this is the darkness of men's understanding. Seeing the daylight of the gospel thrown open before them *by a woman*, bright as the fervent sun; truths of the prophecies clear as the moon: which is as much too strong for their weak judgment as the fervent sunshine is for their eye-sight—for they can no more look into the divine brightness and beauty of the one than the other. And this being lost by the divine beauty and splendor, they go and consult with their dark benighted minds
where

where no light is, and so they grope for the wall like the blind. I will not say the writer of the above letter was a fool; but I say he is a man void of understanding, and has concealed his name, knowing that if his deeds were brought to the light, he would be re-proved: and then he could not answer for himself—but now I will answer for myself. It was written if my father died at the appointed time, then Christ's kingdom must be established at whatever time my writings were proved; but if he did not, Christ's kingdom would not be established at that time. Before the appointed time was up I wrote to one of my friends, and said my father must out-run the time specified, though when I wrote the letter he appeared to me to be a dying man. But he out-ran the time as I said—I then wrote to another of my friends, he would die at a time he was not judged to die—unexpected and suddenly it would appear. Now I must inform my readers the very day my father was death-seized; I saw my brother-in-law, and asked him when he saw my father. He answered last week, and he never saw him look better, and thought he would out-live him. A few days after I received a letter that my father was dying: and when I came to see him, found he was seized with convulsion fits, which caused his death, the very day my brother judged he would out-live him: and my sister's son said the week before he thought his grandfather would live for ten years: he looked so well, so ruddy and lively. So my father died according to my prophecies spoken of him, having out-run the time I said at first, and died at a time unexpected at last—and so will the coming of Christ's kingdom be. And now I shall answer for Mr. Bruce. I grant he was chosen with his worthy father to judge of my writings, as one of the twelve: and as they were coming down to Exeter to judge them, he was called to his father in heaven; so he went one journey to Christ's kingdom in heaven: while his father was pursuing his to prove Christ's kingdom upon earth. And here the father and the son were separated on earth, at the second coming of

Christ; that was compared to the shadow of Christ! as the father and the son were separated in heaven at the first coming of Christ. Now let the blind to see, and the deaf to hear! Mr. Bruce and his son were compared as types and shadows of the father and son in heaven. But how could this shadow be perfect like the substance, if they had not been parted on earth as they were in heaven. For as the Son of God left his Father's throne, and came down to dwell amongst men, when he came to bring in his gospel, to be wounded for our sins, and to be bruised for our iniquities, and the chastisement of our peace was laid upon him:—To be the judge of all men, he dwelt amongst men; and so the father and the son was divided, that they might judge together of heaven and earth. Now I must answer; the worthy Mr. Bruce was chosen with his father to judge of me and my writings, when the saints must judge the earth. So to make the perfect likeness of the father and son, the Lord parted them on earth, as they were parted before in heaven—that the son might ascend up into glory, and judge of things in heaven, while the father is judging of things on earth; that the son might give up all judgment to God; and be a clear proof to man of the second coming Christ, by parting the father and the son at his *second coming*; as the father and the son were parted at the *first*—so this brings the shadow and the substance together.

For now the last is like the first,
 And now my kingdom it shall burst;
 For as the shadows do appear,
 Just so the substance I shall clear.
 The father and the son were plac'd as one,
 But when the prophecies of man were come,
 They then divided, and the son you see,
 Did leave his father, and come down to ye,
 But *unbelief* did then in man appear,
 And now the likeness I to all shall clear;
 For now the second coming does appear,
 The father and the son are parted here:
 But see in judgment they stand both as one,
 And now unto the purpose I shall come;

Judges together I say both do stand,
 And all may see it by his written hand;
 How both in judgment these two do agree;
 And now I'll answer all the mystery:
 Should I as simple now like man appear,
 And say the likeness I shall now compare;
 To part the father, and to take the son,
 To shew the likeness did in heaven begin,
 To tell the truth I knew they could not bear,
 But mark the letter, and you may see clear;
 I said the mourning it was sent for me,
 And with the ointment it should all agree:
 For well you know the son on earth did fall,
 I said the funeral soon would prove his call;
 That like the son he would to all appear,
 And by his death I'll prove the likeness here.
 But if the likeness I had made more plain
 Could they have borne it *then?* (his friends I mean)
 Oh simple men for to direct your God,
 I told his death though 'twas not understood.
 And so my gospel I did speak the same,
 And now I'll answer, (O ye simple men;)
 + I said *the buildings* I would soon destroy; *not explained*
 But leave the meaning man for to enjoy. *now by the u*
 The devil's wisdom he in them had plac'd,
 But now be wise O all ye sullen race:
 For as that mystery you did not see plain,
 Then now by Bruce the same you do contend;
 Though plainer mysteries lay before your view,
 He was the judge, I'll prove his judgment true;
 And to his father now he all hath given up,
 And so you see his life did surely drop:
 So here the likeness you may all see plain,
 And now in judgment this I'll now maintain;
 The father here pronounc'd the judge alone,
 Then sure the son must die to make it come;
 As in the funer'l service doth appear.
 And now the mysteries I to all shall clear;
 For here's the very father, and the son,
 That *subject* unto God must now become;
 That put the serpent now beneath his feet,
 Here li'th the mystery, and the truth is great,
 Because the Son of God cannot appear, *man the son is*
 In no subjection as is liken'd there. *not christ*
 But *to be subject* must inferior be—
 So now I've shew'd you plain the mystery;
 For *to be subject* is the son of man,
 And now to reason I shall strong begin;
 As in the burial service doth appear,
 Then every mystery I will now make clear."

The last enemy that is to be destroyed is death, and that enemy was passed on man by the fall. Then when all is put under foot by the united Trinity, to bring in the perfect unity of God and man; then comes in the likeness of God's image; and now is the likeness begun from my gospel, spoken by the Spirit. I will end, and come to the words I said unto Peter—when one said I was Elias, another said John the baptist; I asked Peter who he said I was? He answered, thou art Christ the son of the living God. Now mark my answer,—blessed art thou Bar-jona, for flesh and blood hath not revealed it unto thee, but the spirit of the living God. And on this rock will I build my church—and now mark the first letter I ordered thee to send to Bruce; and on this rock will I now build my church, and the gates of Hell shall not prevail against it. For now I answer these men that I ordered thee first to write to, some said on one hand, and some said on another, but these seven have said it is from the living God; and on this rock will I build my church.

For now the living God he shall appear,
 And every mystery I to man will clear;
 As in one Spirit they do all agree,
 And here's the rock that every soul shall see.
 Where all the gates of Hell shall not prevail,
 But at that time you know the words did fail:
 Because the gates of Hell were open wide,
 But here's the mystery shall be now applied.
 I'll surely shut, and none shall open here,
 And every mystery I to man will clear;
 Because these hearts are opened unto me.
 My seven Spirits surely in them be.
 And now I tell them there's no man can shut,
 And death and hell may tremble at their feet.
 For May is over, June doth now appear,
 Wise fools, I tell you now for to take care:
 For such a May was never seen by man,
 The second star is sent throughout your land;
 To shew my second coming doth appear,
 And I'm rejected—now I say take care,
 My seals are broken and turn'd back by man,
 I spoke of May, and May, I say, is gone.

So now in June my answer doth appear,
 Judge well your nation and the whole compare.
 So altogether see how this doth stand,
 And then you'll know how now to judge your land.
 For such a thing was never done before,
 Throughout the land to send the second star:
 For all shall know *that star* is sure *my seal*,
 What to the bride my Spirit did reveal!
 So now, wise fools, you've boasted all too soon,
 But mark, your fun you'll find to cloud e'er noon.
 Because the C doth with the star appear,
 And all shall know my chariot wheels are here:
 For in the Spirit here, I say I'm come,
 And you may find me in the woman's form:
 But not a heathen god appeared to be,
 To swear by Styx,—vain man, now answer me;
 If I a father do to man appear,
 He threatens long before he strikes severe.
 And as your right hand you do little know
 I've waited patient and kept back the blow.
 But as your boasting I do see so soon,
 Mark well, I've told you what should come in June.
 And now my answer to you doth appear,
 Wise fools, I tell ye, you have all to fear;
 For here's my answer now turn'd back in June.
 Once more I tell you, you've boast'd all too soon.
 For as the *truth* you do not seek to know,
 Then groping for the walls you all may go;
 Because from you it surely is conceal'd,
 What to my chosen members is reveal'd.
 But what vain vision doth to you appear,
 That like the heathen gods, you me compare;
 And hope that others will confirm the word,
 Just like yourselves you all do judge your God?
 Much like a dog, to bite before he bark,
 And now my gospel you've judg'd in the dark.
 Because dumb dogs I called them all before,
 That could not bark, and now *the truth* see clear.
 But like a clock my words shall ever stand,
 He warn'th before he strikes, and now command;
 Because this May I've warning sent to all,
 One thousand letters shew you every call,
 That I've sent out to warn you one and all.
 And now this warning if they all despise,
 I say, *too late*, they'll surely grow more wise:
 So of my patience let men mock no more,
 My eye is kindled and they may see here,
 How that thy eye is kindled to a flame,
 And they shall surely find my eyes the same,

Because

Because the voice of wisdom it is here,
 And loudly calling men for to appear.
 But Wisdom's voice, I see it's all in vain,
 The lepers still, I see their spots remain :
 For what is black, I see will not be white,
 And if the mortar doth the foolish break,
 I see their folly they will still contain :
 Then now be wise, O all ye sons of men,
 For in the mortar I have bray'd them all,
 By sword, by famine, and by every call.
 Because the sword you know it has been here,
 And so the famine has been to the poor :
 And all these shadows there's no man does see;
 Then now I tell you all a mystery.

In ages back, it ever was the same,
 For Satan always did this kingdom claim;
 Because the woman by his arts did fall—
 Then now be wise, I tell you one and all;
 That now the woman doth my promise claim;
 And here's her seed, O all ye simple men.
 Who I've deluded to believe her word,
 And in their hand I've surely put the sword,
 That all shall find will cut the serpent down,
 And on this rock my church shall now be found :
 That all the gates of Hell shall not prevail,
 I'll act by man, as they've acted by my seal.
 And all shall find this hath been May for man,
 As never was before since Earth began.

So now, wise fools, I'd have you boast no more,
 But see my eye how it's inflam'd here.
 Because my eye they all may see in thee;
 As thine's inflam'd, they'll find the eye of me ;
 But as the other doth not feel the pain,
 Just so, my friends, my eye to them remain ;
 So by thy eyes the public now may see,
 What is my heart, and know the eye of me :
 For as thy eye's inflam'd on the right side,
 Just so my anger's right, as now 's applied.
 But as the left is so near thy heart,
 Just so, my friends, shall never feel the smart,
 And as thy sight to all men doth appear,

✱ I tell you, England, you may hope and fear:
 So now of boasting let them say no more,
 There's no vain vision doth to you appear ;
 But by thy sight I shall confirm the whole,
 Weigh altogether, let your reason fall,
 For times and circumstance will soon appear,
 To prove to man my eye 's inflam'd here.
 So now the letter let them all weigh deep,
 The man in silence let him silence keep.

Or stronger reasons let him to assign,
 To prove to man the writings are not mine;
 Because the great A line he cannot see,
 A partial judge, no judge at all can be.
 Because that Brothers, he said, did not err,
 Then 'tis from Satan must his truth appear;
 Because of late I've surely left the man,
 To shew you Satan, and his every plan;
 That if the woman did not interfere,
 You men would find the serpent to appear,
 With every art as much to cheat the man,
 And so your MAKER you have blam'd in vain;
 And now like Satan you do tempt your God,
 To send down vengeance, and you call my rod,
 And when my rod in vengeance doth appear,
 You must confess you all did ask it here.
 For as at first, you did the woman blame,
 And so at last your God you've done the same,
 For now at last the same you've blam'd your God.
 So now your fig-leaves let them to be show'd,
 That you together have so vainly sew'd,
 If they can cover, let your fig-leaves do,
 For all your clothing I shall take away,
 And now, O men! hear ye, what I do say;
 I've other clothing you must all put on,
 If naked garments you'll confess are come.
 Then all your garments I will give anew,
 Weigh well the words and you shall find it true.
 But if your fig-leaves now you wish to wear,
 Then my new garments you can never bear;
 Because my clothing it must now be new,
 I'll mend no longer, for it will not do;
 For worse and worse I see the rent is made,
 And never was a nation more misled,
 * Than those who judge, that e'er a woman's hand,
 Such wond'rous writings ever could command;
 Unless from God the words were surely call;
 And here's the wine will make the bottles burst.
 As the new wine does to you all appear,
 Then the old bottles, let them now take care,
 But for the bottles I have now made new
 The wine's the same, and bring all to your view,
 So both together now I say will stand.
 And so in the end you all will find the land:
 So I'll conclude with warning to the wise,
 Another day I shall them all surprize.

Here is the answer to the anonymous letter. But
 having mentioned about my eyes, which may appear
 puzzling to my readers, I must inform them I have

had an inflammation in my right eye ever since I came to London. And I was told the eye of the Lord was as much inflamed against the people, as mine appeared to the sight; because they had rejected the word of the Lord; and let them take care the Lord does not reject them. And I must inform my readers these signs have often been set before me; for in January, 1796, I had an inflammation seized my finger, and it was then said, it should be as a sign to me—that men's hearts would be inflamed the same, and their hands would break out against their governors. I shall leave particulars: only call to your remembrance the following year seven hundred men mutinied on the sea. Some were hanged in the ships, and some were shot in Plymouth, tied to their coffins. In January, 1800, I had an inflammation seized my leg, at first it appeared a small spot, but when that was removed it broke out more and more, till both legs became inflamed. It was then said to be as a sign to me that the heat of the summer would bring in a dearth, and men's hearts would be inflamed like my feet.—I shall leave all the particulars, but only call my readers to reflect that the truth followed in the 1800, and men's hearts were inflamed as before mentioned, and mobs rose in various parts of the kingdom, the spring after, and were pacified (as it was said to me) by the prudent care of men, as by the prudent care of the apothecary my legs had been cured. But further particulars I shall now leave, as the substance follows the shadows—so now judge for your yourselves. When the eye of the Lord is inflamed, I may answer with St. Paul, "*Who is afflicted and burn not?*"

Here I shall drop this subject, and insert a particular circumstance I was commanded to do. Being invited with my friends to dine at a gentleman's house, I was ordered to obey.—But when the day arrived for me to go I felt such a gloom come over me that I wished to decline going, if I could with any propriety, but knowing it would be imprudent I went: when I arrived there I found freedom with the master and mistress of the house. My heart seemed to be drawn

particularly to the mistress; but soon after a stranger came in, when I felt myself hurt, and my spirits became oppressed I could scarce speak. While I was at dinner I thought I would have given any thing to be out of the company, as I felt no freedom of speech, and thought it was casting of pearls before swine, and that which is holy before dogs, to speak before *that same stranger*. I spoke to the mistress concerning him, but she begged me to take no notice of him—So I began, but in a confused manner, as I felt my spirits much oppressed before three gentlemen entered the room, I then felt a sudden joy at their appearance, though I thought before I went they were *the very men* upon whose account I should feel that load upon my spirits, for I knew of their coming; but found myself *deceived!* the person who occasioned my embarrassment was to me unknown of being there—but others gave me pleasure when they arrived, and I felt embarrassed as before when they were gone, but freedom of spirit whilst they were there. This circumstance I was ordered to put in print with the answer of the spirit as follows :

Now thou hast ended I'll begin,
 In print let all these truths be seen;
 For now the mysteries I shall clear,
 And tell thee why I sent thee there:
 All hearts I know, all hearts I'll try;
 And then my arrows fast shall fly; ✕
 My spirit it is just like thine,
 I know the stranger, and his mind;
 My kingdom he don't wish to see;
 He neither loves his God or Thee;
 For Satan did his spirit draw,
 And I draw'd thine the truth to know,
 That light with darkness can't appear,
 For what communion can be there?
 For God with Belial can't agree,
 Then how thy heart could it be free?
 When I within did know the man,
 I've made thy spirit like my own;
 And as my spirit did appear,
 A son of Belial sure was there;
 Whose luke-warm heart could never see
 The different love in man and me:

That I must sure complete your bliss,
 If for my kingdom you do thirst ;
 And all your hearts I must refine,
 And love must kindle at the time;
 For all shall know that God is love,
 And so my friends they all shall prove ;
 + For there's no man can dwell in me,
 That in this love doth not agree ; +
 For all shall find my heart like thine,
 Thou was't impatient at the time,
 And didst not wish to tarry there,
 And now the mystery, I shall clear.
 I tell thee I AM just the same,
 Men only laugh to hear my name ;
 Therefore unpleasant 'tis to me,
 Such luke-warm christians for to see ; +
 When all my Bible's made so clear,
 And Satan shall be conquer'd here ;
 And bring my glorious kingdom down,
 Then these may tremble at the sound
 That now dislike the heavenly call,
 And from that man I'll answer all ;
 That I've a spirit just like thee,
 The man thou didst not love to see ;
 Nor with him there for to abide,
 Ah ! here's a field that's open'd wide ;
 For all shall find I AM the same,
 And all such men I now shall name ;
 + Are full as sickly unto me, +
 As his appearance was to thee ;
 But when the three they did appear,
 + I say my spirit enter'd there ;
 For wrongly thou didst judge the men,
 As they condemn'd thee but unseen.
 But when these men do know the whole ;
 They'll wish my kingdom for to fall,
 A lively christian one will be,
 The man that took the eye of thee ;
 Though of thy words he there did laugh,
 But mark the blot, I've said enough ;
 For he will laugh another way, +
 When I my angels send to he ;
 For strongly guarded I'll make all,
 For Satan's malice so will fall ;
 That if my friends I do not guard,
 I know their foes will be too hard.
 But now I'll be a man of war,
 And every foe I now will clear ;
 And all my friends they now shall see,
 That double guarded they shall be ;

Therefore *that word* in thee I spoke,
 Though he did laugh and seem to mock ;
 But now I'd have him mock no more,
 For strong my guards must now appear ;
 That he will surely find for all
 That now believes this heavenly call ;
 For now a father I'll appear,
 And all my children I'll make heirs ;
 And now a man of war I'll be,
 And every foe they now shall see,
 I'll surely put beneath their feet,
 And all shall find the victory's great.
 And now a king I will appear,
 And princes now I'll make my heirs.
 For as men's luke-warm hearts I see,
 My friends do kindle flames in me ;
 Because I see their perfect love,
 And mine more strong they now shall prove.
 + But those that luke-warm do appear,
 My kingdom they shall never share :
 For I'm the counsellor now become,
 The mighty counsellor shall be known ;
 And every trial now I'll plead,
 And all my jury now I'll lead ;
 To speak in justice at my bar,
 And from the judge I this shall clear.
 The jury must the sentence pass,
 And then the judge condemns at last.
 And so the judge I will appear,
 And now the mysteries I will clear.
 I'll judge the quick, I'll judge the dead,
 For so men's spirits now are led ;
 For some in death do now appear,
 And so in death I'll judge them here.
 But some are quicken'd by my power,
 And they shall see the glorious hour ;
 To have my harvest to appear,
 And like the husbandman see clear,
 Rejoices in the harvest day,
 For so my harvest now does lay.
 For altogether I'll cut down,
 And now let all men judge the sound ;
 For now men's wisdom I'll cut all,
 Just like the harvest now shall fall.
 That is men's wisdom all must see,
 Just like the corn cut down must be.
 And so the wheat I know will fall,
 Confess dead-ripe they are grown all.
 For they in wisdom cannot grow,
 Because the Bible you've run through ;

And now the mysteries you'll see plain;
 That this is come, the harvest time;
 And now my reavers do appear,
 To cut my wheat and tell them here
 Their wisdom can no longer grow;
 They see the stubble and the straw,
 Whereon the bullocks they may feed,
 But they are cut down, the wheat to breed.
 For now the ground I'll make *a new*,
 And like the husbandman I'll do,
 I'll fan my corn, I'll sow my wheat;
 And now the increase I'll make great.

Here I shall break off this subject for the present;
 and insert a few verses, that were spoken in answer to
 my contending with men

As the furnace smoke ascended,
 So the smoke in man appears;
 But as the sound from Heaven resounds
 With harmony so sweet:
 So will the end of all be found,
 When you together meet.
 To see all clear, thy hour draws near;
 And near does all come round;
 And ninety-two brings to thy view,
 How different was the sound!
 For Satan came and did blaspheme,
 And fill'd thy soul with woe;
 Then did my angels visit thee,
 And heavenly joy did flow;
 So both did come to thee unseen,
 But now the sight appears,
 These different spirits both are come,
 And both thou' now seest clear;
 So what began unseen to man,
 Is now seen plain to all;
 And thou with Hell didst first contend,
 And so goes on thy call:
 So all is plain when learned men,
 Have weighed the matter deep,
 It is with Hell thou dost contend;
 For he in man doth speak;
 And angels here do now appear,
 For they do speak in man,
 And tell thee for to persevere—
 Like a good soldier stand.
 So both are come the ranks to join;
 And I'll join with my friends;
 And Satan's come to join his own,
 Mark well and see the end.

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THE
CONTINUATION

OF THE

Prophecies of Joanna Southcott.

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*A Word in Season to a sinking Kingdom.*  
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ONCE more I am ordered to address the public. The day of the Lord is at hand, and he hath warned by his Spirit, and by visions, as he promised by the prophet Joel, ii. *ch.* 28 *v.* that, in the *latter days*, when “He cometh to pour out his Spirit *upon all flesh*, that your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.” Now call to your remembrance the words of our dear Redeemer—“Think not that I am come to destroy the Law of God, or the Prophets; I come not to destroy them, but to *fulfil* them; and this generation shall not pass away till all is fulfilled”—that meaneth, *the generation under the fall*—but when the Lord cometh to pour out his Spirit *upon all flesh*, he must *destroy* the works of darkness, and put upon us the armour of light, that we may be made children of the light. He gave us a parable from the fig-tree putting forth its green leaves, knowing that summer was nigh at hand. So when you see *the fulfilment* of the prophets and the gospel *together*, know, that your redemption draweth

A

nigh. But as this Book will treat mostly of the explanations of visions, I shall beg my Readers to weigh deeply the 2d chapter of Joel, and compare it with the present times. The visions which I shall now treat of, are those of Joseph Prescott, of Bermondsey, who hath been in the habit of seeing visions from 1793 to the present day; but unknown to me, and I to him, till February 28. 1803, after my Writings had been proved in January. by fifty-eight persons, then present. and who *all* signed their names of approbation. Soon after, the above youth was taken into the house of a friend, where the visions were shewn to him, in the manner, and according to the dates which will be hereafter mentioned. The visions were brought to me, and explained as you will see in this book. Now, judge for yourselves, my brethren, that ye be not judged of the Lord; and trace his footsteps backward: for no man living can trace them forward, as the wisdom of the Lord is hid in the great deep, and his paths past man's finding out. Here I might enter into a field large enough for a volume, was I to explain the strange dealings of the Lord with Joseph in Egypt, Moses, and Pharaoh, with Noah, Daniel, and with Job in all his afflictions. None could trace the wisdom of the Lord till they saw the end: and so it is at this moment; none can trace the wisdom of God forward, in all his directions to me, till they see the end.

JOANNA SOUTHCOTT.

High-House, Paddington,
May 4, 1803.

As I am ordered to put in print Joseph Prescott's visions, that were shewn to him since the beginning of march, 1803, which confirm the Bible and my prophecies, I must call my readers to mark the dates in my books—how many years ago the promises were made to me, that the Lord would cut off the

powers of darkness from the face of the earth. But man must raise my hand ; which you will see in a letter sent to a dignitary, in my sixth book, and which is now fulfilled. Now I must observe, that I was ordered to publish in 1801 ; and, at the end of that year, three ministers came from different parts of the kingdom, with four other gentlemen, to search out the truth of my writings. The ministers waited upon the bishop of Exeter, and I wrote him a letter, which was delivered to him, offering to give up to his judgment, or any other ministers he should appoint, if they would only examine my writings, and *prove* they were not from the Lord ; but I said, if they declined this offer, I should resign to the judgment of those gentlemen who came to search out the truth. The bishop declined ; as did all the others ministers in and near Exeter, to whom I had written. I was then ordered to give my writings, sealed up, into the hands of the gentlemen whom the Lord had chosen to search out the truth, and to have them *proved* in London, as the ministers in Exeter had refused to examine them. So I delivered my writings, sealed up, to the gentlemen, on Tuesday morning the 5th of January 1802. The May following I was ordered to go to London, and was told I should never return till my writings were proved. The latter end of July, I was informed by the Spirit, that Satan had complained against my sealing the people that wished for his destruction, and that the Lord would give him liberty to come to me, and I should *contend with him** (but he was not permitted to appear visible;) and if I stood out with strong faith in Christ, and overcame him with arguments, and did not suffer him to speak without my answer, I should overcome the devil at last, as he did the woman at first ; and that the Lord, in his rich mercy, would cast the woman's guilt on Satan's head, and he should fall by the power of Christ, who

† See the Book of Disputes with the Powers of Darkness.

would now fulfil the promise he made me. I obeyed, as I was ordered, knowing if the promise was from the Lord, he would protect me; if not, I had rather die than live, to be deceiving, and being deceived. So I ran the hazard of my life to contend with the powers of darkness: but the Lord protected me, according to his promise, and then gave me an answer to Satan's words, which may be seen in a late publication, entitled "*The Lord's Answer to the Powers of Darkness*," In November I was ordered to advertise in the different Newspapers, that my sealed writings would be brought forward, and proved, on the 12th of January, 1803. The Clergy were invited thus publicly, and also many of them privately by letters, to attend and investigate the truth; but every invitation was disregarded. During the seven days of the trial, there was open house for any to come and pass his judgment; and none who applied AT THE HOUSE were refused admittance. On the last day there were fifty-eight people present, who joined with me for Satan's destruction, believing the calling to be of God, and who with one heart and mind joined with me in the following petition.

"I, Joanna Southcott, am clearly convinced my calling is of God, and my writings are indited by his Spirit: as it is impossible for any spirit but an al-wise God, that is wondrous in working, wondrous in wisdom, wondrous in power, and wondrous in truth, could have brought round such mysteries, so full of truth, as is in my writings; so I am clear in whom I have believed, that all my writings came from the Spirit of the most high God.

JOANNA SOUTHCOTT.

After I had written my own faith, as I was ordered, I was asked by the Spirit what was my claim? or what was my petition to the Lord?—O my God, thou knowest—To cut off all the power of Satan from

the face of the earth, as the head of John the Baptist was cut off, and bury him down, as John was buried down. This I read to the fifty-eight persons who were present, and they signed their names with me in faith and prayer, for the fulfilment of the above petition. After the trial was finished on the 18th of January, in the evening, these words of the xviith Psalm were sung by the company—it having been explained in my sealed writings.

“ The Lord descended from above,
And bow'd the heavens most high,
And underneath his feet he cast
The darkness of the sky :
On cherubs and on cherubims
Full royally he rode,
And on the wings of mighty winds
Came flying all abroad. &c. &c. &c.

Then was sung by the company the civth Psalm, a few verses of which I shall give.

O Lord our great God, how dost thou appear !
So passing in glory, that great is thy fame,
Honour and majesty in thee shine most clear.
Thou makest thy spirits as heralds to go,
And Lightnings to serve we see also prest ;
Thy will to accomplish they run to and fro,
To save or consume things, as seemeth thee best, &c.

Thus ended the seventh day of proving my writings, and the casting of Satan. On the fourth of March, I had the following vision of Joseph Prescott read to me, by a friend who that day had received an account of it from the gentleman with whom the youth now lives ; and on the sixth I had a communication concerning the vision of the crowns, now given to the public ; but I must inform my readers, before I proceed, that in July 1802, I was at the house of the gentleman near London, where I saw a furnace perfectly like one that I saw in my dream in 1794 ; where I saw a pig cast alive into the furnace ; which I was told was a type of the devil, because he entered into the herd of swine,

and they ran violently down the steep and were choaked; and so shall the devil. The latter end of February, 1803, the same gentleman took into his house this youth, who had been in the habit of seeing visions from 1793 to the present day, and had drawn many hundreds of them, and had sent some to ministers, who judged his visions came from the devil. Some ministers prayed in his father's house, that the Spirit might leave him. Their prayers did not prevail; for the visions still followed him. On March the 4th the youth had the following vision, at the house where he now lives.

JOSEPH PRESCOTT'S VISION, *March 4, 1803.*

An Angel appeared, in size like a grown person, in a loose blue robe, with a star on her head, like a cap, a square box under her arm, about a foot each way, apparently of gold. She opened the box, in which was a crown. To look at it all together, it looked like a star of diamonds. Four large arches came from the ball in the centre, at the top. Between each of the four arches there was a small crown like the large one. Underneath the ball was another small crown, hanging to the ball. At the top of the ball was another crown. The angel said, the four arches signified the four quarters of the world, and the crowns between the four arches, CROWNS of WISDOM, that the people of the world are to be crowned with, and the crown *under* the ball, the CROWN of LIGHT, that was to be in the hearts of the people. The BALL was the *World*—the crown at the top, the CROWN of GLORY and HAPPINESS, given them at their going out of the world. The reason the box first appeared shut, was, because it is not yet ***** And if any one that was a

believer in God, desired a picture, it should appear again; but not without. The reason the angel appeared in *blue*, was because he came with TRUTH." The vision lasted about two or three minutes; and was seen soon after two o'clock this afternoon.

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A VISION *seen at Medina, in Arabia, on September 20th, 1620, from Knowles's History of the Turks.*

Mr. Knowles, in his Turkish History, relates, that in 1620, there was a strange apparition, or vision, seen by the Turks at Medina, where their prophet lies buried, which continued three weeks, and terrified the whole country. For on September 20, 1620, was a great tempest about midnight, attended with dreadful thunder: but when the clouds were dispersed, and the sky clear, the people might read in Arabic characters these words in the firmament, "O WHY WILL YE BELIEVE IN LIES?" And between two and three in the morning appeared a *woman in white*, encompassed with the sun, of a cheerful countenance, and a book in her hand. Over against her were armies of Turks, Persians, Arabians, and other Mahometans, in battle array, ready to fight with her; but she keeping her station, only opened the book; at the sight whereof the armies fled, and presently all the lamps about Mahomet's tomb were put out: for when the vision vanished, which was commonly an hour before sun-rising, a murmuring wind was heard, unto which they imputed the extinguishing of the lamps. The ancient pilgrims of Mahomet's race (who after they visit this place never cut their hair) were much amazed to conceive the meaning of this vision; only one of the dervises, or priests (which is a strict order among the Turks, like the capuchins among the papists, and live in contemplation) stepped up boldly, and made the following speech to the company:



“That the world never had but *three true religions*, every one of which had a prophet. First, God chose the Jews, and did wonders for them in Egypt, and brought them forth by their prophet *Moses*, who prescribed them a law, wherein he would have maintained them, if they had not been obstinate and rebellious, and fallen to idolatry; whereupon he gave them over, and scattered them upon the face of the earth. Then presently after, God raised a new prophet, who taught the Christian religion. This good Man the Jews condemned, and crucified for a seducer of the people, being not moved with the piety of his life, his great miracles, nor his doctrines; yet, after his death, the preaching of a few fishermen did so move the hearts of men, that the great monarchs of the world bowed to his very title, and yielded to the commands of his ministers. But it seems, they in process of time grew as corrupt as the Jews: their church being disjointed with the title of *Eastern and Western*, committing idolatry again, by setting up images, with many other idle ceremonies, besides the corruption of their lives; so that God was weary of them too, and not only sent divisions among them, but forsook them and dispossessed them, of their chiefest cities, *Jerusalem and Constantinople*. Yet, God is still governor of the world, and to himself hath raised up another prophet and people, even our great Mahomet, giving him to our nation, so as no doubt we shall be happy for ever, if we can serve this God aright, and take warning by the fall of others. But, alas! I tremble to speak it, we have erred in every point, and wilfully broke our first institutions; so that God hath manifested his wrath by evident signs and tokens, keeping our prophet from us, who prefixed a time to return with all happiness to his people, so as there are now *forty years* past by our account. This strange and fearful vision is a prediction of some great troubles and alterations. For, either the open

ing of the book in the woman's hand, doth foretel our falling off from the first intent of our laws, whereat these armed men depart, as confounded with guilt of their consciences, or else it signifies some other book, wherein we have not yet read, and against which no power shall prevail ; so that, I fear, our religion will be proved corrupt, and our prophet an impostor, and then *this Christ* whom they talk of, shall shine like the sun, and set up his name everlastingly."

Hitherto the company was silent, but hearing him speak so boldly, they were much incensed, charging him with blasphemy, which their law makes a capital crime ; so they condemned him, and having obtained the beglerbeg's warrant, put him to death. This relation was confirmed by Isuf Chaons, a converted Turk, who came to London, in 1650 : which vision, he said, did much affect him, but he added, that the grand seignior commanded none should speak of it upon pain of death.



*A farther Explanation of the Vision of the Seven Crowns, given March 23, 1803. Continued from page 120, of the first Book of sealed Prophecies.*

" As my eye appears in the vision, so is my eye every where present, beholding the evil and the good—this has been from age to age ; but mark now what is under my eye—the glory of my kingdom, which I created man for—and now man shall enjoy that kingdom in peace and happiness.

As in that vision it doth all appear ;  
 Mark well the vision, for no cross is there.  
 I said, the crosses I would turn from man ;  
 And every cross shall now a crown become.  
 And from the top, the crown I'll now begin :  
 For as my eye is fixed o'er the crown,  
 With sparkling jewels I will make them up,  
 And crown with wisdom man hath never got ;  
 Because from man it ever was conceal'd.  
 Satan would rob them if I had reveal'd

My mind and will what I'd laid up in store,  
 I say, for man—I need to say no more;  
 Because the thief is always at the door,  
 Where treasure's great, if he can go and steal:  
 Therefore in wisdom men do all conceal  
 Their choicest treasures, fearing of a foe;  
 And Satan's like a thief, I well do know.  
 When the first treasure I to man reveal'd,  
 You all do know, the thief went there to steal;  
 Therefore the other I did all conceal—  
 The knowledge of the good did not reveal.  
 But now I AM come to purchase every land;  
 I'll shew my crowns; my jewels may command.  
 The first is Wisdom, I have said before;  
 And Solomon he did great wisdom share;  
 But Satan robb'd him at that very time;  
 Then I conceal'd that wisdom from mankind.  
 But now the bolt is strong upon the door,  
 I'll catch the thief, if he should enter there.  
 To break the bolts that I have made for man:  
 You little know how strong your seals do stand  
 Against the tempter if he breaks the door,  
 To rob the heart, when I have seal'd it here.  
 For here's the hand that you do give to ME,  
 And here is mine, as I said offer'd free,  
 That I shall place to man the second crown;  
 For here's the union—now it shall be found.  
 I died the world for to reconcile;  
 And where's the man will dare my wisdom foil?  
 I died the fall of man for to redeem;  
 And where's the man shall dare to put a seam?  
 Because my coat was interwoven through,  
 Without a seam—so now no seam shall do;  
 But perfect as the picture doth appear,  
 I tell you all, my kingdom's coming here.  
 As for my kingdom I did bid you pray,  
 That earth like heaven should my will obey;  
 And now on earth my will shall sure be done.  
 They may cast † Lots to whom it now shall come—  
 They who believe according to the call,  
 Or unto them that don't believe at all;  
 Because my kingdom you cannot divide.  
 And mark the clouds, how they're encircled here,  
 With pointed branches, pointing like a spear,  
 As though the thorns were with my crown come down,  
 As man and I alike receiv'd a wound;

† Alluding to the lots which the Jews cast for our blessed Lord's vesture after his crucifixion: so does *this* allude to the casting of lots for Christ's kingdom: The one according to the promises in the scriptures; the other according to men's wisdom and self-interpretation of the scriptures.



So on both stems the pointed darts you see,  
 And now I'll dart them to the enemy ;  
 For all these darts, I say, shall run through all  
 That do reject ~~me~~ now I loudly call.  
 By dreams and visions I have called you here,  
 And now my kingdom I have shewn you clear,  
 That all my jewels they may enter in :  
 The pointed tops foretel the sons of men  
 That I shall guard my jewels with my care ;  
 But all my foes shall feel my pointed spear.  
 For here's the crown of thorns held out to all,  
 To shew the way that I for man did fall ;  
 But here's the jewels, sparkling all within,  
 And so my kingdom you with joy may win ;  
 Because you see my eye fix'd o'er the crown,  
 Wherein man's happiness you see is found,  
 Without a cross for to destroy your bliss,  
 To those that for my kingdom now do thirst.  
 Because, I said, I did die once for all,  
 And now's the time that it to man shall fall.  
 I died for Satan, and I died for man ;  
 But here's a mystery thou dost not understand ;  
 How for the devil I myself did die ;  
 It was for him to share the cross that way :  
 And now I'll tell thee how I died for man—  
 To bear the blame that Satan cast by him.  
 But as the love of man then died for me,  
 It is by man I've fix'd my just decrees,  
 That to their sentence Satan now shall fall ;  
 And that's the way I'll bring the crowns for all.  
 I said, *the first was wisdom* for to know ;  
 The pearl now of great price to you I show ;  
 And all your wisdom you must now weigh deep,  
 To gain the prize, and find the pearl is great :  
 And then I say you'll see the starry crown,  
 That now to man on earth is coming down.  
*The second* must an union now be found  
 Between your Maker and I say the man ;  
 Or else the starry crown can never come.  
 But now I say, I'll come unto *the third* :  
 In the beginning you know 'twas my word,  
 That man and woman they must both appear :  
 I've made an helpmate, and I'll crown it here,  
 That in the end I'll make your bliss complete ;  
 For now my Father's will I'll finish it,  
 As in thy writings I did say before ;  
 Therefore I made these visions to appear,  
 To prove the truth of all that thou hast penn'd.  
 And now *the fifth crown* shews you of the end.

That all believers I shall crown them here  
 With every promise that in thy books appear,  
 And all my Bible as it there is plac'd.  
 I tell thee now I'll crown the human race  
 With rays of glory, and with jewels bright,  
 That now do stand like princes in the fight;  
 For all my armour you must now put on.  
 And to *the sixth crown* I do bid thee come;  
 For there's the crown that now shall crown the whole,  
 And bring *the seventh crown* in peace to all,  
 When men with ME have fought the fight of faith,  
 Believe my gospel, as the scripture saith,  
 That I shall reconcile the world to God,  
 Fulfil the prayer I taught them to be said,  
 When to my Father they should ever pray;  
 And will men answer I did mock that way,  
 To pray for what they never should obtain?  
 Then my command to man was all in vain;  
 As by your wisdom you do place your God  
 I must mock man, or now fulfil my word.  
 But now, I say, my word I will fulfil;  
 For like my eye, my heart is fixed still  
 'To bring a glorious kingdom down below,  
 Without a cross, that every soul shall know;  
 Satan shall know it, when he's chain'd down;  
 And every sinner that doth mock the sound,  
 'They then will know these visions all *are true* :  
 When Satan's chain'd the truth they all will know;  
 And saints above will see the heavenly sight,  
 And saints below, with them I shall delight;  
 For then I'll crown them with humility;  
 A heavenly love in every heart shall be;  
 A heavenly union then with God and man.—  
 And now I'll tell you how I'll crown your land,  
 With peace and plenty, and with every store,  
 As in thy writings I have named before;  
 Because these visions I to thee did send,  
 I shew'd the youth that all might know the end.  
 For perfect as these pictures do appear,  
 Thou know'st I told thee my kingdom it was near;  
 For when the flowers did appear on earth,  
 I told thee then they'd know their Saviour's birth;  
 And now my birth I'll make it to appear:  
 When I was born the star was then seen clear  
 Unto the shepherds, who were in the field;  
 To follow it the wise men they did yield:  
 Gifts, gold and myrrh, and frankincense, they brought,  
 And here's a mystery deep beyond your thought;

For now the angel doth to you appear,  
 To shew the jewels they did present to her.  
 In heavenly odour they were sealed up,  
 Within a box, which no man ever thought  
 How all men's conduct is enroll'd in heaven;  
 (That in the end to man it might be given :)  
 And all to your remembrance I shall bring.  
 And now these visions they do shew you plain  
 How every thing is laid before your view—  
 You judged my mother, and your judgment's true;  
 Because the wise men they do now appear  
 To search the truth, as did the shepherds there;  
 And from the wise men I will not conceal :  
 What's right for them to know, I will reveal.  
 No bloody Herods they have now to fear—  
 Within are jewels, and without 's the spear;  
 And so my foes shall feel the deadly spear,  
 If they begin in anger to appear.  
 No more in Bethlehem doth the infant lay.  
 I said in heaven my wonders I'd display;  
 And from these visions I have shown thee here \*  
 The heavenly visions do to all appear :  
 Read back thy writings, and the truth see clear.  
 When that these visions landed on the earth,  
 The horses fought (mark what the Spirit saith)  
 And now the horses must begin to fight,  
 And then, I say, I'll make them men of might;  
 For I'm the rider, every soul shall see,  
 And strong my Spirit now in man shall be,  
 That now will fight my kingdom to obtain :  
 It is the Spirit's sword that must it gain.  
 Conquering, to conquer I shall now go on;  
 And now from Paul this vision must be known—  
 'Tis hard for man to kick against these pricks;  
 For every soul shall know my eye is fix'd,  
 To bring my glorious kingdom down to man,  
 Without a cross: for there no seam shall come;  
 No seam of sorrow, and no seam of sin,  
 But interwoven through, I'll now begin  
 To make my kingdom as it doth appear.  
 And from the dead I now will answer here,  
 That as the vision to the youth was seen,  
 So the departed spirit now is gone,  
 Guarded by angels, all his journey through;  
 It was with joy he bid the world adieu;  
 And in the mansions of eternal bliss  
 His soul is now arriv'd in happiness,  
 Where Satan's malice never can molest,  
 And with his Saviour he's in glory blest;

\* See Strange Effects of Faith, page 86.



But know, his son, that doth remain below,  
 A different labour he hath now to do—  
 The one in heaven, praising of my name,  
 With rapturous joys, that do his tongue inflame,  
 And to my praises he does sing above,  
 In happiness that time can never move,  
 And in like manner all my saints are gone.  
 I shew'd the vision of this *single man*,  
 To let you know how all the saints depart,  
 And how they are guarded from the tempter's dart,  
 That I have said is hovering in the way;  
 Therefore my angels must his soul convey.  
 In the like manner all do leave this earth  
 Who die in me, with upright hearts and faith.  
 And so I've shew'd you how the worlds unite,  
 And how the angels always take their flight,  
 To guard my jewels to their heavenly bliss;  
 Then now I ask you how they e'er shall miss  
 To bring my glorious kingdom down to man,  
 When I have told you that the time's at hand  
 That my true kingdom must come down below?  
 How shall they miss these visions for to show,  
 Which all my prophets warn'd you of before?  
 Ezekiel's visions must to all appear;  
 Because the dry bones must begin to live—  
 I'll raise the dead, and will my Spirit give,  
 With heavenly music sounding in the ear,  
 More sweet than any music thou dost hear.  
 And so in harmony shall all unite—  
 I've shew'd the visions of the every sight,  
 And how my kingdom shall come down to all:  
 For as the spikes you place upon the wall,  
 To prick a thief, if he should enter in;  
 I say, to rob you should he dare to come,  
 You place the spike to tear his every hand;  
 And now I tell you mine is placed the same;  
 If you begin to rob me of my fame;  
 Then every spike shall run your hands all through:  
 Deep is the vision, but you'll find it true.  
 I'll save my jewels that within appear;  
 And those that kick against, shall feel my spear;  
 Therefore 'tis hard to kick against these pricks—  
 The vision now of Paul for all is fix'd;  
 And he that will not now like Paul become,  
 He'll feel the spear go through his every hand:  
 Because my jewels now I'll make them up,  
 And like the wise men now one heart did drop,  
 Who from the East did go the truth to know:  
 And here's the jewels I'll preserve below.

And as the fishermen did then appear,  
 These are my jewels, that prove fishers here,  
 To fish for men, I say, on the right side;  
 For there the net must now by all be laid;  
 Or else your labour will be all in vain;  
 You all may toil, but you no fish will gain;  
 Because, I tell you, all the fish are gone,  
 And nought but itching ears appear in men,  
 With different doctrine in their every mind;  
 But to the Law and Gospel none do bind;  
 And so your Bibles you put out of doors.  
 By your inventions you destroy my store,  
 And so your houses build upon the sand—  
 Then now awake, thou dark benighted land;  
 Discern my Gospel, see the end's at hand;  
 Or else the storms and tempests fast will rise,  
 And great you'll see the fall before your eyes.  
 Your labour's lost, and all your fish are gone,  
 Unless your nets on th' other side you turn;  
 And then, I say, your nets will soon be full;  
 For then your wounded nation I shall heal:  
 And so my fishermen must now appear;  
 And these are jewels I shall make up here.  
 And next unto the prophets I shall come:  
 They were my jewels, that were faithful men,  
 And did with patience bear with me the cross:  
 These are my jewels, and they are not lost.  
 And now these jewels shall again appear,  
 With the same spirit I shall make them here;  
 Because that now I've plac'd them in the land:  
 Like my first coming doth the second stand.  
 The Virgin warn'd before I did appear,  
 And now the Virgin's come to warn you here,  
 That in the Spirit I am come again;  
 And now, proud Herods, it is all in vain  
 To slay her children; *for not one shall fall—*  
 It is the Spirit's sword must conquer all:  
 And now the Spirit's sword they'll find is come,  
 To bring the day of vengeance fast on man,  
 That now arise to nail me to the tree:  
 I've fix'd my spear, that every soul shall see:  
 And mark my eye, and now behold the spear,  
 And weigh the vision deep that's placed there;  
 And how the crowns within they all do stand—  
 And every Peter may these crowns command;  
 And so I say of persecuting Saul:  
 Fear ye the pricks, and I'll preserve you all.  
 For so my jewels now I'll make them up;  
 And as my eye is fix'd the globe shall drop

With heavenly beauties I design'd at first ;  
 And now's the time my kingdom so shall burst.  
 For if my kingdom I ne'er bring to ye,  
 I ask of men, what judge they e'er could be,  
 What Paradise they lost by Adam's fall ?  
 Or of the tree of knowledge ? tell me all  
 What good fruit on it man hath ever gain'd ?  
 The best of men have liv'd in grief and pain,  
 Oppress'd with sorrow, and oppress'd with sin ;  
 If one be good, another does condemn :  
 So that the good fruit man could never taste,  
 To spend his days in happiness and peace.  
 But know, at first I did pronounce all good,  
 And now's the time I will fulfil my word ;  
 That all the nations of the earth may see,  
 How I created man to live with ME,  
 In heavenly union I have plac'd below :  
 The justice of my sentence now I'll show,  
 Why I confin'd the rebel down below,  
 With all his angels, and the fallen host,  
 That did rebel—I'll rid them off the coast,  
 And let them see the sad effects of sin :  
 I'll conquer death, and hell, and every sting,  
 I say, of poison I will take away ;  
 And man with ME shall see a glorious day.  
 For as the vision\* Young did bring thee here—  
 It was my Mother, hovering in the air,  
 To shew them plainly that her Son should come,  
 And be *the Prophet* : they must worship Him ;  
 Or all *that City* † it shall surely fall :  
 The books are open now, I tell you all ;  
 And fast the ruin on the Turks will come,  
 If they don't worship now my onlp Son.  
 But those that worship, as the books are here,  
 I say, their city and their land shall share ;  
 For I'll not stop until I've made all good ;  
 For now my eye is fix'd to crown my word.  
 So now your Bibles with these visions weigh :  
 I ask what man of sense will dare to say  
 That from the devil did this likeness come ?  
 Then your Creator you must all condemn  
 For want of wisdom—Satan here must shine,  
 I say, in wisdom, and in words divine.  
 Or will you say, *these two* ‡ were so agreed,  
 From the invention of their simple heads,  
 The one to draw, the other to explain  
 Such wisdom bright, beyond the heads of men ?

\* Alluding to the vision out of Knowles's History of the Turks.

† Medina.

‡ Joanna and Joseph.



By words and visions make my Bible true,  
 And bring these wondrous visions to your view?  
 I say, 'tis more than e'er was done by man:  
 You don't discern the way you lay your plan,  
 To turn my Bible by your judgment here,  
 Till there's no man can prove my Bible clear:  
 And so you wrest it, till to nought it comes.  
 Therefore my Bible I have took in hand,  
 And now my Bible I will make it true;  
 But that is more than *any man* can do,  
 By all the judgment you from it do draw:  
 You are but men, I tell you, plac'd below,  
 Who eat of knowledge I pronounced dead,  
 And perfect so is all your knowledge fled.  
 And 'tis *by faith* you knowledge must obtain,  
 And by charity you must perfection gain;  
 Faith to believe, my Bible I'll fulfil,  
 And charity in your Creator's skill,  
 That he hath wisdom all for to perform,  
 In his own likeness God and man to join,  
 As in my likeness I have made them here;  
 And for their sakes Satan must disappear;  
 Because his sentence is already cast.  
 But here's a wondrous mystery in the last:  
 The world has stood nearly 6000 years,  
 And never was an age that past before,  
 That e'er a woman did the promise claim,  
 That Satan's curse it must be worse than man's,  
 And plead my promise for to bruise his head;  
 And on the serpent she the fault hath laid,  
 And pleads my promise now for to redeem,  
 That I will come and conquer hell and sin,  
 And conquer Satan, as she hath begun:  
 I ask you when such things were done before?  
 No, all must own that something new appears;  
 Yet on the earth, you say, there's nothing new:  
 The words you must affirm them false, or true;  
 For on the earth there's something new appears.  
 Since earth's foundation plac'd I tell you here,  
 Such wondrous woman never was below,  
 (Bring all before you, and the truth you'll know)  
 To seal the people in her Maker's name,  
 To prove my Bible true and it explain;  
 To speak of dangers, and say they are near,  
 And then the truth to make for to appear;  
 And with the Tempter then for to dispute,  
 Till by her arguments she made him mute;

And then by *chance* a vision \* one did see,  
 That came from Heaven, and was shewn to be  
 The power of Satan breaking off from man,  
 And in her writings she had laid her plan.  
 Now if you judge *this* all a woman's wit,  
 I ask you how the mystery came so great,  
 That she was forc'd to leave her native home  
 Before these visions to her could be shewn ?  
 And how the visions did not so appear  
 Till men had sign'd to free the woman here,  
 And in her stead to have the serpent cast,  
 And then such wondrous visions for to burst,  
 To shew them plain their words I would fulfil,  
 And their desire, the serpent's power should chill ;  
 That is, his power I would so tread down ;  
 And all shall know I listen'd to their sound.  
 Now on this earth you must confess it *new* ;  
 But know, in heaven these wonders John did shew ;  
 And now to earth they all are coming down :  
 Therefore, ye husbands, tremble at the sound ;  
 Your wives in bondage you do make to be,  
 The masters of them, you'll not let them free,  
 To have a power o'er their every will :  
 The married woman doth your power feel ;  
 Then know the single woman is to *ME*  
 As much in bondage, every soul shall see,  
 By my command, for to obey my word ;  
 And like a husband now I'll draw my sword,  
 If man, like Satan, dare for to assume  
 To threaten her, now I have shewn so plain,  
 From types and shadows, and from visions here,  
 And from my Bible every line is clear ;  
 And from the prophecies how all do stand :  
 And now, I say, if you deny her hand,  
 I tell you plain you must deny your God,  
 And then, I tell you, you shall feel my rod ;  
 For such a chance did never come below,  
 Without my Spirit, every soul shall know.  
 Think how this woman left her native home,  
 And in what manner did these visions come.  
 The way they came must all in print appear,  
 And tell the time the visions were brought here,  
 And in what manner all did sign their names,  
 To free the woman and the serpent blame.  
 Now then appear, ye leained sons of men,  
 And tell *what chance* made all these things so plain,  
 That are beyond the learned to confound ?  
 When they begin they all must judge the sound.

*Another VISION of JOSEPH PRESCOTT, seen  
March 7th, 1903.*

“The part of the mill at the Neckinger, Bermondsey, where his eye was directed to, just about ten o'clock, all at once was obscured, and exhibited the appearance of a dark night with the sky full of stars; the moon appeared very low; the principal parts of a dark red colour, interspersed with some marbled part of light, like its natural colour; on the right hand of the moon, and higher up from the horizon, was the sun, which appeared of a dark, grey, gloomy colour, about half as large again as the moon, with some faint rays of light around it. Above the moon and sun were rolling light clouds, in form of a semi-circle, or rainbow reversed; the underneath parts dark, the upper parts light, from the glory that was over it. Above those clouds, and on some fainter clouds, that seemed at a further distance, was *a large grey horse*, exceeding in size all he had ever seen. On it was *a Person*, whom he believes, from what followed, to be *the Lord*, dressed in a large loose flowing robe, of a red colour; underneath which he had a close garment, of bright purple, a broad sash over the right shoulder, and under the left arm, of the same colour. Upon his head was a crown of twelve stars, and four arches with a star between each arch, and one on the top of each arch, and four stars in a cluster, on the top of the ball; and in his right hand *a sword*, large and broad, which he held perpendicularly; with the other hand he appeared to guide the horse. The light extended itself above in a semi-circle, or arch, which with the clouds below formed a complete circle. In the circle, above and on each side the horse, were an immense number of angelic faces, of various sizes, at various distances, and apparently of different ages. All as with one voice shouted, “*Glory to thee, O Lord. Ride forth, mighty God, conquering and to conquer.*”



“ From a voice behind him it was said, if a representation, or drawing, was coveted by any one that *was a Believer in these things*, it should again appear ; but there was no command for drawing it.”

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*The ANSWER to the VISION, from the SPIRIT.*

The sword of the Spirit is drawn by ME. I am the Captain of their salvation, that am now going on conquering and to conquer. The horse represents men that my Spirit resteth on ; and as the bridle is in my hand, so will I hold, guide, and direct them who now trust in ME, and rely on the words given to thee for direction and for protection. And as one leg is broken and turned round under my heel, that was bruised by the powers of darkness working in the hearts of men to bruise it, when they nailed me to the tree ! so shall my heel tread down *that power*, to break his legs, and all his footing here. Satan hath but one power—I have three powers, viz. I have power to give life, and power to take it away ; I have power to send blessings on the earth, or to withhold them. Satan hath but one power, and that is to tempt men to sin, and now that power shall be taken away, and God shall be all in all.

For *the one power*, I say, shall fall.  
 Just as that leg is now turn'd round,  
 Just so his power shall now be found  
 To twist and turn beneath my heel ;  
 — And true believers now I'll fill  
 — With power I made them for at first ;  
 — And now's the time that power shall burst.  
 For know *that horse* resembles man,  
 That I am holding in my hand :  
 By the piercing eye that doth appear,  
 They all shall know my Spirit's here,  
 With such a quick discerning eye—  
 I know my jewels where they lie ;  
 And they the mystery shall discern,  
 And all their hearts with love I'll warm,

- That every foe they shall pierce through,  
 I have the sword, they all shall know,  
 - And now to conquer I'll go on ;  
 - And they shall trust in ME alone ;  
 - For Satan's power is broke for man,  
 - That gives the reins into my hand,  
 - To be directed now by ME ;  
 - That piercing eye let mortals see :  
 - It is the eye of faith so bright ;  
 - And they shall see the every sight,  
 Which in the picture doth appear ;  
 Thou know'st, before I told thee there,  
 Your pictures did some likeness bring,  
 And now I've show'd the likeness plain,  
 That from the vision doth appear,  
 And a true picture now is here.  
 The angels that surrounded ME,  
 (My sealed people) all shall see,  
 Are those who sign to see my crown,  
 And have my kingdom to come down,  
 And have the power of Satan broke ;  
 - For they in triumph, man knows not,  
 - Shall come with ME then in the air,  
 - When I've fulfil'd *this vision* here.  
 - Whoe'er do die before the time,  
 - If for my kingdom they do sign,  
 - My kingdom then they shall enjoy,  
 And Satan's power I'll destroy,  
 And break it off from every man  
 That wish my kingdom for to come.  
 - So if they die, they're seal'd above,  
 - And they shall taste my perfect love ;  
 - And they that live are seal'd below,  
 - And strong my Spirit here shall go  
 On those that wish to see my reign ;  
 And now my Bible all see plain,  
 How ye are seal'd in heaven and earth,  
 So perfect as the Scripture saith.  
 The eleventh hour doth appear,  
 And now my vineyard I shall clear,  
 That every one may enter in,  
 And all your wages you may gain,  
 That now are workers here with ME—  
 - One single hour *makes you free* :  
 Because the kingdom is my own—  
 The righteous labourers may complain,  
 That man's desires should heaven gain,  
 If they do wish to conquer sin,

And have my glorious kingdom come.  
 But now to man I'll this impart ;  
 You all must wish it from your hearts  
 For ME to reign, and Satan fall,  
 Or else, I now do tell you all,  
 Your signing then is of no use,  
 And can no merit here produce ;  
 Because the angels will destroy  
 Your every bliss and every joy,  
 Unless you wish for to be free  
 From Satan's power, and live in ME :  
 And if in ME you wish to live,  
 And so your names you freely give,  
 Then all your names I'll seal above,  
 And you shall taste my perfect love.  
 When I in triumph do appear  
 To conquer hell ; I tell you here,  
 That as the angels here you see,  
 You all shall triumph then with ME ;  
 Because your names shall ever stand  
 Upon the palms of both my hands.  
 For when the sun doth dark appear,  
 And comes like night, none can see clear  
 The things that are before their view ;  
 And now I tell you, so I'll do :  
 - I will not see your sins below,  
 - But from your names your joys shall flow.  
 For when the moon is turn'd to blood,  
 I'll cast your sins on Satan's head,  
 If he does tempt you then to sin,  
 When you do wish him to be gone,  
 To live in ME and sin no more :  
 But know your hearts must sure be there,  
 To wish that I in you may reign :  
 And so my kingdom you must gain,  
 I tell you all, in heaven or earth :  
 Remember what the Scripture saith—  
 My judgment never was like man's :  
 'Tis from the heart my judgment comes,  
 And from the heart I'll now judge all  
 That wish for Satan now to fall,  
 And wish my kingdom to appear ;  
 - For I'm the judge, and at the door  
 - Of every heart that here doth sign.  
 So now I've told you all my mind—  
 And to the other picture come.  
 The stars from heaven shall be known,  
 Though they are fallen from the earth ;  
 And they shall taste a heavenly birth ;



But then they will come down below,  
 These wondrous visions they will shew,  
 / That I am coming to fulfil;  
 / Or else your hearts I know't would chill,  
 / To see my wonders to appear,  
 / And rolling thunder in the air;  
 / For every house and heart will shake,  
 / When I the powers of darkness break,  
 / I say to come and chain him down,  
 / None but believers will be found,  
 / I say, to live and bear the sight;  
 / For men will perish in the fright,  
 / That do not know these things before.—  
 The other picture must appear.”—

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*The Third VISION of JOSEPH PRESCOTT, of the  
 Crowns and Crosses.—Bermondsey, March 9, 1803.*

About half after seven o'clock, Joseph was sitting in the kitchen, at the Neckinger, in company with \*\*\*\*\* , his eyes fixed on the ceiling. From seeing some rays of light from thence, he saw a crimson velvet cushion, four 'square, with gold tassels and fringe, letters formed by diamonds on it, and the word "CHRIST."—Above that were ribbons of blue and white, plaited together in form of a basket. In it, and about it, were red roses and hearts-ease, and upon the cushion, by the basket, was "a star" and a cross in the middle. Two sceptres across each other like the letter X were laid on the flowers, and a crown of diamonds on the sceptres. On the basket was written, in diamonds, the word "SPIRIT." On the crown was written "GOD," with diamonds. The crown had *seven arches*, and a cross, with red diamonds, on the top of the ball; and over that was a representation of glory. *In that glory were two stars, three points to each, one in another*; and over that, in printing characters, these words: "BEHOLD THE GLORY OF THE TRINITY."

At eight o'clock it made its second appearance, exactly in the same manner, only with the addition of an angel in the middle of the room; who uttered distinctly these words:

*“ Speak not of this till these be gone—And that the star of glory, which was on the cushion, was a temporal representation of the spiritual glory to be inherited hereafter, through the merits of the cross of Christ. The stars are a representation of the Trinity: Three-in-One and One-in-Three. A further explanation of which shall be given hereafter; and if a drawing is wished, it shall appear again.”*

A drawing was coveted, and it is executed.

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*March 16, 1803.*—The following Explanation of the above Vision was given by the Spirit, to Joanna Southcott.

*“ I am the root and offspring of David, the bright and morning Star, that am now coming in all my Father's glory—*

To triumph o'er the cross men nail'd me to,  
 And every arch I'll bring before thy view;  
 For in the globe the crown is fasten'd there,  
 And every bow that's round it I shall clear;  
 For on one stem thou seest that both do stand:  
 The cross and globe were drawn by my command;  
 And underneath the stem the cushion stands,  
 With the two crosses that do now appear,  
 And in the middle now the cross see clear;  
 And under that you may behold the crown,  
 Wherein's the name of God, that now is found  
 To have a power all for to fulfil;  
 And by each arch you see the cross stand still.  
 But yet their turning it doth now appear;  
 You cannot say these crosses now stand fair.  
 No, no, I tell thee they are bowing down,  
 And by the arch they both are circled round;

And interwoven these two arches be,  
 And joined to the globe you plain do see.  
 But now come to the crosses that do stand :  
 They every one are conquering crowns for man.  
 Because the crosses you received at first ;  
 And in the end your every crown shall burst ;  
 And then your crosses they will all fall down.  
 And now I'll tell how every cross was found :  
 The first cross came when I created man ;  
 For Satan hasty brought the cross on them ;  
 And then my cross it instant was decreed—  
 Therefore these crosses were so curious laid ;  
 For on the globe there's one that doth appear,  
 And underneath the other you see clear ;  
 So both together did these crosses come ;  
 Mine was decreed when it was brought on man.  
 But as the other two they so are found :  
 The cross went through when I the world did drown ;  
 But when the fire did from heaven fall,  
 You cannot say *that* cross then went through all ;  
 Because a'l nations I did not destroy—  
 A little city Lot did then enjoy ;  
 Because my heavy hand was not stretch'd out,  
 To feel that awful cross ; and so 'tis shut :  
 Because that cross it did not then go through,  
 As did the deluge, every one doth know.  
 But still mankind do feel the general cross ;  
 As by the fall their happiness was lost.  
 But as to th' other two, the crosses turn,  
 And on the top they both go through the stem ;  
 And on the globe the outside stem appears ;  
 Within the other it's incircl'd there ;  
 That is the second stem appear'd to be ;  
 And now the mystery I'll reveal to thee :  
 The outside stem it must resemble man ;  
 And they without, that now bow to my hand,  
 And will submit to bow to me below,  
 And judge, my outstretch'd arm will guide them through,  
 I say, my outstretch'd arm they all shall see :  
 I'll surely bow to man, that bows to me.  
 And as the stems are interwoven there,  
 So man and I are interwoven here ;  
 Because they bow to come within the veil :  
 They'll find the second branch can never fail  
 To gain the victory for the sons of men ;  
 They'll find my arm go through as there 'tis seen :  
 For I'll go through, and now encircle all  
 That to my Spirit now will bow and fall.



For as that second branch comes out toman,  
 I tell you, in the end, the globe must stand,  
 Under the shadow of my wings appear—  
 The mystery's plain if man can see it clear  
 For with my Bible it doth all agree :  
 This heavenly vision, every soul shall see,  
 Is like my Bible ; you may see it plain.  
 I said the Heavens should shew you of the signs ;  
 And so the signs and visions do appear,  
 And the two standing bows that now are clear,  
 It shews you all how every one will stand,  
 When on the globe I've conquer'd all for man.  
 For as the bows did to you all appear,  
 Just so my kingdom's interwoven here.  
 Man must come in—My arm *it* must come out ;  
 And then you'll find the cross *from man to drop* :  
 Because my hand for man shall interfere,  
 And join together as the bows appear ;  
 And then you all will see the reign of God.  
 The rose of Sharon now is in the word,  
 And there are three, now open'd to your view ;  
 It is my shepherds, you shall find it true,  
 Whose eyes are open'd, and they more shall see,  
 And every bud in blossom soon shall be.  
 But as they're seven, and thou see'st no more,  
 Thou judg'st eleven should in all appear ;  
 Because thou seest that they are but ten ;  
 And thou hast plac'd them to my chosen men :  
 And to my chosen men they surely be ;  
 But one is wanting now is said by thee :  
 But as another flower doth appear,  
 I tell thee plain, they are not wanting there ;  
 Because the two will make the twelve complete ;  
 Though they are fainter, thou discern'st them not ;  
 And they themselves so clearly don't discern,  
 Nor in what manner I to thee do warn,  
 As do the roses which in buds appear ;  
 I tell thee plainly they will see more clear.  
 And as the violet gives a fragrant smell,  
 Join'd with the roses, or the hearts-ease well,  
 Thou well dost know, that they do bear both names ;  
 Just so I tell thee, when men's hearts inflam'd,  
 I say, with anger, and do violent burn,  
 You'll find it hearts-ease unto every one  
 That doth this calling now *believe at first* :  
 I know that violent passions now will burst  
 On those that see their wisdom all betray'd ;  
 Yet they must own that sweet the words are laid

Unto believers, to enjoy their God :  
 The flowers shew how all hearts will be led.  
 Then now I'll come to answer of the pole  
 The crown and sceptre are held out to all  
 That now will come my kingdom to embrace ;  
 Mark every stem and flower how they are plac'd ;  
 For in my crown you see the rose appear,  
 And four different staffs are joined there. :  
 On one are join'd the sceptre and the crown  
 On th' other side, the sign for man is found,  
 With four different branches on the pole ;  
 And much like wings within the three do fall.  
 But yet you see, the other it doth join,  
 Though it doth differ—now I'll come to man :  
 I said before, the GLORIOUS TRINITY.  
 Agreed to join with man in unity ;  
 But yet inferior I had placed man ;  
 And now I tell thee mark the every hand.  
 It is the wings that make it differ here ;  
 And now from wings I'll make the power more clear :  
 A bird hath power to mount up and fly,  
 And shun his foes, when he does see them nigh ;  
 From place to place a bird hath wings to go,  
 You may confine all beasts, you well do know,  
 But where's your buildings can confine a bird ?  
 And so their wings I'll liken to my word :  
 For no man living can my word confine—  
 But well I know what's in thy heart and mind ;  
 That cage and houses may confine them here,  
 And take the power from the floating air,  
 Where they in no ways can mount up to fly,  
 And so their wings can be confined that way.  
 But this thou say'st can never be in God ;  
 For there's no man that can confine my word.  
 To this I answer : here is thy mistake,  
 When you confine a bird you trouble take,  
 To have your cages and your house prepared,  
 Or else you know you can't confine them there ;  
 Because the open walls, though e'er so high,  
 You know the birds will soon mount up and fly  
 Out of your power ; you can no more command ;  
 And perfect like the birds my word doth stand,  
 You may confine me by your every prayer,  
 For to prevent the judgments that are near  
 As Nineveh at first confined me so :  
 They made their hearts like cages : all did go  
 For to confine me by their every prayer ;  
 I could not fly from them when they came near

In dust and ashes bow'd before my throne,  
 Mercy confin'd me all their prayers to own,  
 That I the judgments to them did not send,  
 Although my word was gone: mark what is penn'd :-  
 It was by prayer they then confin'd my word,  
 That I should act with mercy like a God ;  
 And so with mercy I did then appear,  
 While every heart to me a cage was there.  
 But when their cages they were all broke down,  
 And open houses unto me were found,  
 Then like the birds from them I flew away,  
 And brought the ruin I before did say:  
 And so to Eli I did prove the same :  
 He made a cage for to confine my name ;  
 I say, in honour he did it confine,  
 Brake down the altar perfect with my mind,  
 And then my promise I did make to he,  
 That like the birds I in his house would be ;  
 But mark how soon this cage was instant broke,  
 When all my honour he had quite forgot ;  
 Then sure from Eli I did fly away,  
 And brought his fatal ruin in one day.  
 And all my Bible you will see the same ;  
 And like the birds you'll find my every name ;  
 So, like the birds, with hovering wings, I'm come,  
 I say, in love, to make my cage with man ;  
 And so my Spirit you may all confine,  
 And to your hearts I will my Spirit bind :  
 If now you'll act according to my will,  
 Firm as the heavenly pillars, I'll fulfil  
 The every promise I have made to man—  
 The budding roses shew the time's at hand ;  
 Because 'tis said the flowers shall appear,  
 When in the land the turtle's voice you hear ;  
 And all shall find the turtle's voice is come,  
 To bring *the news of peace to every land* ;  
 That like the flowers they will now appear ;  
 And mark the roses, how they are placed there ;  
 So that the stem, or staff, they do go through ;  
 And here's a mystery deep before your view.  
 For so, I tell thee, many will begin  
 To claim my promise, and my kingdom win ;  
 Therefore the staff that doth to thee appear,  
 Join'd to my crown, that is so placed there,  
 I tell thee plain, it is my outstretch'd arm,  
 To keep believers now from every harm,  
 That shoot their branches interwove with me—  
 Thou know'st I told thee my delight should be



Now plac'd with men, when I come down below,  
 And do the glories of my kingdom show ;  
 And as the flowers and the leaves plac'd there,  
 So men with ME they now must interfere,  
 For to affirm the words that I have spoke ;  
 And in such beauty God and man shall drop,  
 As do the flowers on the bank appear.  
 Now mark the compass how 'tis placed there ;  
 And at the bottom thou dost see the ball,  
 And to each side the tassels hang for all,  
 To shew the compass I have made for man,  
 And at the top the rainbow now does stand :  
 And mark the rainbow, what I said before ;  
 I said the rainbow all your grief should clear ;  
 Because I said, that I myself would reign,  
 And, in this vision, I have shew'd thee plain  
 The glory of the TRINITY is there ;  
 And on the top thou seest the second star.  
 But in thy heart thou say'st the top is first ;  
 And now's the time that star shall surely burst,  
 With every power in the bows appear,  
 And I am the rainbow, and I will reign here.  
 For as the tassels under these are found,  
 I tell thee plain that men will now pull down  
 My every power on them as a God ;  
 Some will, by *fury*, now pull my word,  
 With every stripe that in it now appears—  
 But mark the roses interwoven there :  
 So they'll prevent *the strokes* on them to fall,  
 And share the glory of my kingdom all.  
 For as the other side it doth appear,  
 And man with ME is interwoven there,  
 As I did tell thee from my cross should be,  
 And like my coat, I said, for man and ME,  
 And like my coat, is interwoven through,  
 A mystery deep ; but all shall find it true.  
 For every vision, they have brought thee here.  
 Fulfil thy prophecies, that they are near ;  
 And every vision I shall now fulfil,  
 And all shall know the Spirit did thee tell  
 The very things that I shall do below :  
 From God and Christ the Spirit it doth go,  
 To come to thee, and tell thee all my mind ;  
 And now I tell thee, man must sure be blind,  
 When all together they do but compare,  
 If they can't see, and know my Spirit's here :  
 And yet thou marvel'st how thou art so dead,  
 That like a pleasing dream the words are laid,

'Thou say'st before thee ; but thy heart should burn  
 If thou didst know and feel the days are come.  
 And this I know would be thy every mind,  
 If I had not thy senses strong confin'd,  
 And put a seal upon thy very heart,  
 Too well I know the words I do impart  
 Would kindle flames, soon rising in thy breast,  
 And like a fountain would thy eyes now burst ;  
 And all my labour thou cou'd'st not go through,  
 If thou didst see and feel, and all didst know,  
 What lies before thee, even at the door ;  
 I've shew'd my reason, and I'll say no more,  
 Why I have put a bolt so strong on thee,  
 That like thy eyes thou dost but partly see,  
 And many things thou dost not see at all ;  
 For like the shadow does the substance fall.  
 And to the starry cross I bid thee come ;  
 For there's the star that now is come to man,  
 To shew my hands and feet were nailed there :  
 Thou know'st I told thee I should so appear ;  
 And like my words I tell thee all is plac'd :  
 I've shew'd this vision to the human race,  
 That all together they might clearly see,  
 And be assur'd these things came all from ME :  
 For JAH Jehovah is my every name ;  
 The Lord of lords and King of kings I am.  
 And now my kingdom it shall surely come,  
 As the six spots foretel you who I am ;  
 And the six spots you now may see them clear :  
 But in the seventh there's no spot appears :  
 And I'll go on till there's no spot in man,  
 But like the standard every soul shall come,  
 And man shall own there is no spot in ME—  
 A heavenly union now in both shall be ;  
 Though man hath often spotted here my name,  
 And by your judgment you your Maker blame ;  
 For perfect as the spots do there appear,  
 Just so you always spot your Maker here ;  
 Because I tell you, you do spot my name,  
 And much like Adam, men, I say, do blame,  
 The Lord of Glory, by their different thoughts,  
 And men's disputes in spots are often wrought ;  
 That as the judgment they do draw of God,  
 They spot my name, but don't regard my word.  
 So this, I say, hath been throughout the six ;  
 But in the seventh, there no spot is fix'd :  
 And I'll go on till every spot I'll clear,  
 And like the standard all shall now appear :

For no more spots will I now bear for man.  
 And now I'll tell thee how they spot my name :  
 One spot by Adam it was cast at first ;  
 He blam'd the woman that my hand had plac'd ;  
 But now that spot shall sure be done away,  
 And bring the knowledge of the glorious day,  
 That like a jewel shall that spot appear.  
 And now the second spot, I tell you here,  
 It came from Noah cursing of his son,  
 And instantly it brought a spot on man ;  
 And on his Maker it did bring the same,  
 To shew my chosen man what folly came,  
 Whom I before pronounced to be good,  
 And would not let him perish in the flood.  
 But Oh ! that goodness, it did hasty turn,  
 When he in anger did so curse his son,  
 Because his nakedness he soon did see ;  
 But now his spot a jewel is to me,  
 If that the Jews will all behold the same,  
 And see their fathers, as 'twas seen by him ;  
 That they were naked, drunken with the wine,  
 And did not know the Saviour of mankind,  
 When I came down a vine to them below,  
 And, drunk with anger, did in fury go  
 To bring a curse, I say, on every son,  
 They slew their brethren ; and they still go on,  
 I tell you, backward, to this very day ;  
 But now these spots from them I'll take away,  
 If, like the former, they will now begin  
 To see their fathers' folly, and will turn  
 To me, I say, that spot shall now appear  
 To be a jewel—so I'll make them here :  
 Because the spot of sin I'll take away,  
 And place them jewels as the crown doth lay.  
 But now the third spot must from man appear :  
 It was in David when he murder'd there,  
 I say, Uriah, for to have his wife ;  
 And so that spot went through his life ;  
 And on his Maker it is cast the same ;  
 Because you know I highly spoke of him,  
 And said he was a man of my own heart ;  
 But now the truth I'll to you all impart.  
 If you like David will but now appear,  
 To save the woman, put her tempter there  
 Into the battle, that betrayed at first—  
 But here thou marvel'st how that can be plac'd,  
 To make the husband ever to agree,  
 A type of Satan now is said by thee.  
 To this, I answer, it is by her hand



That first the tempter did by arts command;  
 But in the husband thou dost say were none,  
 When he in love possess'd her every hand.  
 No; here I own the likeness don't agree:  
 It is the shadow I have said to thee,  
 And all the shadow it is from the hand,  
 That he in different manner did command.  
 So now in different manner I'll appear,  
 For I'm the David, and the whole will clear.  
 The hand from Satan now, I say, I'll take,  
 And strong the battle I for man will make;  
 And in the front the tempter shall be slain,  
 And now like David I'll the woman gain;  
 And so the spot shall all to jewels turn:  
 I'll slay the rebel, but I'll save the man.  
 For here, like David, I cannot agree  
 To slay the innocent—no; them I'll free;  
 It is the shadow only from the hand;  
 Satan did gain it, and by arts command;  
 And so that hand from him I'll take away.  
 You all must spot my name, if you do say  
 There was no mystery laid in David's reign,  
 To like MYSELF to one that you complain  
 The worst of crimes was in his murder there,  
 When Satan's arts so powerful did appear,  
 To tempt to murder for adultery.  
 And now on Satan shall that ruin be;  
 For I'll avenge on him Uriah's blood:  
 Now I'm the David, and I'll make it good,  
 That every spot on Satan now shall fall;  
 When I do come, like man, to conquer all,  
 Then every spot I'll turn the other way:  
 Invisible these mysteries all do lay;  
 And when on Satan every one I turn,  
 I will make up my jewels then in man.  
 Because that David did so sore repent;  
 And now, I tell you all, my mind is bent  
 To act like David, as he did appear;  
 I'll slay the serpent that her hand did share:  
 To take it from him David shall appear,  
 And like Uriah's, Satan's doom is near;  
 Because he tempted David to that sin;  
 And his repentance I'll like David's bring;  
 For now the sword from him shall not depart,  
 As both were guilty both shall feel my dart.  
 David already hath the sword receiv'd;  
 And Absalom's death did make him sorely grieve.  
 So here's a spot was deeply cast on man;  
 But now to a jewel I that spot will turn;

Because a jewel always sparkles bright ;  
 And now to man I've brought the truth to light,  
 Why I did let the tempter to go on  
 To work his will upon a righteous man:  
 Because in him the truth it must all appear,  
 It was the devil did his heart ensnare.  
 So now of David you may all weigh deep.  
 And now the fourth spot I will speak of it :  
 It was Isaiah, every soul shall see ;  
 They spotted my name, as 'twas foretold by he.  
 For Satan always finds an artful way  
 To work in men, their judgment to betray ;  
 And so my jewels they were spotted there,  
 As wrong the judgment did in man appear ;  
 Because that Satan works an artful way—  
 From his disputes, see how his footsteps lay :  
 I tell you all his footsteps do appear,  
 As in thy book to thee he spoke them there :  
 And out his footsteps man could never find,  
 Had I not let him come and tell his mind,  
 What arguments with mankind he hath us'd ;  
 And so he work'd upon the stubborn Jews,  
 That from his judgment they would never turn :  
 The arguments seem'd right he us'd with them ;  
 Because his influence o'er their minds appear'd,  
 More strong in man than in his words spoke there.  
 And now, I tell thee, it was thy dispute  
 That broke his legs, and turn'd beneath my foot :  
 Because I said, if thou in faith stood stout,  
 To trust in me, thou nothing hadst to doubt ;  
 For I would conquer, and for thee appear ;  
 And so the vision I have shew'd thee here,  
 As by my answer I did say to thee,  
 And so the vision does in all agree.  
 So if the learned men can this confound,  
 I tell thee plain, from hell must come the sound ;  
 And Satan strong in man must now appear,  
 If they the vision and the words will clear ;  
 For no such judgment can ~~etc~~ be in man,  
 Unless the devil strong in them does come.  
 For when the whole together we compare,  
 A Peter's vision never was so clear ;  
 Nor yet by man so clearly understood,  
 And plain my Bible doth the whole make good ;  
 And all these things I've shew'd them to a child,  
 That all mankind might know they are not foil'd :  
 And different gifts do to these boys appear,  
 That every soul might know my kingdom's near ;

And all these spots shall now to jewels turn ;  
 For now like Satan's words to man I'll come—  
 That all my Bible you cannot fulfil,  
 Unless I bring the vision by my heel,  
 I tell you all, to tread his power down.  
 The mighty counsellor I cannot be found,  
 The prince of glory, nor the prince of peace,  
 Unless I make your jarring passions cease.  
 By Satan's reasoning you cannot agree ;  
 Because he work'd in man, you all may see,  
 To stir up anger, and to stir up strife ;  
 But now I'll clear from Ahasuerus' wife,  
 As his command the queen she disobey'd,  
 And spotted his honour, as his nobles said,  
 She in his presence should not e'er come more ;  
 But still his love for women did appear ;  
 And so the virgins unto him were brought,  
 And Esther gain'd his favour as 'tis wrote ;  
 Who say'd her people, and destroy'd her foes :  
 But now the spot in one you all do know :  
 She spotted her honour and her husband's fame,  
 When she refused at his command to come.  
 And so the woman brought the spot at first.  
 But now from Esther shall the mystery-burst :  
 She gain'd his favour, which the other lost ;  
 She say'd her people, and her foes she cast.  
 So now let Esther's banquet to appear,  
 And my demand let it be answer'd here.  
 From thy disputes, **ONE OF THE TWO** must fall ;  
 And now an answer I demand of all ;  
 What shall be done to one who did blaspheme ?  
 As in thy printed book thou may'st see plain :  
 And from thy foes they must the sentence pass,  
 And then the mysteries unto all shall burst.  
 Because thy friends have passed their judgment here,  
 And now *thy foes* I bid them to appear,  
 And all their answers I do bid them bring,  
 What shall be done *to one* that did blaspheme ?  
 As blasphemy from one there must appear,  
 It is *thy foes* that must the mystery clear :  
 And so their judgment I do bid them pass,  
 'Tis from *thy foes* the mysteries *all must burst* ;  
 And from that book the cause must now be tried,  
 And let the sentence from thy foes be laid ;  
 And so in public let these words appear,  
 And then the *Royal Sceptre* you'll see clear :  
 For here's a spot that shall to a jewel turn—  
 I'll save thy friends, and all thy foes shall mourn,  
 And every spot shall to a jewel turn :



And so the fifth spot thou hast ended here.  
 And now the sixth I'll make it to appear :  
 It was my mother, I shall make it clear ;  
 Because they did then spot my mother's name  
 To say that I from her a bastard came ;  
 And so that spot it instant fell on ME, <sup>say</sup>  
 When I affirmed the words were spoke by she  
 And so that spot then at that time went deep  
 But now's the time when every spot shall break,  
 I say, with fury, and within shall \* *turn*—  
*Invisible* shall all turn back again :  
 For with the world invisible it shall be ;  
 And every spot in man, they now shall see  
 That I will act like all the sons of men,  
 And now I say I will come to the fall—  
 The blood of Abel now—I say to all,  
 That I'm the Abel, Satan is the Cain,  
 And my avenging Blood he now shall find :  
 And next to Noah, I will so go on,  
 I'll build the ark, and so I'll save the man.  
 But as he curs'd the son that laughed at him,  
 So Satan now shall feel that curse from ME.  
 And now like David I will so appear,  
 And place the serpent like Uriah there :  
 And to Isaiah now I say I'll come :  
 I'll saw in sunder Satan's power from man ;  
 And so like Ahasuerus I'll appear,  
 And Satan now the gallows he shall share ;  
 Because like Herod I'll my oath fulfil,  
 And turn the spots by my avenging heel."

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*The FOURTH VISION of JOSEPH, which he saw of  
 the Flags, Trumpets, &c. at the High House, Pad-  
 dington, March 23, 1803.*

Sitting on one side of the fire place, and Mrs. D.  
 on the other, he heard a voice distinctly say, "*Joseph,*  
 speak not of this till you arrive at home,—mention  
 not a word to any one." Turning his eyes to the  
 spot where the voice appeared to come from, he saw  
 four flags, with a regular space between each, all  
 nearly of a size. The first was red and white stripes,

\* Back upon the invisible world.

with a square of blue in one corner, with thirteen stars brilliant, as if of diamonds. The next was a white flag with a broad black's face on it. The third was a white flag with half moons, swords, stars, and snakes <sup>or</sup> serpents, all in variegated colours. The fourth was a blue flag, with white and red stripes or crosses, somewhat like the English colours. To the flags were four persons; one standing by each. One of the persons was a black, by the flag which had a black's face on it. By the flag with variegated colours was a man neither fair nor black, but about a copper colour. By the flag with a square of blue and stars was a dark person, like one of us, with whiskers; and by the other flag, like English colours, was a fair man. In the hand of the man with whiskers was a harp. In the hand of the fair man was another instrument of music, like a lyre. The other two had trumpets—all playing on their instruments. There appeared at a distance, beyond them, millions of people to each of them, of the same kind as they were. In the middle of them was a person that looked like our Saviour, with a great number of stars surrounding his head, and his body, ornamented with diamonds in all parts, with his arms extended, as if ready to embrace, who said in a powerful voice, "*I will be known in all hearts, throughout the whole world, from the emperor on the throne, to the meanest subject, on the earth,*" and then disappeared.

The following was given to Joanna by the Spirit, March 28th, 1803, being an explanation of this vision; and also an explanation of an angel's writing down Mr. Carpenter's words, that he was reading and speaking, to a few friends, at Little Zoar, near Neckinger, on Sunday morning, March 27th, 1803;\* and also an explanation of the beforementioned vision, that he had at the High House, in Paddington,

\* See account of the vision.

on Wednesday, March 23d, and which was brought to Joanna on Sunday, March 27th.

“ Now from the visions I'll appear,  
 The youth did see, but did not draw ;  
 Because he said, *the truth* was so—  
 That it already was fulfill'd :  
 The hovering angels, round you still,  
 Do in this lower world appear ;  
 Thou know'st I told thee so before,  
 That now the angels were come down,  
 And hell alarm'd to hear the sound,  
 As when I first created man  
 They were alarm'd, and hasty came  
 To see the man that I had made,  
 And soon their happiness betray'd.  
 By arts they worked in every wheel,  
 The happiness of man to foil ;  
 And now again he'd work the same,  
 If he did know my every plan ;  
 Therefore my plan I do conceal,  
 The arts of Satan for to foil—  
 As did *† the letter* then appear,  
 That Sharp did read ; I tell you here,  
 He saw his foe was in the way,  
 Lurking in ambush to betray ;  
 And then he took a different road ;  
 And perfect so are the ways of God.  
 He sees the devil how he stands  
 Waiting in ambush strong for man,  
 Their every virtue to betray ;  
 Therefore I've taken a different way,  
 That Satan's arts could ne'er find out :  
 Such wisdom there's no man could doubt—  
 If all the mysteries they weigh deep,  
 They must confess the Lord doth speak,  
 In wondrous wisdom to appear,  
 To shew his kingdom now is near ;  
 Because my Bible is made plain  
 For all the learned sons of men.  
 The books are open'd, as it doth appear,  
 And in remembrance all is written there,  
 The angels penn'd, and all's enroll'd in Heaven  
 Of what was read, and what advice was given :

\* It being a reality.

† A letter read by Mr. Sharp, of a boy in America, whose spiritual sight was opened, and he saw his enemy way-lay him, and went another road.



And so I tell thee, all's before the throne,  
 And now my jewels, it must to all be known,  
 Are those that do together so converse  
 To bring my kingdon; they can never miss  
 Of all these blessings in my Bible penn'd,  
 And in thy writings I have shew'd the end.  
 These are the jewels I shall now make up:  
 For as the vision to the youth did drop,  
 To shew them plain \* *the book* was written there,  
 When that my friend in love he did appear,  
 To read my mind, and will, and tell them there  
 That I was coming, perfect like my word,  
 I shew'd the vision, as my prophet said,  
 And as before I shew'd thee, in thy dream,  
 The angel of the Lord was throwing down  
 The sheets of paper then upon the corn,  
 Which I allude to man, it must be known;  
 And as thou didst dream that it was like thy hand,  
 I tell thee, so the end for all shall stand:  
 Because to rob the Lord they have begun,  
 And the whole nation robs me of my fame,  
 And of my honour: they do not discern,  
 To say, that from the devil it does come:  
 And perfect so the Jews did say before,  
 That from the devil all my wonders were:  
 And now the Gentiles they do say the same;  
 Therefore the devil I will now destroy,  
 And man in innocence I will enjoy,  
 That don't my wonders to the devil place,  
 And by *their wisdom* don't their Lord disgrace,  
 To say my ways are folly from the devil:  
 I plainly tell you that your hearts are evil;  
 Because that sin you oft do cast on me,  
 And say that I ordain'd it so to be;  
 But when I warn in any thing that's good,  
 Unto the devil you do all allude.  
 So now, I bid thee, answer me, vain man,  
 If like the devil you've not laid your plan?  
 But like the Devil you shall lay no more  
 After my harvest ends, that now is near;  
 Because that all I'll rid them off the coast—  
 No more of Satan's wisdom men shall boast,  
 Nor of his power—all I'll take away;  
 As to his power you do wonders lay,  
 And to his wisdom you do all confine;  
 But where there's evil, you do call it mine;  
 And say that I, these things did all ordain;  
 But now your folly I shall shew it plain;

\* Mr. Carpenter read Joanna's prophecies to a few friends.

As from this picture \* it doth now appear :  
 With outstretch'd arms you see a likeness there,  
 More like a Turkish Emperor than a God,  
 With † eyes so dim that scarce can see a word ;  
 Because that *dim the eyes* do both appear,  
 And all around the head there's plac'd hair :  
 And yet you see it's drawn in royal state,  
 With outstretch'd arms and sparkling diamonds bright,  
 In such a picture no one can discern  
 What it doth represent, nor judge the form,  
 Whether a man or woman doth appear ;  
 And mark the clothing how 'tis plac'd there ;  
 And mark the rider on the horse you see,  
 I tell you plain these pictures don't agree :  
 Then here thou'rt puzzled, can this be a God  
 For to resemble, as the youth then said ?  
 To this I answer as I said before,  
 I shew'd the vision for to make it clear,  
 That in the manner you have judg'd your God,  
 There's no man living that can judge his word ;  
 Because that vision must them all confound,  
 To say the Lord like that can e'er be crown'd,  
 Array'd in glory and in majesty,  
 In heavenly splendour, and no eyes to see,  
 As in that vision doth to thee appear ;  
 But that's the likeness men have drawn me here ;  
 I tell you plain they've drawn me in such form,  
 That no man living can a God discern ;  
 Because that darkly *some* have drawn my eye,  
 And judge that nothing I below espy ;  
 And others draw me as they judge a God,  
 Most like a Turkish emperor now is spread,  
 With arms of cruelty held out to all—  
 You don't discern this vision how't does fall ;  
 Nor in what manner it does now appear :  
 I shew'd the vision, as the men came here  
 For to dispute, and so to place their God,  
 As no man living can discern his word,  
 By all the different judgments they do draw,  
 Just like this vision, every soul shall know,  
 That in this manner men have judged their God,  
 Wherein no meaning in it can be draw'd ;  
 For some are Arians, and they do deny  
 The perfect union of the Trinity,  
 Then now I ask them what of it they make ?  
 They cannot say *a man* died for their sakes ;

\* The figure that was drawn for the Lord appeared in such a confused form and dress, that you could not tell what it was designed for.

† Almost blind.

Or that *a man* could e'er for man atone ;  
 Or an impostor, or the greatest born,  
 That in the world ever came below—  
 My mother lie ? and I affirm it too !  
 Then both together you do give the lie ;  
 I ask you, where's the knowledge from on high,  
 If an impostor I let this proceed,  
 For men to worship, as it is decreed,  
 The Father, Son, and Holy Ghost ? *These Three*,  
 You know, is worship'd in the Trinity :  
 And by the gospel you have plac'd it so,  
 And now the meaning I demand to know,  
 What kind of figure I must now appear ?  
 I tell you plain my likeness it is here,  
 That I am likened to by the sons of men,  
 A God that cannot see, and now become  
 A Jew, a Turk, or Infidel, to be,  
 No shape, or form, that any man can see,  
 Now by that picture I am liken'd here ;  
 For so the judgment in mankind appears,  
 And in such manner they have likened God ;  
 And now I'll prove it by their every word.  
 You say that Satan guides *this woman's hand* ;  
 Then where's your God, I do of all demand ?  
 Whose flaming eye doth o'er the world appear,  
 Surveys the hearts and thoughts, I tell you here  
 Before they spring—they all are known to me ;  
 And from my knowledge none conceal'd can be ;  
 Then if by knowledge I know all before,  
 I ask mankind how this did all appear,  
 That every vision is brought to your view ?  
 I shew'd a perfect man you all do know,  
 Plac'd on the horse, with such discerning eye,  
 And broke the leg that differ'd from the three,  
 And by my heel I'll tread that power down,  
 That man and I alike may now be found.  
 So here you may behold a perfect man ;  
 For in his likeness is the picture drawn ;  
 And so the horse in likeness doth appear  
 So perfect to the words were spoken there,  
 That Satan's power I said that I would break,  
 I shew'd the likeness, and the likeness great.  
 But well I know what folly will appear ;  
 These wondrous visions men will turn them here,  
 As *though invention* by some curious head,  
 And by some curious arts the whole was laid.  
 Therefore the mystery I said I would clear,  
 And shew thee plainer when the youth came here.  
 For in † *this house* the vision it was seen,  
 And like the vision do the sons of men.



Draw all such likeness of divinity :  
 But when you weigh the whole, you all will see,  
 You do not draw your judgment for a God  
 Who is in mercy, and whose arms are spread—  
 With outstretch'd arms still to the utmost saves  
 All who return to him, and now believe.  
 Then now unto the black I bid thee come,  
 And mark the trumpet that is in his hand;  
 And as the other has the trumpet too—  
 A mystery deep : but all shall find it true.  
 For the last trumpet must to all appear :  
 I've shew'd the trumpets, and I'll make them clear  
 For now the trumpets shall be blown to all,  
 And every nation now shall know their call :  
 And from the blacks the trumpets shall begin—  
 Thou know'st "*the blush*" that I did put on Cain ;  
 And now the Cains I bid them all appear,  
 And blow the trumpet now in every ear ;  
 For like their brothers every soul shall fly,  
 It you don't sound the trumpet now this way,  
 To say your grief is more than you can bear,  
 If I avenge your Abel's blood now here,  
 I tell you all, upon your guilty heads ;  
 Swiftly repent, or you must fly with speed.  
 So now the trumpet it must sound for all,  
 That Satan now may be *the Carr*, and fall  
 Into the snare that he did lay for Cain.—  
 Blow up this trumpet, if you'll mercy find ;  
 Then by this trumpet, ye shall find my arm,  
 I say, in mercy as to you I warn.  
 And mark the serpent how he's twisted there  
 Over the head, much like a moon appears ;  
 Because, I tell you all, the moon is round,  
 And perfect so the serpent there is found ;  
 And on the head thou seest there's fix'd the pole,  
 And through the other doth the trumpet hold,  
 Where a bright figure doth to thee appear,  
 Much like a man in royal robes he appears,  
 For to be covered, when his gown is on,  
 And in his hand the music may be shewn,  
 And well thou know'st it easy may be seen.  
 And now to reason I will strong begin : —  
 For on the other side the robes are blue,  
 With different music there, you all do know ;  
 And different music must to all appear :  
 Thou know'st the music sounded in thy ear.  
 When that the pig confin'd to thee was brought ;

And to thy prayer remember what was wrote,  
 From John the baptist how thy prayer did fall,  
 He lost his head ; and now, I tell you all,  
 That there's a black, whose head appears the same ;  
 There's not a vision brought, but I shall name  
 It is to prove thy writings came from me :  
 And by these visions every soul shall see  
 That I'll fulfil thy every fervent prayer ;  
 And thy petition I have shewed thee here,  
 That Satan's head shall like the black's come off,  
 As John the baptist's did . I've said enough.  
 For in his hand the blood does now appear,  
 To shew the murder he committed there,  
 When he in malice did his brother kill ;  
 And now I tell you, Cain that blood shall feel,  
 If he don't cast the whole on Satan's head,  
 And at the throne of grace for mercy plead,  
 To have the devil now to flee like Cain,  
 And blow the trumpet : he may mercy find,  
 And the Redeemer, to avenge the blood,  
 And cast the vengeance on the serpent's head.  
 For deep's the vision, that is shew'd thee here,  
 And deep they'll see *the whole*, when I shall clear  
 The every mystery in the vision here.  
 And with the heavenly music I'll begin :  
 Thou know'st this morning how thou here didst sing  
 The Psalms of David, as it doth appear,  
 And now I tell thee David's harp is here ;  
 For every music it will so come round :  
 A heavenly joy will in each heart be found,  
 That doth believe, as thou'st believ'd this day ;  
 You all will sing as doth the music play ;  
 Upon the harp of music, you will sing ;  
 And from the lyre now behold the string :  
 Thou seest but five ; for six do not appear :  
 Then sure the liar must be vanquish'd here,  
 Before the six do e'er appear to man,  
 And then in triumph sing that he is gone.  
 For now the liar, must to all be known,  
 It is the Devil, that I now shall lay ;  
 And man shall sing it to eternity ;  
 And through eternity he sure shall sing,  
 That Satan's lies no more are cast on men,  
 For them to suffer for the lies he spoke,  
 When he with arts does always fill them up :  
 And so with arts he on men's minds does break,  
 To fill their heads for to imagine lies.  
 And now ye simple sons of men, grow wise,  
 Who say these visions never did appear—

It was a vision that he *fancied there* ;  
 But *such a fancy* never came before ;  
 Weigh all together, and you'll see more clear,  
 How every vision, that is drawn by him,  
 Doth with thy former visions all agree,  
 And with the promise I to thee did make,  
 And how the cause of man I'd undertake,  
 And how my kingdom I would now bring in ;  
 For every vision there does shew you plain,  
 That in one likeness this doth all agree.  
 Then now appear vain man, and answer ME,  
 How both together did these things invent,  
 Or e'er imagine how my mind was bent,  
 To make *these visions* perfect so agree,  
 For to fulfil these words I spoke by thee ?  
 For when these visions they do all appear,  
 They're in such chain, that there's no man can clear ;  
 For in one likeness they do all agree,  
 Then now appear, vain man, and answer ME,  
 If to all knowledge you must not be dead ?  
 As from imagination all you've laid ;  
 Then your imagination must be here,  
 To make *these two* as earthly gods appear,  
 Array'd in wisdom, to imagine bright,  
 First speak these words, and then produce *the sight*,  
 That as 'twas spoke before it doth appear :  
 For every vision doth thy writings clear ;  
 For as the words were spoke the vision's here.  
 I said in Heaven my wonders I'd display ;  
 And so my angels I've sent down this way,  
 To shew the heavenly visions do appear,  
 That as I said, my chariot wheels are near,  
 And that my hand was now held out to all ;  
 That bastard nations they might hear their call,  
 That I was ready all men to receive,  
 Whoe'er would turn to me and right believe ;  
 And now all nations you see to appear,  
 With different colours, as the nations are ;  
 And so you see my hand stretch'd out to all,  
 And like the Bible doth the vision fall :  
 And yet you call it fancy of a child,  
 Whom Satan's arts have in this manner foil'd ;  
 The first to *fancy*, and the next to *lie*,  
 For to affirm these visions came from me ;  
 And in that manner you judge all appear,  
 As he hath drawn them, and hath plac'd them here ;  
 Then try your *fancy*, and your *folly* see,  
 If such a vision will appear to you ;  
 And in like manner you the visions draw,  
 And then explain them plain, the truth to shew



That your invention all was right before :  
 The world with you in judgment right appears,  
 Whose wild inventions do your Bibles turn,  
 And make the God of truth to be a form  
 That all the learned world can never clear  
 By man's invention, now I tell you here :  
 But by invention of *these single two*,  
 As from their fancy now is said by you  
 That *their imagination* doth appear,  
 They've so imagined for to make all clear.  
 If by imagination this is done,  
 Without a God to bring a regular form ;  
 Then every soul must give their God the lie,  
 And say to knowledge man did never die ;  
 Because some wondrous knowledge doth appear,  
 To prophesy and shew the mystery clear,  
 With different gifts, that unto them are given ;  
 And will you say these gifts ne'er came from heaven ?  
 Then sure like Satan you must all appear,  
 And give your God the lie : I tell you here  
 That unto knowledge man did never die,  
 When the forbidden fruit was eat that day ;  
 Because of knowledge you say you can boast,  
 With wisdom brighter than the Lord of hosts,  
 And knowledge greater, for to make all good,  
 I say my Bible, and fulfil their word.  
 If by their own invention this is done,  
 I tell you plain, you shame both God and man,  
 By the invention of your foolish heads :  
 And now to knowledge I'll pronounce you dead.  
 'Tis your invention doth from Satan come ;  
 What he suggests you in your minds do form,  
 That it is real, as it comes from he :  
 Once more I tell you, you eat of the tree  
 That was of knowledge I pronounced dead ;  
 And so by Satan's arts your knowledge fled.  
 Abel knew not his brother would him kill,  
 And Cain knew not the daggers he should feel ;  
 Some wild imagination fill'd his brain,  
 That he should be at peace when he had Abel slain ;  
 So he imagin'd and his scheme went on ;  
 Imagination doth from Satan come,  
 When you imagine what will never do  
 To make you happy ; bring before your view  
 All the imaginations that did appear  
 When Noah built the ark ; I tell you here,  
 They all imagin'd Noah was *a fool* ;  
 And Satan's arts possess'd their every soul,

Until the deluge wash'd them all away,  
 Then where must their imagination lay  
 But in the knowledge I pronounced dead,  
 And so the watery graves fill'd every bed?  
 And here of knowledge I say they had none,  
 And their imagination all was gone,  
 To be but folly, as I said before.  
 Imagination never can be good :  
 I tell you, all must perish in the flood,  
 When I do come to sweep the whole away—  
 You may imagine I shall longer stay ;  
 But your imagination all will fall,  
 As did the deluge, now I tell you all,  
 And so you know I told you of the end :  
 — You may imagine I shall ne'er descend,  
 — As on the city of Gomorrah fell,  
 — Or Sodom's lot ; you may imagine all  
 — Will never come, if you do *mock* my word,  
 — And judge like them'tis fools believe, and flee,  
 — As Lot did flee when I did warn him there :  
 — He had the knowledge did from me appear ;  
 But they imagin'd every thing was vain—  
 Imagination ne'er did knowledge gain :  
 Pharaoh imagin'd, Haman did the same,  
 And both despis'd the knowledge of my name.  
 But see imagination where it did end ;  
 I tell you all it never prov'd a friend ;  
 Because imagination comes from hell,  
 To mock the warnings that from heaven fell :  
 And so the Jews imagin'd all the same,  
 That Satan gave me power to become  
 The son of God, and be exalted high—  
 A Prince, and Saviour, is your every cry,  
 Whom you do worship in the Trinity :  
 The Jews imagined hell exalted me ;  
 And now the Gentiles—thousands are the same :  
 They do imagine hell exalts my name  
 With arts, and lies, and wonders, that were wrought,  
 And all my Father's words they were forgot,  
 That he affirm'd he had one only Son,  
 Whom all the nations of the world should claim :  
 And now I say I'm come to claim them all,  
 And your imagination down shall fall :  
 — Because I said the Gentiles they would rise  
 — In rage and tumult, and madly would devise  
 — Against the Lord, and his anointed Son ;  
 And now I see your folly's going on,

Because against **me** you do madly rage ;  
 Against my Spirit you do so engage,  
 By your imagination that is here :  
 Much like the Jews of old, you now appear ;  
 And like the Jews of old will be your lot,  
 If you *imagine things* which you know not.  
 Can you invent by your weak foolish heads  
 The wondrous visions now before you laid ?  
 Or can you answer, and these things explain ;  
 How all together came in a straight line ?  
 Or how the likeness should in all agree ?  
 The four pillars are, the poles you see,  
 Which these two Indians they have got in hand ;  
 For like wild Indians do the colours stand,  
 As partly naked they do both appear ;  
 But mark the covering how it is cast there.  
 So now to cover I shall sure begin ;  
 They have the pole, the trumpet plain is seen ;  
 And now the trumpet I shall blow to all,  
 And every nation now shall know their call.  
 For there I tell thee stands the Gospel pole,  
 And free salvation's now held out to all,  
 And every land shall see my arms appear :  
 As they are lifted, so I'll lift them up :  
 If they'll return to **me**, they all may hope.  
 For as the bloody hand does now appear,  
 To shew the blood of Cain, the murderer there,  
 And by such hands they nail'd **me** to the tree.  
 But mark the hand and now the mystery see :  
 Two spots of red do on the hand appear,  
 With blue and white, 'tis all encircl'd there ;  
 That hand is fallen now without the pole,  
 The other's lifted up the trumpet holds ;  
 So now I tell thee they will bow to **me**,  
 Throw down the hand that nail'd **me** to the tree ;  
 That is, rebell'on they will all throw down ;  
 — Lift up their hands to hear the gospel sound,  
 — And glad'y, gladly, will these nations come  
 — To sound the trumpet when they hear your land,  
 — That ye are call'd by the heavenly sound.  
 — Over all nations will this call resound ;  
 — From shore to shore, from east to west 'twill fly,  
 — And every star foretels the time is nigh ;  
 Or else the spots that there do now appear ;  
 And by the stripes the nations healed are ;  
 — Because my outstretch'd arm is joined there ;  
 Beneath my feet the beast doth now appear :  
 Black is his colour, but thou can'st not form  
 What is the shape ; it is to thee unknown ;



But it's a beast thou dost not understand :  
 And mark he's trodden down, and see my hand  
 Is now in mercy open'd wide to all ;  
 And see *the angel, underneath the whole,*  
 With the two trumpets, now plac'd on both sides.  
 Mark ye the vision ; for the field is wide ;  
 As on the right, and left, the trumpets stand,  
 And on the top you may behold my hand,  
 To call my sons and daughters from afar,  
 And save the remnant leaved in the war ;  
 — And as the colour in the hand appears,  
 — I'll change the skin when I have ended here ;  
 And every nation shall in triumph sing :  
 The harp of David to you all I'll bring ;  
 And every lyre he shall now confound,  
 With heavenly music in their every sound.  
 For as the buds are fixed on the poles,  
 The bud is budding out I say for all ;  
 And as they're parted, so will every land ;  
 Some will believe, and stedfast they will stand ;  
 But as the poles don't of one length appear,  
 I plainly tell thee, so they will appear  
 In different links, before the whole do join.  
 Here stands the globe that I shall make all mine ;  
 But as the brightest figures do appear,  
 That have the music, and encircl'd here,  
 — Within the poles thou seest the music stand ;  
 — So now, O England, thou enlighten'd land,  
 — That hath been guarded by the Gospel pole,  
 — You may rejoice and sing while others fall ;  
 Because the trumpet you'll hear *first for war* ;  
 That foreign nations they will fast appear,  
 I say for battle : you will hear the sound ;  
 A dreadful war will in all land abound,  
 While you *may stand* within the Gospel's pole—  
 And let this music now awaken all.  
 You need not follow to the trumpet there ;  
 For now I tell thee it is *first for war* ;  
 And fatal wars will soon be o'er the lands ;  
 The Revelations tell you now it stands,  
 That first *a power* to the beast is given :  
 And o'er the head thou seest the serpent plac'd ;  
 And on the other side thou seest a face,  
 Or else the head, is from the body plac'd ;  
 So will the heads of all these nations fall ;  
 And then their leader, I do tell you all,  
 That I shall tread him down beneath my feet—  
 Great is the mystery, and you'll find it deep :  
 And deep you'll find that all is hastening on."

*Wednesday, April 6th, 1803.*

Joseph Prescott was sitting alone at work in the mill, and saw the appearance of a grove presented to his view. On the one side of the grove was a person kneeling down, in robes, his left hand on his breast, and the appearance of fire kindling on or in his breast. Over his head, at a distance before him, was an angel with a *cup* in his left hand, pointing upwards with his right hand. Over the angel's head was the sun, with the figure of a man's head; one large ray of light from which passed through the glass held by the angel, to the breast of the man, which appeared to kindle on or in his breast. A voice uttered these words, "Come, sinner, get thy pencil; mingle thy richest colours; paint thy whore with all her decorations. On the other side I will draw a grove, and a sinner kneeling down, who is ready to resolve with the publican in the Gospel—" *God be merciful to me a sinner!*" On the other side a view of Heaven, and Grace and Mercy descending down, in the form of an angel."

Two days after, when Joseph was drawing the above vision, a dove, with an olive-branch in its mouth, appeared as if flying to the kneeling sinner.

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May 23, 1803, the following communication was given to Joanna, concerning her having been in London one year and one day.

*The Answer of the Spirit.*

"One year and one day thou hast left thy home, to give light to a dark benighted world; and where there is a large body of people; but they have refused the light, and darkness is come upon them. For, now is coming, as I told thee, the end of every

vision ; and happy, thrice happy, shall these men be, who have begun, and will go on, till every curtain is drawn back. Man as man meaneth men, where it is spoken in these things. One man can do nothing of himself ; so where I speak of man, I mean men—and this hath hastened on ; and these who obeyed the call came unto thee : for now I tell thee, and all mankind, now is coming the end of every vision : and as I kept nothing from Abraham, so will I keep nothing from thee, that I will do upon the earth.

The sword is drawn and shall go on ;  
 The shadow doth appear :  
 And here's a fatal May for man,  
 Who now do mock thee here.  
 I said in Spring it would begin,  
 And it you'd see in May ;  
 And now land back your every thought,  
 And all together weigh.

Because judgments are not speedily executed, the hearts of the sons of men are set to do evil.

So evil here in man appears,  
 Which did not hasty come ;  
 But now I bid them all take care,  
 This is a May for man,  
 Wherein they'll see such destiny  
 Will from this May appear ;  
 And let the newspapers be kept,  
 And all may now see clear  
 What hath been done since May began,  
 And what is to the end,  
 Until the eleventh day of June,  
 And then behold your friend,  
 Who came to warn before the storm,  
 If they would warning take ;  
 If they would not, now see their lot,  
 They all will see too late.  
 For now I'm come to shew them plain  
 My Bible all is clear :  
 The woman's promise you must claim,  
 Or all must perish here.



I will not stop ; the time is up,  
 My Bible to fulfil :  
 The day of judgment now must drop  
 And my avenging heel  
 Must now tread down the powers of man,  
 That nail'd ME to the tree,  
 Unless 'tis cast on Satan's head,  
 To have it fall on him.  
 If they will not, I'll tell their lot ;  
 In justice they must fall,  
 And they shall find *the fatal Cup*  
 Is now held out to all.  
 The cup, you see, was given to ME ;  
 And know 'twas mingled there  
 With vinegar, and gall, for ME ;  
 Then now let *all* take care ;  
 For I shall mingle it again,  
 I tell you all, *the same*,  
 And point you to the prophet's head,  
 And tell you all my name.  
 I now am come the second time,  
 In Spirit to appear ;  
 And as my miracles were wrought,  
 So are the visions here ;  
 To shew you plain, from every sign,  
 The prophet's words are come ;  
 And now I'll tell you all my mind—  
 I'll make a final end.  
 The root of Jesse doth appear ;  
 And now the branches see :  
 The top you know is parted there,  
 And so the end will be.  
 Out of the stem the branches come ;  
 And there the stem is two :  
 The man and woman now must join,  
 My labour for to do.  
 Then you shall see your destiny ;  
 Because the cup I'll turn :  
 And true salvation, you shall see,  
 Is now held out to man.  
 Behold the dove, then judge my love,  
 The waters to abate,  
 That will be high, you all will see—  
 The deluge now will break  
 O'er every land, you may command ;  
 The sword will hasten fast ;  
 And as the deluge did appear,  
 Just so will men now burst,

I tell you all, now judge your call,  
And see the tree of life :  
If you stand there you need not fear ;  
The dove will end the strife.  
The news shall come from Heaven's high throne,  
I say, to warn you all ;  
And if you flee in faith to ME,  
You need not fear the fall,  
That will come on in every land ;  
For there the cup stands deep—  
It is salvation now to man,  
That doth my Gospel keep,  
And look to ME redeem'd to be,  
As I did promise first ;  
And now your heads you may lift up ;  
For now it so shall burst,  
I say, on men that now begin  
To see my promise clear ;  
A paradise they now shall win ;  
The tree of life is there :  
I say, for men the tree does stand,  
And Abels it shall gain :  
The cup is fury now to men,  
If they will act like Cain,  
For to go on as he began ;  
The fatal sword they'll see :  
The Spirit's sword it is my word,  
And it is drawn by ME.  
And men began, their words were drawn,  
I say, against my word ;  
Then down the other sword must come,  
And perish in the flood.  
For now I say to thee this day,  
Your war is not begun,  
That in the heavens was seen by thee,  
But now is hastening on.  
The sword of war shall now appear ;  
My anger fast will smoke,  
Now I have shew'd you all so clear,  
If men do longer mock  
The calling here that doth appear—  
Ye blind, begin to see,  
And with your Bibles all compare ;  
For all these things must be.  
For marvellous things I said I'd bring,  
And you may marvel all,  
To see the likeness so agree,  
And man refuse his call,

To cast his guilt on Satan's head,  
 That he did cast on man :  
 The promises you will not plead ;  
 Then now behold the hand—  
 The cup of trembling must appear ;  
 So drink which way you will :  
 I tell you that my kingdom's near ;  
 My friends shall drink their fill,  
 I say, in peace, when wars do cease,  
 And all my foes are gone :  
 I tell you plain, ye sons of men,  
 The cup for all is come.  
 But I'll end here, and say no more :  
 The vision there is plain :  
 But as the cup to thee appear'd,  
 I'll answer now of wine.  
 You all may fill which way you will,  
 And drink as there it stands :  
 If you do fill it up with wine,  
 Then wine you may command ;  
 But if you say another way,  
 Let vinegar appear,  
 To fill for man it so must stand ;  
 Then you may drink it here.  
 So as you fill, judge as you will,  
 I tell you, all must drink ;  
 Because to man the cup is come,  
 And all stands on the brink.  
 I tell you plain, ye sons of men,  
 I've offer'd mercy free,  
 And told you how I'd you redeem  
 From sin and misery,  
 From Adam's fall, I've told you all,  
 If you obey my word,  
 To plead the promise in the fall,  
 To come on Satan's head.  
 But mockers here must now take care,  
 It is not on your own :  
 The lukewarm spirits I'll not clear ;  
 For now their hearts I'll warm  
 With jealousy or misery,  
 For all I'll now awake :  
 The sword is drawn by my command,  
 My fury fast will break.  
 A fatal war shall now appear,  
 Since men's hearts are so cold,  
 That for my love they do not care—  
 The mysteries I'll unfold,



To shew them plain from every sign,  
 And how my Bible stands—  
 The woman's promise you must claim,  
 And paradise command.  
 If you will not, now see your lot,  
 The flaming sword is near ;  
 The tree of 'life must end the strife—  
 My friends have nought to fear :  
 The Spirit's sword by them is drawn,  
 And they shall conquer all ;  
 Because they'll see the power's in ME,  
 To make my foes to fall.  
 So now blame none, whate'er doth come,  
 I did you all invite,  
 To bring the serpent's ruin on,  
 And make you sons of light.  
 But you refuse, my love abus'd,  
 And judg'd my friends unwise :  
 Another year you will see clear,  
 That darkness blinds your eyes ;  
 Then wise you'll find my friends to be,  
 This calling to embrace ;  
 And you too late will see your fate,  
 That do my friends disgrace,  
 Who do appear to see all clear,  
 And glad'y hear the sound :  
 They shall possess the promis'd rest,  
 When Satan's chained down."

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### A DREAM.

Monday, May 23, 1803, Joanna dreamt that she was caried through the air, and saw a dark cloud, like the shadow of trees. When she came near it, she saw two grey horses, that sprung out with fury, and ran with swiftness through the air.

#### *The Answer of the Spirit.*

"Now I will answer thee concerning the meaning of the two horses. Grey horses denote death, that is hastening on fast. The horses that ran with swiftness, and started as though frightened, are *two*

*great monarchs*, who will start out on a sudden, with great fury, to the battle ; and they will cause much death. I will not tell thee who they are : but try your own judgment, and know they were in the shade, and started on a sudden.

So will two great monarchs start out,  
 And wars will fast abound ;  
 For all my bible I'll make good,  
 That men may judge the sound.  
 And all thy writings I'll make *true*,  
 And fast will all come on ;  
 Because my Spirit, all shall know,  
 Is surely to thee come.  
 I'll make it plain to every man,  
 That I have visited here,  
 And they shall know the end is come,  
 My kingdom must appear ;  
 For Satan's come to call his own,  
 And I shall now call mine :  
 'The sealed number, it must be known,  
 Foretels you all *the same*.  
 For now to man I bold will come,  
 And let them answer here,  
 If such a thing was ever done,  
 To make my Gospel plain ;  
 And now I am come to make it true,  
 And all shall know the end,  
 It now is come to every land,  
 And fast it shall appear.  
 But now if England will awake,  
 I'll make the foes to yield :  
 Sennacherib here shall not appear,  
 With all his boasted pride:  
 If England will awaken here—  
 You know what name's applied,  
 That I compare, I tell you here,  
 With all Sennacherib's host ;  
 But now if England will take care  
 I'll rid him from this coast.  
 But to take care thou'st ask'd me here,  
 What care it is I mean ?  
 I've told thee, that he is " THE BEAST"—  
 'Tis Buonaparte I mean :  
 And if his death you will bring forth,  
 You must take care, and see,  
 That you do sign for Satan's death,  
 Whose power is given to he.

I tell you plain, ye sons of men,  
 The mystery there goes deep ;  
 And if you wish him for to reign,  
 And have his power to break  
 Upon your land, as now it stands,  
 He will destroy you all,  
 That now do wish for Satan's reign ;  
 But I MY OWN shall call,  
 For to get free, if misery  
 Doth in this land abound ;  
 MY SEALED PEOPLE, all shall see,  
 Who listen to my sound,  
 I'll surely call, I tell you all,  
 When dangers do appear ;  
 And they shall make the foe to fall,  
 If e'er he ventures there,  
 Where they are call'd ; I tell you all  
 My sealed now I'll free :  
 But I must know them *by their names*,  
 Or this cou'd never be.

For now I tell thee, there is a mystery in the sealed number, and the sealed people, that no man knoweth. But what thou knowest not now, thou wilt know hereafter. So take with thee every list, **FOR ENDS** thou wilt know hereafter, No more than thou knewest the manner the people would be sealed, when I told thee to seal up the king, and half the nation, in 1794, no more dost thou know the mystery of their being sealed, and of their names being given unto thee Neither do ye know what is hastening on : But thou shalt be warned when dangers are near ; and *all the sealed people* shall be warned. But this I shall explain more fully another time."

Here I am come to the end of this book, being one part of Joseph Prescott's Visions. The other visions and explanations will be continued in another book, and some remarkable prophecies taken out of my sealed writings, opened January 12th, 1803. And now I must entreat my readers to weigh deep *the past and the present*, and remember, what was said of May ; for let it be known unto all men, that *this war broke out in May* ; perfectly as I said it

would last May, when they signed the ratification of the articles of peace on 29th of April, at Amiens. I was then informed it was what would bring on a war. For, as the 1802, was like the 1792; so would the 1803 be like the 1793. Now, tell me, ye worldly wise-men, which of my writings have your *unbelief*, or *self-confidence* prevented? I must answer you. NOT ONE. Then as I see you err in judgment, and stumble in visions, and all your judgment is WRONG: but the Spirit of God is TRUE), whom then will men persuade me to rely on, God or man? Judge ye.

When every truth's before your eyes,  
O simple people, and unwise,  
To stumble at the noon-day sun;  
For so my writings now are come,  
So perfect as the sun appears,  
And will you longer stumble here,  
When every truth is now so plain?  
You've tried to baffle, but in vain,  
To prove my calling's not from heaven,  
When every truth to me is given:  
And so the truth doth all appear;  
And now 'tis time to stand in fear,  
If unbelief doth still abound;  
Then like the Jews you must be found.  
I here was sent to warn you all;  
But you've refus'd the heavenly call;  
So of yourselves you may take care,  
If unbelief can banish fear:  
As faith hath banish'd fear in me,  
My rock, and anchor strong, I see.

JOANNA SOUTHCOTT.

High-House, Paddington, June 2, 1803.

P. S. I leave this house on the 6th of June, and as I am ordered to go to various parts of the kingdom; I cannot tell at present where to give directions; but all letters directed to me, POST PAID, at E. I. Field's, No. 3. Broad-court, Long-acre, will be safely forwarded to me.

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LONDON: PRINTED BY S. ROUSSEAU, WOOD STREET, SPA FIELDS;  
And sold by E. J. FIELD, No. 139, near Bloomsbury Court, High Holborn; W. TOZER, Lambeth Road, St. George's Fields; Also by W. SYMONDS, Garden Lane; and the Miss EVELEIGHS, St. Sepulchre's Church: SAMUEL BIRSE, Leeds; J. MIDDLETON, York; and JAMES LIGHT, Coventry Street, Stourbridge, Worcestershire.



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THE

## SECOND BOOK of VISIONS.



**T**HE Continuation of Joseph Prescott's Visions, and the Explanation of them, given by the Spirit to Joanna Southcott; to shew you all the night is far spent, and the day is at hand, that all the Prophet Joel's words shall be fulfilled: For I now warn the whole world, by thee, and by him, that My Bible is near to the end, and all shall be as the Prophet Joel tells you.—The end will come by visions seen by young men, and prophecies given by My handmaids. Now they are both before you; and all I said in My Gospel is *now* like the green leaves in the spring. Then know that your redemption is, like your summer, nigh at hand; and like your husbandmen are My disciples, preparing for the summer fruit, to bring forth the increase, and to try the ground of every heart:

For every heart I know:

In him that's little in his own eyes

The seed will surely grow:

But he that's *great* will find deceit

From his own heart appear,

And as 'tis drawing to the night,

That night will foil him here.

I've shewn you plain, from every sign,  
 That all My Bible's clear,  
 I've shewed the branches and the vine,  
 And told you I AM here:  
 The shadow first on you did burst,  
 To prove My prophet true ;  
 But now the substance in the last :  
 That every soul shall know.

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*April 4th, 1803.*

The following was given to Joanna in answer to people's saying that Joseph Prescott's visions, and her explanations of them, were "*witty inventions*," and Joanna was answered by the Spirit from the 8th chapter of Proverbs.

Now I'll appear, to answer here,  
 My mind I will unfold :  
 As dead to knowledge man appears,  
 The truth from all is told ;  
 And dead in sin do all begin  
 To moulder into dust ;  
 Their understanding all is gone,  
 In every age 'twas cast.  
 Then Satan here cannot appear,  
 To prove man was not dead ;  
 And so the liar I'll condemn,  
 Men's senses all are fled.  
 So I'll begin from Solomon,  
 Who wisdom had of Me :  
 The charmer's voice to all is come,  
 Yet there's but few do see.  
 His wisdom must in all appear  
 Unto the sons of men ;  
 And from the Proverbs I shall clear,  
 And will mankind condemn.  
 Wisdom in Me they all shall see,  
 It doth with prudence dwell ;  
 And "*wit's invention*" all is here,  
 To shake the powers of hell.

For there's no man on earth can come  
 To prove no wit is here :  
 The wife and learned I'll condemn,  
 If they do now appear,  
 To say from man this wit did come,  
 And all together weigh :  
 Then wit's invention 't must be known,  
 Is in that youth and thee.  
 So here's the she, let all men see,  
 Hath wit's invention found ;  
 And 'tis not your divinity,  
 Can all her wit confound.  
 Wiser than man the woman's come,  
 If you give her this praise,  
 That her invention this hath done,  
 Then now discern her ways.  
 She thought a thing, and made it plain ;  
 Like Sheba's queen came here,  
 And then she found a Solomon ;  
 To make her wisdom clear.  
 For so you see that youth must be,  
 If he invent *the whole*,  
 And in one likeness all agree :  
 You must confess no fool  
 Could this invent, as all is sent ;  
 So wisdom must be here,  
 Before the earth's foundation laid  
 My wisdom bright appear'd ;  
 But you complain, ye sons of men,  
 That wisdom speaks too low,  
 To be from God, as you have said,  
 Then now your wisdom shew.  
 My Bible's high, you all do cry,  
 As none do understand ;  
 And so you give it all the lie,  
 As it is plac'd by man :  
 For every way 'tis plac'd by you,  
 Ye simple sons of men ;  
 In judgment you do not agree,  
 Then how can you contend  
 That you are right, when to your sight  
 You one the other blame,  
 And like the sand your wisdom stands,  
 That you can never join ?  
 But here are two, before your view,  
 That now have join'd the whole ;  
 And will you say in them't did lie,  
 And make yourselves such fools,

That you can't be as wise as they,  
 To make your Bibles join,  
 As these have done from prophecies,  
 And made the whole to bind?  
 Together stand: behold the sand,  
 How it ran every hour,  
 Until the whole they both command,  
 And bound beyond your power,  
 That none can break, for great's the weight,  
 And great the end they'll see,  
 For to confound in every sound,  
 And own it came from Me,  
 Whose wisdom high did ever lie  
 Out of the reach of man;  
 And when the woman I created  
 This was my every plan,  
 For to bring in My ways to man,  
 My wisdom and My power,  
 But if to man I so should come  
 He would the whole devour.  
 As man alone a God becomes  
 Above the human race; —  
 If I had so exalted man, —  
 His Lord he'd soon disgrace. —  
 Above My Son man soon would come,  
 If he had wisdom all:  
 Because you see a Solomon  
 From grace did quickly fall.  
 So wisdom here, in man t'appear,  
 I say 'twill never do,  
 Till Satan is destroyed here;  
 And bring all to thy view.  
 The woman, see, was made by me,  
 And man did Me condemn;  
 So now I'll tell the mystery  
 All shall come back again:  
 And first on man it back must come,  
 For man to answer here,  
 Why he condemn'd the woman's hand,  
 And never did appear  
 To tell her plain, her thoughts were vain,  
 To think a worm like the  
 Should ever know what I would do,  
 And prove the mind of Me  
 A different way than I did say,  
 If they would thus prevent:  
 But as they did not so agree,  
 I say My mind is bent



For to condemn the sons of men—  
 Like Adam I'll appear,  
 The woman, I have given you,  
 Hath offer'd good fruit here;  
 Which you refuse, and will not choose,  
 Then I'll refuse you all:  
 The woman, see, is giv'n by Me,  
 And now behold your call.  
 Or else, I say, like him, that day  
 You're out of Eden cast:  
 If men with Satan now agree,  
 Then both alike shall burst.  
 For I'll speak plain, ye sons of men,  
 Your Maker now is come  
 To call you to a strict account:  
 Look back at what you've done.  
 The woman's hand against you stands,  
 If you her Lord deny:  
 The shepherds I will never clear—  
 The letters all must see,  
 That in My name to them were sent,  
 If silent they appear'd,  
 To tell them 'twas thy full intent  
 To publish for the Lord.  
 That in My name the writings came  
 Their silence gave consent:  
 And they shall know My every name;  
 And now My mind is bent  
 For to condemn the sons of men,  
 If they do now agree  
 To say thy writings came from hell:  
 Then where's their love for me?  
 Against the king had this been done,  
 Your fury would appear,  
 And seek to know if it was so—  
 No poverty would clear,  
 I say, a thing against the king,  
 If she had forg'd his name:  
 For all to justice men would bring,  
 And put them all to shame.  
 But for your God no love you've shewn,  
 If you judg'd this from hell;  
 And so you let it fly abroad;  
 By silence he compell'd  
 My shepherds there not to appear:  
 Then he their hearts must gain,  
 Never to see the mystery,  
 Till it was all in vain

To stop her hand, or to condemn—  
 Vain men, I tell you here,  
 Her guilt I'll cast on every man,  
 If wrong she doth appear;  
 Because to all, both great and small,  
 She warning sent to all;  
 And there's no man that staid her hand,  
 Or told her wrong's the call,  
 Or came to know if it was so,  
 To have the truth be tried,  
 What prophecies she'd written true,  
 But all was thrown aside,  
 As tho' My name she might blaspheme;  
 And so I'll come to man:  
 For as My eye the youth did see,  
 'Tis hovering o'er your land:  
 And all I see—I now tell thee,  
 My eye is every where;  
 But like *the dove* they'll find My love,  
 For those who do appear,  
 The truth to know, and *prove* it so—  
 They'll find the dove appear  
 To bring them peace, that shall encrease—  
 No man can foil them here:  
 Because My eye so close shall fly,  
 What man doth not discern,  
 They soon will see a mystery,  
 To keep my friends from harm.  
 The dove *is peace*, your fears may cease;  
 If floods in man do swell,  
 I'll so appear, My doves I'll clear,  
 To triumph over hell,  
 And over men, if they contend—  
 The harmless dove they'll see,  
 How much she condescends to men,  
 That they her judge should be.  
 But they would not, now see their lot;  
 To speak is all in vain:  
 For if they now do cast a blot  
 I will her cause maintain  
 Against all men who do contend;  
 And so the doves I'll clear;  
 And all My doves shall see My love:  
 For I am hovering here.

On Friday, 15th of *April* 1803, Joseph Prescott saw this vision as he was going to bed.

He saw a hand which held a box with the lid open, wherein was a quantity of pieces of gold, as large as half crowns, with reading on some of them, which he could not distinguish; and a voice uttered these words. “ *This is a cabinet of graces, which I, the Lord, have to bestow on My people: and let the sinner take care that he sinneth not against me, lest I lock it up from him. It is the representation of the Bible, and its contents.*”

The following was given to Joanna in answer to the vision shewn to Joseph Prescott of the box of gold and grapes, &c. &c.

The box which is opened before you, shews what is in store for My friends, that are longing for my coming, and are workers with Me to bring in My kingdom. There is your reward, spiritual and temporal. There are the grapes hanging in clusters without any interruption, and so is the vision, though nothing appears to blast your happiness: Neither will there be any interruption to your happiness when My kingdom comes down below. All will be handed down to you, as that vision appeareth. But as the two disputed about the box; so will men dispute about the coming of My kingdom. Some will say one way, and some will say another way:—and so men will place it to their own judgment which way it will come.

But now to reason I'll begin.  
 The box and till do now appear;  
 For so the parting it is there,  
 Wherein at first thou putt'st the seal;  
 And every mystery I'll reveal.  
 For in the box is seal'd My word;  
 Man shall be happy with his Lord;  
 And My delight shall be with man;  
 For so at first I laid My plan;

And now *that plan* I will complete,  
 And all shall find there's no deceit.  
 For as the box to you appears,  
 It is thy sealed writings there,  
 That men did open to their view;  
 And *all* did judge their God was *true*,  
 That He his word would now fulfil,  
 And I shall bruise the Serpent's heel,  
 Or by my heel shall bruise his head;  
 For so the promises are laid;  
 And so the box does now appear:  
 Thou know'st the circle it is there,  
 Wherein the four stars are found:  
 If ye have wisdom, judge the sound:  
 For in the middle stands the seal,  
 That unto man I shall reveal.  
 It is the seal; and 'tis My word.  
 For to avenge My dying blood  
 Upon the Serpent, as 'tis plac'd,  
 When I redeem the fall'n race;  
 And now *this race* I will redeem,  
 As I have said, without a seam.  
 For as the box does now appear,  
 So full of splendor you see there,  
 Just so the box is *now seal'd up*,  
 And so the end to man will drop,  
 That now in faith do strong appear,  
 They'll find the key for all is there:  
 But as thou say'st 'tis up and down,  
 Just so the end will now be found.  
 For I have open'd it to man,  
 To shew you how the box does stand:  
 You see the top it now is red,  
 And so the seals thereon are laid:  
 But when the inside does appear  
 You all will find that vision's near;  
 Because My word shall ever stand:  
 When men thy writings *all* command  
 They'll own the box does so appear,  
 And perfect like this vision here,  
 I told thee I had gold in store,  
 To build Jerusalem's ruins here:  
 I said my kingdom should come down,  
 With every splendor man to crown,  
 I said My vines should clusters bring,  
 And every happiness should spring,  
 To those whose hearts were warm'd with love;  
 And now's the time men's hearts I'll prove,



And bring them all to see My death ;  
 And let them see their living faith,  
 Which way they judge My blood will fall :  
 The day of vengeance known to all,  
 Was in My heart for to appear :  
 The law and gospel you see clear.  
 So now appear ye righteous men,  
 If you like me have laid your plan,  
 The sinners you must wish to free :  
 Think on My words at Calvary,  
 " *Father, they know not what they do :*"  
 I craved their pardon, so must you :  
 If that My spirit you have got,  
 The sins of men you'd wish to blot,  
 And cast all on the Tempter's head,  
 And so like Me would be your plead,  
 Which every soul will find is near.  
 But man knows not what he doth do ;  
 The visions open'd to their view,  
 Do with my Bible all agree ;  
 And every word I've spoke to thee  
 Doth in these visions all appear ;  
 And yet I see that man doth err.  
 So let the other vision come ;  
 And then I'll answer thee again.

### SIXTH VISION.

On St. George's Day, April 23, 1803, Joseph Prescott saw the following vision, at four o'clock in the afternoon, of a crown composed of diamonds, of a rich and curious form ; the bottom part of which was four square, on which were four short pillars, four large arches, and several small ones adjoining, in a serpentine form. At the top of them was a ball formed with diamonds, branches of diamonds spreading from the ball, top and bottom, different ways, in the form of six cornucopias, encircled in a circle of glory.

Being at a loss how to describe the vision, and pausing over it, he heard these words: "*Joseph, tell My servant to stile it a crown : for it is a representation of the complete fulness of the Godhead bodily.*"

## SEVENTH VISION.

May 8th, (Sunday) 1803, Joseph Prescott saw the following vision. At the further end of the room where he sat, he beheld seven angels as large as middling sized men, dressed in white robes. They stood very close together. At the right of them was placed a small angel, with a piece of green plant in his hand. At the left of them stood a garden pot full of mould or earth. The last angel of the seven on the left hand side, beckoned to the small angel, to come to him. The small angel went and took the garden pot, and placed it on the table before Mr. Carpenter, on which his books, visions, &c. lay, and planted the green plant he held in his hand in the pot, and then went to the place he was before in. It immediately began to grow, and although only a small branch in the hand of the angel, soon grew up until it nearly reached the ceiling, in a spiral form: On the top of which shot forth a red flower of a large size, or a great cluster of small ones, from one and the same stalk. This vision continued upwards of two hours.

An explanation, given by the Spirit to Joanna, in answer to the vision of Joseph, of the Crown representing "*The fulness of the Godhead bodily*;" and also of the vision of the *seven Angels, and the little Angel, green plant, &c. &c.*

" Weigh deep the vision now, and see  
 What judgment can be form'd by thee.  
 But in thy heart thou answerest none.  
 Just like the rest to all 'tis known:  
 And so alike you all do see:  
 Then give the wisdom unto Me,  
 This wond'rous vision to explain.  
 You say the tomb therein is found,  
 As on the tomb the crown does stand,  
 And so I'll give it out to man:  
 I'll place the bottom to My tomb,  
 And so I'll shew you all My doom,

And what the prophets did foretel :  
 The guilt of all men on Me fell,  
 Until they brought Me to the tomb,  
 To suffer in the sinner's room :  
 But how their sins did I then free ?  
 Appear vain men, and answer Me,  
 From any judgment you can draw :  
 Now bring the gospel and the law ;  
 And then you'll see the gospel's pole  
 Go from the tomb—ascend to all,  
 With the six thousand falling down :  
 But on the top behold the crown,  
 With the six thousand rising up,  
 Much like the horns you see at top ;  
 And like the horns it doth appear,  
 A mystery deep no man can clear :  
 But yet the mystery I'll make plain.  
 When Abraham offer'd up his son,  
 The youth was freed, the ram was there,  
 And on the altar offer'd was ;  
 And on the altar all shall see,  
 The horns are plac'd, and man I'll free,  
 That now in Abraham's faith appears,  
 And all shall find the horns are near,  
 To make the tow'ring walls to fall,  
 Which Satan strong hath built for all.  
 The Tempter, he hath had his time ;  
 And now you'll see, *I will have mine*,  
 And all these horns I'll give to man,  
 And in the thicket catch the ram,  
 That now must perish in man's stead :  
 If they like Abraham will proceed,  
 They'll find that Abraham's seed is near,  
 And all the earth I will bless here :  
 Because that Isaacs you must come,  
 Unbind your sons and cast the ram,  
 That I have said defiles My sheep ;  
 For in that form he often creeps,  
 I tell you plain, amongst My flock ;  
 Therefore I told thee man know'th not  
 What they are doing, to condemn ;  
 For Satan in disguise is come  
 To lead My wandering flock astray,  
 And so they perish in the way,  
 If that no Abrahams could be found,  
 With faith like his, their sons to bind  
 Upon the altar of My word,  
 And judge Me as a faithful God,

That I shall raise you from the dust ;  
 And so like Abraham is your trust,  
 And so like him your sons I'll free ;  
 And then the horns, you all shall see,  
 Shall gain the victory in the end :  
 Mark the two rams by thee were penn'd,  
 A type of Satan, and of Me,  
 And so the brazen serpent see,  
 How I the likeness did compare :  
 A mystery deep to man, I'll clear,  
 What they could never understand :  
 But mark the crown, and then command  
 How in and out it doth appear,  
 And so My Bible's placed here :  
 For in and out it must go on,  
 Before the strait paths they can come ;  
 And then you'll see, a perfect line  
 From every crooked path you'll find.  
 For so My Bible now I'll clear :  
 'Tis perfect like the vision here,  
 And in and out it all went through ;  
 As none can prove My prophet's true,  
 To bring it all in a strait line :  
 For like that vision all will find,  
 My Bible's *in and out* to man,  
 I tell thee, crooked like thy chain,  
 That in one link cannot appear  
 To prove it strait—the truth I'll clear.  
 In crooked paths I came to man ;  
 My footsteps they did not discern,  
 Nor could they see My footsteps clear :  
 They judg'd Isaiah he must err,  
 If I the Saviour then could be,  
 Despis'd by man in poverty,  
 The Prince and Saviour to assume,  
 The mighty Counsellor to become,  
 And *the desire* of nations be,  
 And all the earth possess'd by Me,  
 When all the earth did Me despise :  
 My followers then were judg'd unwise,  
 Then how could I to man appear,  
 As by Isaiah spoken there,  
 The wondrous Counsellor to be ?  
 No, here the crooked paths, you see,  
 Did not appear in a strait line ;  
 The mysteries out they could not find,  
 A man of sorrows to appear,  
 Wounded and griev'd, their guilt to bear,



Whom they esteemed not at all ;  
 And so My death appear'd to all ;  
 I tell you, crooked from the tomb ;  
 The bye-paths were unknown to man :  
 Yet in *that path* did FAITH appear ,  
 And all My disciples follow'd there ,  
 To join the path close to the tomb ,  
 Affirm the crooked paths were known ,  
 That in *such path* I must appear ,  
 And they went on, like Me before ,  
 To let them know that no strait line  
 Could prove My Bible all divine .  
 It is in bye-paths you must see  
 The wondrous working all of Me ;  
 And so in bye-paths they did come ,  
 In crooked paths, unknown to man :  
 They made My death for to appear  
 A strait path, as you see it there :  
 Because the stem goes thro' the whole ,  
 And so they plac'd the gospel's pole ;  
 And so the gospel doth appear  
 To every true believer here :  
 For they in crooked paths go on ,  
 Until the ending near is come :  
 But they can point out no strait line  
 How that My kingdom you may find .  
 The *outward court* doth all appear  
 In crooked paths, as heretofore :  
 Then sure the *inward court* must come ,  
 To make the law and gospel join ,  
 How in one chain they do agree ;  
 And, from this vision, all shall see  
 How it is like the sons' of men ;  
 You'll find the inner court, must come .  
 So let the inner court appear ;  
 And now I'll tell thee who they are .  
 But from thy heart, I well do know ,  
 The inner court, thou judg'dst them so ,  
 'Tis these that wait My voice to hear ,  
 That I will answer all their prayers ,  
 And they do wait to hear within ;  
 The inner court they must be seen :  
 And so the inner court they be .  
 But here's a mystery none do see :  
 { The inner court is now without ,  
 { Because the Spirit they do doubt ,  
 { What to another may be given ;  
 And so the judg'd the God of Heaven ,

That all His creatures He'll deceive;  
 None but themselves will they believe.  
 Then they no inner court can be:  
 They draw their judgement not from Me;  
 Because I bid them judge no man:  
 For different gifts, I said, would come,  
 As different as your members are:  
 Then sure the outward court is there,  
 That is, I mean the outward man:  
 They place My gospel by their plan;  
 And by their plan they all appear,  
 And so the outward court is here,  
 I tell you, in a crooked line.  
 From such professors can you find  
 A path that's straight, wherein to go?  
 And from within thou answerest no:  
 Their paths are crooked all to thee;  
 And so I say, they are to Me.  
 Then they are but the outward man,  
 That from their judgement form their plan,  
 Which in My gospel I forbid;  
 For different gifts, to man is said,  
 That in the end these must appear,  
 To make My church ONE BODY here.  
 The gift of wisdom, it must come,  
 And different spirits to discern,  
 And divers gifts, I said would be,  
 And prophecies, I said, you'd see,  
 Amongst the different gifts appear:  
 Then sure the inner court is here;  
 Which hangs together in this chain:  
 The inner court I'll now explain.  
 Like My disciples 't must appear,  
 And judge of Me as they judge there,  
 Such miracles could never come  
 From none, but GOD'S ANOINTED SON:  
 Because the power must come from Heav'n,  
 That unto Me that time was given:  
 And as I said I was HIS SON,  
 They saw the wonders I had done;  
 And so within they did appear,  
 To judge from faith *the truth* was clear.  
 From miracles that they did see,  
 The judged the *the truth* did come from Me;  
 And so the standard did appear:  
 It was by faith they walked there;  
 And so by faith they all went through,  
 And brought the gospel to your view.

So this by faith, I say, was done,  
 And charity in them did come,  
 That as a God I'd not deceive  
 Those that by faith so right believed,  
 A thing was never done before  
 Without a God 't could not appear :  
 And tho' they saw a crooked line,  
 They judg'd My wisdom laid behind,  
 That all My words I would fulfil  
 Faith was their anchor ; wisdom still  
 Was fixed in them at the time ;  
 They judged the miracles divine  
 Could never come from any hand,  
 Without a God for to command,  
 The wind and weather to obey ;  
 They pondered all before them lay,  
 And then the judg'd the WHOLE divine ;  
 And now their off-spring bright shall shine :  
 For 'tis by faith you walk the same—  
 You've seen the truth how fast it came,  
 You've seen how all did hasten on :  
 Then to My Bible you did come,  
 Like My disciples then of old,  
 You've seen the truth, how all was told,  
 You see My bible, how't doth stand,  
 And so, like them, you all command  
 That there's no power but a God  
 Could in such wondrous manner lead,  
 To have the mysteries so come round,  
 The wise and learned to confound :  
*Because the truth confounds them all,*  
 If they reject the heavenly call.  
 They can't reject the truth is here,  
 Unless, from Satan, they appear  
 For to affirm it all a lie—  
 In Satan's words they must deny,  
 And so in Satan's words appear,  
 For to deny a prophet here.  
 So this is now the outward man ;  
 For to the truth they never came :  
 Then how can they be placed within ?  
 And now to reason I'll begin.  
 The inward men did so appear,  
 To look within, and see it clear ;  
 And then My Bible they did see,  
 These promises were made by Me,  
 To bring it all in a strait line,  
 And prove My Bible all divine,

That every word therein is true :  
 My Bible's open to their view,  
 And I am bringing round the chain,  
 As I have said, for to redeem  
 My sons and daughters from the fall ;  
 That now in Me you may live all :  
 Because the fulness now is come—  
 THE GODHEAD BODILY with man.  
 It must in union now agree :  
 The inner court of men do see,  
 That Joel's prophecies are here :  
 The vision to the youth appear'd,  
 The woman gave the prophecy,  
 And mark the manner how they lie,  
 That both together near did come,  
 And to each other were unknown,  
 Until I brought the myst'ry round,  
 That both together should be found,  
 To prove My prophet Joel true ;  
 And now My Spirit, all shall know,  
 I'll pour upon the sons of men,  
 And Satan hath not long to reign ;  
 Tho' he in power will now appear,  
 Because he knows his end is near ;  
 And the Philistines he will shake—  
 Like Sampson's strength will Satan's break,  
 I tell you now, on every man  
 That in their strength and wisdom stand.  
 So in their strength let man appear ;  
 They'll find a Sampson's strength is near :  
 Because that Satan's strength will come,  
 And pull their fatal ruin on.  
 But here I see thy heart within ;  
 To ponder deep thou dost begin,  
 Because to Sampson 't cannot be  
 A type of hell is judg'd by thee ;  
 I cannot make the mystery clear :  
 For Sampson's foes destroyed were.  
 Then 'tis the Devil's foes must fall,  
 And bring the ruin on them all :  
 And so I say the end will burst ;  
 For Satan's friends like foes are plac'd ;  
 Because they all despised thee,  
 And say that Satan fills thee up ;  
 Therefore they say that they do hate  
 The writings, for the Devil's sake :  
 Because to him they all do place,  
 And so the Devil they disgrace,



And in their malice prove his foe;  
 For there they place thy writings so;  
 And so I say they make the sound,  
 And the Philistines they are found,  
 And Satan's malice will abound,  
 I say, to fall upon their heads:  
 Because they say their anger's spread,  
 Against the writings which came from Hell:  
 Then Satan's malice there will fall,  
 I say, with fury on their heads:  
 And they no promise have to plead,  
 To say I died to set them free,  
 And bring My vengeance all on he;  
 That is the Devil I do mean;  
 And faith, the promises must gain:  
 But they have got no faith at all:  
 They place My vengeance for to fall,  
 I tell thee, on the sinner's head:  
 And so for Hell is all their plead.  
 For there the Tempter they do free,  
 And Satan's words "*like Mine*" will be!  
 "What hypocrites do you appear!  
 "You say you hate the woman there,  
 "Because her words came all from Hell;  
 "You said from Me her heart did swell,  
 "To tell you all what must appear,  
 "And so you hate the woman there,  
 "Because you said she wrote from Me,  
 "And so your malice, now I see,  
 "Was all against the power of Hell;  
 "And now My power you shall feel,  
 "Because your love was not for Me,  
 "You hated the woman I did see,  
 "Not for her virtue, as 'twas there,  
 "But her with Me you did compare,  
 "And so your malice you did show:"  
 Like the Philistines such will know  
 Take Sampson's fury 'twill appear,  
 In Satan's anger, they'll see clear;  
 Because their building is not strong;  
 They have no church to build upon,  
 That I shall make their building sure,  
 Where Satan's malice can't appear,  
 I say, to pull their buildings down—  
 It is My word the walls are found,  
 That Satan's power cannot shake,  
 But on the other he will break,  
 And all the building he'll pull down:  
 These churches must fall to the ground,

Who judge his strength I did cut off,  
 When I expired upon the cross:  
 But now they'll find like Sampson's hair,  
 His strength in fury will appear,  
 To pull down vengeance now on man,  
 Tho' he must perish now with them:  
 For all together they must fall,  
*The six* foretell'th the end of all,  
 How the six thousand they must drop:  
 But I shall build the others up,  
 That like the inner court appear,  
 The chain is fasten'd, you see clear;  
 And so I'll fasten every word,  
 And bring My Bible as I said:  
 The law and gospel now shall join,  
 As Joel's words are to mankind,  
 That all the inner court may see,  
 I mean of men that judges be,  
 In what a manner this came round,  
 To have the chain so perfect found,  
 That like My Bible does appear;  
 And all My prophets now I'll clear,  
 And bring Isaiah to their view—  
 The Mighty Counsellor they shall know,  
 Doth in this counsel now appear,  
 To shew the visions as they are,  
 And in the spirit doth explain  
 The every vision, what they mean.  
 For by these visions all may see  
 One link of chain without to be,  
 Without another to come round;  
 And so My Bible all is found,  
 That in one link it doth appear:  
 Then who can make My Bible clear,  
 Before the other link doth come,  
 That God and man they both must join,  
 So perfect in the TRINITY?  
 The Godhead must with man agree,  
 To make your happiness complete,  
 As I at first did him create;  
 In My own image, and My form,  
 I said, I first created man,  
 To be in favour then with Me:  
 I ask what fulness there can be,  
 If I do not fulfil the whole,  
 And so the chain bring round to all?  
 That God and man alike must join,  
 To bring My glorious kingdom down,

As in that chain it doth appear :  
 The fulness of *the whole* is there ;  
 Because it is the gospel's chain :  
 The standard unto man is plain.  
 As from the tomb I did appear ;  
 I did not die *to perish there*,  
 But left My coffin then behind ;  
 The linen cloth they there did find,  
 Which I have shew'd you all in red ;  
 And so I'll purchase with My blood,  
 The nations that do join with Me :  
 Behold the branches on the tree.  
 The tree is now the Tree of Life :  
 As I arose to end the strife,  
 So all the strife I now shall end,  
 And every land shall bow or bend  
 Unto the circle of the tomb ;  
 As some are short, I'll tell their doom.  
 The crooked paths, that are for man,  
 They must be shorten'd by My hand,  
 As to My tomb they do appear :  
 But mark the top, the chain is there—  
 I tell you they are circled round,  
 And so they both shall now be found :  
 For near the top I say you're come ;  
 And mark the centre from the tomb :  
 Then from the tomb the mystery see :  
 It is the Spirit judg'd by you,  
 That comes to visit from the tomb ;  
 And so to you I say I'm come,  
 To make My law and gospel join.  
 The MIGHTY COUNSELLOR is here,  
 The PRINCE of PEACE you'll find is near ;  
 Whom all the prophets did foretel ;  
 And now the whole I will fulfil.  
 For as the box does now appear,  
 You see My eye is fasten'd there ;  
 And so 'tis fasten'd to My word,  
 And all mankind shall find their Lord  
 Will now fulfil the promise all ;  
 For like the inner chain 't shall fall :  
 For so the whole I will bring round,  
 And like "*a heart*" two chains are found,  
 With every victory on the top,  
 And so the end for man shall drop,  
 That doth in heart unite with Me,  
 And longs My kingdom for to see,  
 And prays that Satan now may fall :  
 This vision shews the crown's for all,

That so My Bible will come round ;  
 For in *one chain* must *both* be found,  
 I now do tell you, God and man ;  
 For so I've laid My every plan,  
 For men and angels to unite :  
 The angels bring the heavenly fight ;  
 And men must join with them below ;  
 And so \* the Tree of Life shall grow,  
 That on My servant's table stood ;  
 A little branch ascends to God :  
 That meant, it upward then did spring,  
 And at the top the flowers came,  
 And so the branches they will grow :  
 They now are planted, all shall know ;  
 Though small in body 't now appears,  
 I say, My friends have nought to fear,  
 Tho' few believers are at first,  
 And they seem levell'd with the dust ;  
 Because the dust doth so appear  
 To judge they all must perish here,  
 Because the branches do not grow :  
 To man at present it is low ;  
 But fast I say the root will spring,  
 And soon the flowers will be seen,  
 Upon the top for to appear :  
 The seven angels I shall clear,  
 My *seven spirits* now are come.  
 The spirit of prophecy is one :  
 The spiritual eye is open'd here,  
 In Webster's son doth now appear,  
 That he the spirits can discern,  
 As in the room to him are seen,  
 To shew My spirit it is here,  
 The law and gospel both to clear.  
 For Moses' wonders fast will come  
 Upon the fallen sons of men ;  
 And their deliverance they will see  
 That now in truth do trust in Me.  
 The promis'd Land is now before,  
 And they shall see the Canaan's shore,  
 That do rely upon My word,  
 Believe the promises are made,  
 Throughout My Bible now for man ;  
 For there My words shall ever stand ;  
 And so the law shall now appear ;  
 The sealed people that are here,

\* This alludes to the Vision Joseph saw on the 8th of May at the Neckenger.



Are like the words to Moses giv'n,  
 How he the people then should leaven,  
 By all the blood upon the door:  
 Look deep, I need, now say no more.  
 For so the law to all will end,  
 As it to Israel then did bend:  
 The promis'd land they all will see,  
 That now in faith rely on Me,  
 To judge My spirit now is come,  
 To make the law and gospel join.  
 So now from Moses see the end;  
 And now to Paul is My intent  
 To make the mysteries out more clear:  
 It was the visions warn'd him there,  
 From persecution for to turn,  
 And so the end will be to man:  
 For many Pauls will now appear  
 To see the visions, marvel here,  
 And true believers will become—  
 You'll see the branches like the stem,  
 Which when 'twas planted fast did grow:  
 The bud and blossom men will know,  
 From many persecuting Pauls;  
 The visions will awaken all  
 That I have planted by My hand;  
 But the self-righteous still will stand  
 Like the self righteous Jews before.  
 Another vision will appear,  
 To make the mystery more plain.  
 So now I've shew'd thee what it means  
 From the "*\* three spirits he saw here,*"  
 That in the room with thee appear'd:  
 You'll find My spirit it is come,  
 And Moses' wonders hastening on;  
 And so you now will see from Paul;  
 These visions will awaken all,  
 That in his spirit now are found:  
 Because the root I'll plant it so,  
 And all shall find the branches grow,  
 Until the flowers do appear;  
 And so of spirits I'll end here,  
 That of discernment I did name;  
 And now to Joel I shall come,

\* Joseph Webster, when at the High House at Paddington, at the proving of the writings, in January, 1803, saw our Lord, St. Paul, and Moses, walking to and fro in the room, which was confirmed by a vision given to Mr. G. Turner, of Leeds, and communicated to the company.

And the third spirit shew from Me:  
 I sent the visions all shall see,  
 And gave him sight for to discern  
 These heavenly visions coming down,  
 To shew you what is hastening on;  
 And My delight's begun with men,  
 That now delight to work with Me;  
 You'll find throughout eternity,  
 That in My kingdom bright they'll shine,  
 Who now are joined to the vine:  
 For I "THE VINE," must sure appear,  
 To make the law and gospel clear.  
 Then ye the branches must become,  
 In spirit with your Lord to join;  
 And so you're made joint heirs with Me:  
 This is My kingdom, all shall see,  
*That I did die for to redeem,*  
 From every power of hell and sin;  
 And so My kingdom I'll make free;  
 And then My heirs, you all shall see,  
 That they joint heirs shall so become,  
 To claim My kingdom as their own;  
 Because 'tis promis'd you before:  
 Look in My Bible, and be clear:  
 I said, "*Fear not My little flock,*  
*"It was My Father's will*  
*"To give His kingdom unto you,"*  
 And now, My friends stand still.  
 To judge above; can man now love  
 And wish Me to resign,  
 And give My glorious kingdom up?  
 No—all the Heavens are Mine;  
 And mansions there I shall prepare,  
 My friends for to receive;  
 But Lord of all, you know, I'm there;  
 That kingdom ne'er I'll give  
 To any man that there doth come,  
 Yet *there* they shall abide;  
 And angels they will join with them;  
 The Heavens for all are wide.  
 So enter there, you may appear  
 In My eternal rest;  
 But can you judge I'll give it up,  
 Tho' you in Heaven are blest'd?  
 No—'tis not there, let men see clear,  
 The kingdom I did mean,  
 It is the earthly kingdom here,  
 When I do it redeem,  
 From hell and sin, the victory win,

And triumph over all;  
 Then sure this kingdom I shall claim,  
 And then My friends I'll call,  
 For to possess the promis'd rest,  
 That I created you for :  
 But here are the spirits that must burst  
 This kingdom for to share—  
 The spirit of wisdom to discern  
 My Bible how it stands,  
 And how these myst'ries all come round  
 That you do now command.  
 Behold the line, and judge the time ;  
 Then wisdom must appear;  
 And 'tis a spirit come from Me,  
 The fourth spirit here.  
 But I'll go on, for faith must come,  
 To be your anchor sure,  
 And see what rock you'll build upon,  
 To judge your God is near.  
 Your Bible see, the chain to be,  
 And see the chain comes round,  
 How with My Bible all agree;  
 Then faith must judge the sound.  
 It could not come, be't known to man,  
 By any curious art:  
 Because THEY THREE,\* you all do see,  
 Were visited apart,  
 Till I brought on the anchor strong,  
 To make your building sure;  
 Then you may hope I shall not stop,  
 Till every path is clear,  
 That I am come to visit man,  
 From Heaven's high courts above,  
 And man I'll free from misery,  
 And shew My perfect love,  
 That I did come for to redeem  
 From all the sorrows here,  
 That now you feel from hell and sin,  
 By every pain you bear.  
 But pain shall drop, and man shall hope,  
 But shall not hope in vain ;  
 For charity, the end you'll see,  
 Will every promise gain.  
 For charity men have for Me  
 Who judge Me as a God,  
 That would not let all this agree,  
 Had Satan laid the road.

\* Joanna, Joseph Prescott, and Joseph Webster.

Out of the way you soon would stray,  
 And be benighted here;  
 These spirits never could agree,  
 Led on by Satan's care.  
 No—they'd confound in every sound;  
 For I'd confound them all:  
 In likeness they could not agree,  
 To prove from Heaven's the call.  
 In such a line no man could find  
 To be without a God,  
 To make His witnesses so clear---  
 THEY IN ONE PATH have trod;  
 And all alike to every sight,  
 And *\*all alike unknown*  
 Before I brought *the truth* to light,  
 And bid thee hither come:  
*These witnesses* before thy view  
 I surely here did bring.

Now I will answer thee, and all mankind, that dispute by what spirit thou art led. Let them tell how these things came to pass, that I ordered thee to bring thy writings and have them proved in London; where I have visited two boys†—one by opening his spiritual eyes; and I gave him the gift of discerning spirits,—to the other I have sent My angel, to shew him the visions of what is coming on the Earth. The one (Joseph Webster) hath told you, three spirits attend you; which he is informed are the spirits of CHRIST, of MOSES, and of PAUL. You will allow these three to be heavenly messengers, to affirm I am come in the spirit; and the truth of the prophecies is the testimony that I am come. Every vision that is shewed to the other youth, tells you all, that as ye say, apparitions, or appearances of things, shew you *some death* is near, either of yourselves or of some near friend, so now be assured, these heavenly visions are a sign to you all that My kingdom is nigh at hand; and *these two* are thy witnesses.

\* The Three before spoken of.

† Joseph Prescott, and Joseph Webster.



from the discernment of the spirit in the one, and from the visions shewn to the other, who prove thy calling to be of God; and My kingdom to be nigh at hand. For, as the angels warned the shepherds of My birth; so have they now warned you in the visions given to the youth. Yet, they err in judgment, and stumble in visions. Then to whom shall I teach knowledge? Or whom shall I make to learn instructions? For line hath been upon line, and precept hath been upon precept, here a little, and there a little, yet all have gone backwards, and made themselves crooked paths; and they shall fall therein. For if I have condescended so much to visit this lower world, by prophecies, and by visions, and have worked on My servants, whom I have chosen, to be obedient to the heavenly calling, to make it known, and manifest unto all men—Now, if all these things are slighted, and ye *refuse* to walk in the light while ye have the light, darkness shall come upon you, and pain as upon a woman in labour. For judgment shall follow the line, and righteousness shall be laid to the plummet: for the line is strait before you all, and all men, who have eyes to see, or ears to hear, or hearts to understand, they must know and understand, that it was by MY ORDER thou camest hither; and it was I who brought *these three together*; and there is none who shall put them asunder. That is, they shall not be able to separate the words from coming to pass, as I have spoken.

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### VISION of the CAR and SEALED LETTERS.

My chariot wheels shall fast appear,  
 As in the vision are seen there:  
 Just so My chariot wheels shall fly;  
 And every name must come on high,

That now are sealed by My word ;  
 They all must come before the Lord,  
 And every list must now appear  
 Before THE THRONE, as in thy prayer,  
 And every name that here do sign,  
 And join with thee in heart and mind,  
 They so will come before the throne,  
 And every name shall then be known,  
 That I have seal'd them with My blood ;  
 And they shall all ascend to God ;  
 And like the corn they shall appear :  
 For them I'll pluck from every tare,  
 And like the wheat I'll gather in :  
 And now to reason I'll begin.  
 For every vision shewn you here,  
 Shews how My kingdom shall appear.  
 When I My kingdom do bring down,  
 Like all these visions 'twill be found,  
 The names before My throne must stand,  
 That with My kingdom now at hand,  
 And wish for Satan to be cast :  
 I tell you there the end must burst.  
 You know they clamour'd for My blood :  
 So I for man the victim stood ;  
 And to their words I did submit,  
 And so they nail'd My hands and feet :  
 Because I gave it up to man ;  
 And now *the same* I've laid My plan,  
 That I shall give it up the same ;  
 And man shall know My every name,  
 I say, throughout eternity,  
 That now in heart do wish for Me :  
 They shall not wish for Me in vain ;  
 The holy war I will maintain,  
 Until the deluge down shall fall  
 On them that now reject the call.  
 I'll trifle now with man no more ;  
 I'll send My sword from shore to shore,  
 Till every nation do comply,  
 And wish My kingdom to be nigh.  
 For now I'll make them sick of sin—  
 I'll shew the evil it doth bring ;  
 And then I know, they'll wish for Me,  
 When Satan's fury they do see,  
 That he is pouring out on man—  
 They soon will feel his heavy hand ;  
 Because My offers they refuse :  
 And now, I say, worse than the Jew

Their ruin they are bringing on—  
 My offers are despis'd by man;  
 And so their sufferings I despise:  
 You all must judge your God unwise,  
 To let such wondrous sights appear,  
 As in My Bible spoken are,  
 And all together now to bring,  
 To shew you plain, from every sign,  
 The end of all things now is come:  
 The heavenly visions here are shewn.  
 Then sure My kingdom it is near,  
 As in these visions doth appear:  
 For so My prophet did foretel,  
 It in the latter days should fall;  
 And now the latter days are come—  
 The woman clothed with the sun,  
 Doth in that manner now appear,  
 As in My Bible's spoken there;  
 And floods against her men do cast,  
 Because the rage of hell does burst  
 With fury on her, as 'tis spoke;  
 And so My Bible they do mock,  
 And add it all another way;  
 For like the Jews, the Gentiles be.  
 For tho' the truth is now made plain,  
 The Bible they do not discern,  
 That as 'tis spoke it doth appear,  
 And so they help the woman here,  
 As in My Bible it is penn'd;  
 And so I tell you all the end.  
 For now the end to all is come:  
 The Revelations they are plain;  
 And like the Jews do men appear;  
 Isaiah's words were spoken there,  
 Wherein the Jews did it fulfil;  
 And so they stand THE PROVERBS still,  
 A scatter'd people for to be;  
 And now the Gentiles all shall flee,  
 If like the Jews they now go on,  
 When I have made My Bible plain,  
 That as 'tis spoke doth all appear:  
 The law and gospel now are clear—  
 The day of vengeance now is come:  
 And will you bring that day on man?  
 Then sure on man it shall appear:  
 I will no longer trifle here:  
 For he that digs *that pit* shall fall.  
 So now I tell you one and all,

That as the letters do appear  
 Before THE THRONE, they all are there ;  
 And so I say they all must come,  
 And every name, before My throne,  
 That in thy list doth now appear,  
 If they do sign with thee in prayer,  
 Then they may all receive the crowns,  
 That to stand before their names are found,  
 I say, to gather in like wheat,  
 And all will find the mysteries great.  
 For as the circle doth appear,  
 With faces, (none discern them there)  
 So will the sealed number come ;  
 And every promise is for them,  
 Whose hands and hearts do now appear,  
 And wish My kingdom to be here ;  
 That is on earth for to come down,  
 And Satan perish in the sound.  
 But as the hearts of men I know,  
 Thousands will say they wish it so,  
 But will not let their names appear :  
 To such I now do answer here,  
 Their names must come before the throne,  
 If by their names they will be known,  
 When I the bridegroom do appear,  
 It is the names the whole must clear,  
 To prove they are the woman's seed,  
 That sign'd to bruise the Serpent's head ;  
 And they THE WHEAT must then become,  
 That shall possess the holy land ;  
 When I have brought it down below,  
 Where the green pasture then shall grow ;  
 And all My kingdom shall appear  
 So perfect like these visions here :  
 For every vision here is found,  
 For Me to bless this earthly ground ;  
 And here's a vision shews you plain,  
 The sealed people must it gain :  
 Tho' I know NUMBERS will appear—  
 From different lands these things they'll hear,  
 And with this nation wish to sign,  
 And from their hearts I'll make them Mine.  
 When the last trumpet doth appear—  
 The seven-angels you see there,  
 The seventh thousand shall bring in ;  
 Because to shorten now I'm come—  
 To shorten the two hundred years ;  
 As I the sixth day did appear



For to be nailed to the cross,  
 And then the seventh laid compos'd,  
 Until the first day did appear;  
 Then My disciples met Me there,  
 I now do tell you, in the way,  
 But I was quite unknown to them;  
 And so to man I'm now unknown,  
 The manner I to you am come,  
 In such a strange disguise appear;  
 The eye of faith discerns Me near,  
 But now, I say, no other eye,  
 Discerns My footsteps, how they lie:  
 Because I'm come to all unknown,  
 And all the scriptures to you have shewn,  
 And altogether bid you weigh:  
 Then judge the dawning of the day,  
 And mark what date I so appear—  
 I've said I'd shorten the sixth year;  
 And the six thousand 'tis I mean:  
 Then from My death behold the sign;  
 And mark the day they took Me first,  
 And mark *the sixth* how it did burst.  
 Before the day was ended there  
 They nailed My hands, and pierced the spear.  
 Then all ALL WAS FINISH'D I did cry:  
 And now look back to Calvary,  
 And every day call you to mind,  
 And then the mysteries out you'll find.  
 For the last century must appear,  
 When thou alone did alk in prayer,  
 That I would shorten Satan's reign,  
 But the new century now begin,  
 I say, for man to do the same;  
 And well I know from every name,  
 What hearts within they all have got,  
 Whether they wish My reign or not:  
 And as I judge all from the heart,  
 A secret now I will impart:  
 The names that are not given FREE,  
 In heart and hand, I say, to Me,  
 Their jealousy will soon alarm,  
 Satan will every one unarm,  
 With unbelief they will appear,  
 And all their seals destroy them here:  
 Then all their signing is in vain;  
 For no admittance they can gain,  
 To have My kingdom here below;  
 Or how to Heav'n can any go

That do destroy My perfect word?  
 I've said the sealed of the Lord  
 Are the elect, who now must stand,  
 And they My kingdom must command,  
 For them to gain the Tree of Life;  
 Because for them I'll end the strife,  
 As I did end in grief for man:  
 For so the Tempter laid his plan;  
 And Satan now shall fail *the same*:  
 It is from man *his end* must come.  
 So now if fifty do appear,  
 That join with thee in heart and prayer,  
 To have the Tempter to be cast,  
 And with My kingdom for to burst,  
 Then they My kingdom shall obtain;  
 I said I'd save for fifty men,  
 The utter ruin of the place,  
 Another way destroy the rest.  
 So now that way to man I'll come;  
 I've sent My angels, 't shall be known,  
 To warn you all that I am near:  
 From dreams and visions you see clear,  
 And from the spirit of prophecy—  
 The law and gospel do not lie:  
 But all together now they're come;  
 From the eight hundred you discern  
 How the first date must now appear,  
 To make My law and gospel clear:  
 Because the seven you go through,  
 And then the first, before your view,  
*It is a day of rest* for man:  
 Then now I'll tell you all My plan.  
 No respite man did give to Me,  
 Remember, in Gethsemane:  
 With swords and slaves they met Me there,  
 And then My trial soon brought near:  
 For then they nail'd Me to the tree,  
 No other week allowed for Me, ———  
 That I a respite then could gain; ———  
 And now I'll tell you all the end. ———  
 As I *that week* did not go through,  
 I say like man I now will do, ———  
 And cut the century short *the same*.  
 The swords and slaves are found, by man,  
 To meet the Tempter in the way;  
 With swords and slaves, I now do say  
 Because the sword it is My word—  
 The promise first was made by God,

That you should bruise the Serpent's head:  
 These are the promises were made:  
 Then sure it is a staff to man:  
 My word you all must rest upon;  
 And then My promise you can see;  
 The Serpent bruised as well as Me.  
 But when that blow comes on his head,  
 Then all his power I will strike dead,  
 That he hath now got over man:  
 As I've begun I'll now go on;  
 And no more respite will I give  
 Than man did then for Me to live.  
 So if the depth you can discern,  
 You all may judge how I do warn;  
 Because the swords do all appear,  
 From every name that's given here,  
 That they do give in heart and mind,  
 Wishing the Serpent for to bind,  
 As on the cross they then bound Me:  
 One day, "*a thousand years shall be,*"  
 That I *in rest* laid in the tomb,  
 Ere I by man again was seen;  
 And then the first I did appear,  
 And My disciples saw Me there;  
 And so the Devil will arise  
 Again to man, in strange disguise,  
 That hath by wonders been brought in;  
 I know what power he'll gain o'er them:  
 But then My saints will strong appear,  
 And know the judgment day is near,  
 That now are workers here with Me:  
 My sealed number all will see,  
 How they in faith will boldly stand,  
 And say the whole we now command:  
 For every prophecy is clear;  
 Our enemies we need not fear;  
 Because the truth we saw at first,  
 And now we see the end to burst,  
 As all the Bible did foretel  
 And as explain'd it so did fall;  
 And now we all do see the end;  
 We know our God will be our friend;  
 And we in triumph shall appear,  
 With saints and angels in the air:  
 Therefore our death we don't regard;  
 We know our God will us reward;  
 And so the'll stand unto the end,  
 And with their God they will descend;

When the last trumpet doth appear,  
 They'll come with joy then in the air.  
 But now this subject I shall end :  
 For at *the present* I intend  
 To make the mystery out more plain ;  
 The sword and staves are drawn by men :  
 The staff is now the power of God,  
 Whose strength will now fulfil His word,  
 For so the spirit's sword is come :  
 Because My spirit doth appear,  
 In every soul that now sees clear :  
 For they have drawn the spirit's sword,  
 And all mankind shall find My word,  
 That I am come for to fulfil,  
 And tread with My avenging heel,  
 All that against Me draw the sword ;  
 And all mankind shall find the Lord  
 Did make these visions to appear,  
 And in the spirit answers here,  
 The every vision what it means :  
 The sword is drawn, I tell you plain,  
 And he that draw'th it 'gainst My word,  
 They all shall perish in the flood,  
 I say, of sorrow and of sin :  
 For now to reason I'll begin.  
 I suffer'd for the fall of man, \_\_\_\_\_  
 As he his Maker did condemn : \_\_\_\_\_  
 But if the Tempter now you free, \_\_\_\_\_  
 You all must perish now with *he*.  
 That is, your lives must end with grief ;  
 I ask you, who can give relief,  
 If you the murderer now will free ?  
 The woman's guilt must fall on *he* :  
 That is the Devil I do mean ;  
 And then the Earth I shall redeem :  
 But you can point no other way,  
 That in My Bible I did say,  
 That e'er the Earth I should redeem,  
 But by the promise made to them,  
 I now do tell you in the fall :  
 For there the promise stands for all ;  
 And there the enmity is placed,  
 I tell you all, ye fallen race,  
 Conscience condemns you every one ;  
 Against the woman you are come ;  
 With enmity you do appear,  
 Against the words are spoken here ;  
 And so your God you must condemn,  
 To let the woman thus go on,



And let such visions to appear,  
 I say, My Bible for to clear :  
 But well your answers I do know—  
 These visions I did never show :  
 That is the language of their heart :  
 Then now these words I will impart.  
 You must My Bible all deny,  
 If you do say, unknown to Me  
 That all these things would so appear;  
 And now, vain mortals, answer here,  
 Why I ne'er stopt the woman's hand?  
 Not four men could I command,  
 To join together, and appear,  
 For to prevent her coming here,  
 To make these visions out so plain,  
 When all had been despis'd by men :  
 And so, by men, they'd still appear  
 To be despis'd, as heretofore,  
 Had not the woman hither come,  
 To shew the visions what they mean ;  
 And so both hands are strengthened here :  
 Unknown to Me can nought appear ;  
 Because your thoughts I do espy,  
 And tell you, My discerning eye  
 To every place doth go before ;  
 And well I know what will appear ;  
 And so all this is known to Me,  
 Before My throne, you all may see  
 That every thing is placed there ;  
 And as these visions do appear,  
 So all is brought before the throne,  
 And every name to Me is known ;  
 And every hand and heart the same ;  
 And now, I say, from every name,  
 The books must all be brought to Me ;  
 And now My jewels all shall see,  
 How from the books I'll make them up,  
 And how the Tempter there shall drop.  
 For I the judge shall now appear,  
 And man's petition I will hear,  
 When all is brought before My throne—  
 Like the hand-writing 't shall be known,  
 That Pilate wrote upon the cross :  
 Then sure your names cannot be lost.  
 When I, the King of Kings appear,  
 My soldiers must My kingdom share,  
 That draw the sword and win the field ;  
 For there the foe he now must yield,  
 When I the King do but appear,  
 And men's petition I do hear,

And all is laid before My throne,  
 And their petitions must be known  
 In their hand-writing to appear,  
 Or by their wish be enter'd there;  
 And then I will sum up the whole,  
 And be the Pilate for you all,  
 To give consent, I say, like him,  
 And so the Tempter falls, like Me,  
 I tell you, by the power of man:  
 By their desire I've laid My plan:  
 Then sure the Tempter can't complain,  
 If I resign'd My life to men,  
 Then now to them he shall resign,  
 And so I've told you all My mind.  
 The swords are drawn, the staffs appear;  
 'Tis time for Satan to take care;  
 And you may judge how near the end,  
 As from My death 'twas My intent  
 To shew you all how this must burst;  
 And mark Gethsemane was first,  
 Before I came to Calvary;  
 And so My foes shall fall like Me:  
 Because no respite I did gain;  
 For in one week the whole did end.  
 The seventh they'd not let Me see—  
 They shorten'd then that week for Me,  
 And so I'll shorten now *the whole*,  
 And you may judge how near's the fall,  
 If you can judge from what is past:  
 I said the swords and slaves were first,  
 And now I say they do appear,  
 Against the Tempter they are here.  
 Then surely all will hasten on:  
 Two out of seven then 'twas known  
 Were nearly shorten'd then for Me;  
 And so the end of all you'll see:  
 For these two centuries, that are here,  
 With the two days I will compare:  
 So if you've wisdom to discern,  
 You all may judge how I do warn,  
 And how the tumult must come on,  
 To make a final end for man:  
 Because for man I will appear;  
 And all shall find Me Pilate here:  
 As he did give it up to man,  
 I tell you now, I'll do the same.  
 So here this vision I shall end:  
 For deep are all the lines thou'lt penn'd.

FRIDAY, 3d June, 1803.

About eight o'clock, Joseph Prescott being engaged pounding allum, with other workmen, who were preparing size for paper, he saw the following vision; the whole of which was then in motion. He saw a Celestial Being in human form, with rays of glory issuing from his body, attended by a number of angels, the faces only visible. They were clustering together, and advancing towards the Celestial Being. Two angels were placed close to the Celestial Being, one on the right hand, and the other on the left; each of which had one hand to a book, which they held open right before the Celestial Being. Underneath those, laid another angel, in a reclined posture, with a long roll in his hand, opened, with some reading apparently on it. They were surrounded by a great number of angels. Underneath this scene, at a distance, was a very confused appearance of the earth, on which he saw a number of tomb stones; and out of the earth a great number of persons were arising. Some were walking, who apparently had risen. They looked like ghosts, as he had heard them described. There were two descriptions of persons thus rising, and they moved different ways—some in a kind of light mantle, were going towards a hill, which was light and shining; made so, from the rays of light, which issued from the Celestial Being, passing under or behind the clouds. Several of these persons in the mantles had ascended the hill, and mixed with a number who were gathered together in a body, upon the hill so illumined, which was on the right hand of the Celestial Being. The other description of persons looked like moving bodies formed of clay, ascending from amongst the tombs. Some had arisen and were walking, others in the act of rising: they gathered together on the left hand of the Celestial Being.

The place where they were assembled was dark and gloomy. By their side was a large body of fire, ascending from, or bursting out of the earth: by which was a very ugly figure, which Joseph supposed to be the Devil. Behind him was a pile of arrows, and in his hand a bow with an arrow applied to it; which he seemed to stretch against the string with great force, as if to shoot; pointing at the people in white. At a very great distance was a number of rough hills, with gloomy black clouds, from which issued flashes of lightening in different places. Some of the hills were on fire, apparently kindled by the lightening; some on fire, in other parts, where he saw no lightening. Another infernal figure was standing on a cloud, at a considerable distance from the one which had the bow in his hand. He was holding up a paper, with great earnestness, to one of the angels on the left hand side of the Celestial Being; which angel had his eye fixed on him with great composure. On the other side stood a wretched being in human form, in appearance miserable, ragged, and dirty. He also was holding a paper in his hand, with much apparent trouble in his countenance, to another angel on the right hand side of the Celestial Being; who looked at him, as the other did, with composure. The Celestial Being, whom Joseph supposed to be the Lord had his hands and eyes uplifted, as if going to declare something. Near to the infernal figure on the cloud, was a person in human form, with an angelic countenance, clothed in a garment apparently of steel, having a chain with long links in his hand, one end of which was fastened round the body of the infernal person. A voice then uttered,

“ Behold, yonder, in a heavenly croud,  
 “ With glory and splendor our God is ador’d.”

If desired to be drawn, it shall appear again.



FRIDAY, *June* 10th, 1803.

About half past four this afternoon, Joseph being engaged in parting paper, after sizing, had the following vision. There were presented to his view fields and trees, &c. in different parts. About the centre was a tent or marquee, with fringe, or some kind of ornament about it. The entrance of the tent was facing him; on each side of which was an angel holding back the curtain with one hand, and in the other each had a sword, composed of diamonds, with the point touching the ground. Behind them, without the tent, were two other angels with trumpets, which they blew in loud and shrill sounds. Behind one of those which had the trumpets, on the right hand side, stood a person with a spear in his hand, which he held straight up. Within the tent, which was very dark, was a very brilliant crown, raised some distance from the ground. On all parts that surrounded the tent, the sun shone with uncommon splendor. A voice said, "If desired to be drawn, it shall appear again;" and further added, "I the Lord will be a light in a dark place."

"Now you shall see the Son of God,  
"With millions of his sons, blood bought.

*July* 5th, 1803.

A communication concerning the visions given to Joanna, in answer to her friends, who wished her not to spend so much time in shewing the visions, during her stay in Devonshire, to such numbers of people. She was answered, by the Spirit, in the following manner. I ordered the visions to be drawn for thee, to be made public, and shewn to all who wished to see them; for I now tell thee and all mankind, the visions are the shadow of what is hastening on; and now call to thy remembrance, I said, when the ten years were ended, that after I had shewn My

visitation to thee, in the world, greater mysteries must appear to their view; and remember, I told thee in 1792, I would shew thee in dreams, and in visions, how it should come on. The first ten years were passed in dreams: but now, when those ten years were gone, that My visitation had appeared to the world; from wars, from dearth, from scarcity, and discord, in the hearts of the people, I began to shew thee, from visions appearing to the youth, whom I visited in an early age, and permitted Satan to work on the minds of men to despise his visions, that all men might know he was visited by God, and not set up by man: but when My appointed time was come, that they had gone through thy writings, the visions were made known: but now I will make it plain to thee, and all mankind, there was no appearance in the world, that I, the Lord, had visited thee, till the wars broke out in 1793, and that it went on every year, to make it appear to the world, more and more, till the ten years were up. So, if men look deep, they will see the truth of thy writings has appeared visible to the world, for ten years before the youth was made known; whom I had visited, but had concealed from thy knowledge; and at My appointed time, revealed it to thee, and them; and ordered it to be made public, that thy visitation appeared to the world in the beginning of 1793; and the visions were made known, and published in the beginning of 1803. Now weigh deep the whole together; then in seeing ye may see, and in hearing ye may understand, that it is I, the Lord, who have brought all these strange things to pass, and remember the dream I shewed thee in 1792, that I arose from a bed, as one awoke out of sleep; and now he hath sent thee a vision of a bed with white furniture, and the curtains drawn back; and thou knowest I told thee,

Thrice happy was the man,  
 That did begin, and would go on,  
 Till every curtain was drawn back,  
 To know, and prove, if I did speak ;  
 And now the curtains do appear,  
 And mark, this came in the tenth year,  
 Or else, I say, when it was up ;  
 The curtains, they are now drawn back ;  
 And as this vision doth appear  
 You all shall find your God is near.  
 The light in darkness it doth shine :  
 I see the dark benighted minds :  
 For though the truth is now so clear,  
 And perfect like this vision here,  
 That I shall pitch my tent with man,  
 And bring My kingdom down to them,  
 And make My angels to appear,  
 To shew My kingdom, it is near,  
 For all to come in robes of white—  
 I brought that vision to his sight,  
 To shew the end how it will fall,  
 When I appear to conquer all ;  
 That is to conquer hell, and sin,  
 As you may see it by the chain :  
 The man in armour first appear'd,  
 And Satan's chain is fasten'd there ;  
 And so his power I shall chain down,  
 So perfect as the vision came :  
 For as the sight appear'd to he  
 So perfect now the end shall be.  
 And mark that vision was seen first,  
 Where Satan's ruin so is plac'd ;  
 As by the chain he can't get free,  
 And so he chained down shall be.  
 The graves are open'd of the just ;  
 And so the end it now will burst :  
 Because the just will now appear,  
 To see My promises are clear,  
 That Satan must his doom receive,  
 Ere man with Me in peace shall live,  
 And own My sentence to be just ;  
 And for My kingdom they will thirst,  
 And they My kingdom shall obtain,  
 In heaven and earth with Me shall reign ;  
 For in the end they'll all unite,  
 And I will make them sons of light,  
 As in the vision doth appear :  
 The angel of the Lord is there,

I tell you all, in robes of white,  
 And so on earth I'll make the light;  
 For ev'ry beauty shall appear;  
 And from the tent I tell you here,  
 That I shall pitch My tent with man;  
 And then you may behold your land  
 With every beauty to appear:  
 The trees of Lebanon are fair,  
 And fair, I say, I'll make the whole,  
 And from these visions shew you all,  
 That Satan must be conquer'd first;  
 And as these visions both are plac'd,  
 I tell you that the end will fall,  
 And the five angels warn you all:  
 The trumpets they have in their hands,  
 To warn you of the promis'd land,  
 As in the grove they do appear;  
 And so the trumpets they have there,  
 To sound the coming of the Lord,  
 That he with man will now abide,  
 That is in spirit dwell with he,  
 And man in peace shall dwell with Me;  
 That is, by man, I mean the whole,  
 Who now do wish for Satan's fall,  
 To have My kingdom to appear:  
 I tell you, like these visions here  
 My glorious kingdom will come in:  
 The robes of white with blue are seen;  
 And robes of white shall now appear  
 To every true believer here;  
 And as the mixture is with blue,  
 So all shall find My words are true—  
 Mark every angel how they're plac'd,  
 A likeness of the human race:  
 The one hath got the spear in hand;  
 But mark, the others how they stand;  
 With the two swords they do appear,  
 And to the earth they're pointed there,  
 As tho' the swords were drawn to fall:  
 And perfect so, I tell you all,  
 That every sword will fall from man,  
 When they My kingdom do discern,  
 That they on earth shall it obtain:  
 And there behold, there stands the crown;  
 The curtains they have in one hand,  
 And so the crown they do command;  
 And there you see the sword to fall—  
 So here's a warning to you all,



The curtains you must all draw back,  
 To prove and know that I do speak,  
 And then the darkness all will see,  
 Wherein is fixed the crown of Me.  
 I said in darkness it would come,  
 Gross darkness in the sons of men;  
 And so gross darkness doth appear :  
 But all shall know My crown is near,  
 Unto this dark benighted land ;  
 And now the wise may it command :  
 For back the curtain they will draw,  
 And then My crown they'll see and know,  
 How it is fix'd in this dark place,  
 So perfect like the human race :  
 For dark indeed their minds must be,  
 If they My kingdom cannot see,  
 That it is hastening on to man,  
 And in the dark My crown doth stand :  
 But if the truth you wish to see,  
 The curtain now drawn back must be,  
 And then the crown you may behold,  
 And see the TRUTH from all is told ;  
 As in My Bible 't doth appear :  
 There's not a thing hath happen'd here,  
 But in My Bible all is penn'd ;  
 And mark, I told you, in the end,  
 None but *eye of faith* would see,  
 The visitation here of Me.  
 Therefore your hearts would fail you all,  
 To see the end when I do call,  
 To make a final end for man :  
 None but the just in faith would stand ;  
 And now I'll tell you of the just :  
 All those who for My kingdom thirst,  
 And see My justice to appear,  
 For to confine the Tempter there  
 Down to his den, as he is plac'd,  
 Because My side by him was pierc'd,  
 And 'twas by him I was betray'd—  
 I said, that Satan Judas led :  
 But he repented as a man,  
 When Satan's power from him was gone :  
 Then sure the rage must come from hell,  
 And so again his rage doth swell,  
 In every dark benighted mind,  
 That they My kingdom cannot find,  
 How I shall place My crown below,  
 Nor how My angel's I let go,

To draw the curtain back for man,  
 That in the dark they may discern.  
 My crown of glory it is near,  
 And the two trumpets do appear :  
 The one I liken'd to My word,  
 That's giv'n to thee now from the Lord :  
 The other trumpet all shall see,  
 It is the vision shewn to he :  
 And so the trumpets do appear,  
 To shew you all the end is near :  
 For dark must be the minds of men,  
 If they the truth cannot discern,  
 When all the curtains are drawn back :  
 They all must know the Lord hath spoke,  
 By signs and visions that are here,  
 And from the words that do appear,  
 Now all is come in a straight line :  
 They must confess the work is Mine,  
 And Mine I'll make it to appear :  
 Thou know'st I told thee, heretofore,  
 These visions would be in your land ;  
 And now the whole you may command ;  
 And so My Friends may cast off fear :  
 These visions plain do shew you here,  
 That I shall draw the curtains back,  
 And then you'll see My crown to break,  
 With every lustre bright to shine :  
 The other hand foretell'th My mind,  
 That it is fallen'd to the earth :  
 I tell you all to judge your birth ;  
 That to the earth you must return,  
 If you do judge you stand in man ;  
 That is in man, as he was made,  
 I say of dust, and so betray'd ;  
 And so to dust he must return :  
 But know the woman never came  
 Out of the dust, nor made that way ;  
 She came from man, where life did lay :  
 That way her body did appear ;  
 And now, vain man, I answer here,  
 Her spirit it must come the same,  
 Where life doth spring ; the end I'll name :  
 But this you do not understand :  
 The body first was formed from man ;  
 But when My spirit doth appear,  
 For to bring in My spiritual heirs,  
 The spirit then must come from Me,  
 That man and I alike may be ;

Because her life came first from man,  
 And so return'd to dust again,  
 As did the man return at first :  
 Then here the mysteries now *must* burst.  
 If My delight should be with man,  
 And to Myself I've liken'd them,  
 Then sure My spirit must appear ;  
 The woman must be taken here  
 To have a spirit like My own,  
 The Powers of Darkness to unthrone ;  
 And so you 're made joint heirs with Me,  
 That heirs of God you all might be.  
 The flesh and blood came first from man ;  
 And so the earthly kingdom came :  
 But when My kingdom doth appear,  
 It is My spirit must be here ;  
 And so her spirit came from Me :  
 Then now, ye blind, begin to see  
 A mystery deep, but it is plain—  
 I've said her life was took from man ;  
 And know, as man I did appear ;  
 Then now like man I'll end it here,  
 And prove her spirit came from Me ;  
 And now My kingdom all shall see,  
 That of her spirit will be born,  
 And pray the Serpent to unthrone ;  
 That is the Tempter to be cast,  
 And so her children all must burst ;  
 And great peace on earth the they'll see,  
 And own her spirit came from Me,  
 As did her body first from man :  
 Mark the creation how it stands,  
 A likeness of Divinity :  
 So I created man to be,  
 In My own likeness to appear,  
 And perfect so I've liken'd him here ;  
 And so I've liken'd Myself to man,  
 To say from Me her spirit came,  
 So different from the human race ;  
 And yet My spirit men disgrace ;  
 Because My ways are hid from all,  
 In the dark mysteries of the fall :  
 But there, I say, I fix'd My crown,  
 When I the man and woman found  
 For to lament their fatal fall :  
 I drew the curtains then for all,  
 That they the crown could never see,  
 How I should bring it round that way,

To have My glittering sword to fall,  
 And for the woman conquer all,  
 As for the woman he was cast;  
 And now's the time THAT TRUTH shall burst.  
 I asked him what then he had done,  
 And said the curse should fall on him,  
 Much greater than the human race:  
 I fix'd on him the woman's curse,  
 Or else, I say, the woman's fall;  
 And now's the time, I tell you all,  
 That as the visions do appear,  
 You all will find the end is near.  
 Now mark these visions, how they are plac'd,  
 And then awake, ye fallen race,  
 You see the chain is in one hand:  
 I died to conquer hell for man;  
 And now you see the man appear,  
 With all the ARMOUR man must wear,  
 If he will conquer hell with Me;  
 And now, ye blind, begin to see:  
 The dart is in the woman's hand,  
 That o'er his head you may command;  
 And unto Heaven she's looking there,  
 As tho' oppress'd with grief and fear.  
 As Satan's dart is fix'd behind:  
 The twisted serpent then you'll find,  
 How much like it her clothing's plac'd,  
 You cannot say 'tis like the rest:  
 In different robes she doth appear;  
 Because her clothing is drawn there  
 Much like a serpent for to be,  
 As in and out the stripes you see;  
 And so in grief she's compass'd round:  
 The dart in Satan's hand is found,  
 How he in rage would keep her back,  
 From every blessing I create,  
 I tell you all, when at the first;  
 And so the end it now is plac'd,  
 As the creation did appear,  
 When Eve from him receiv'd the spear:  
 But know, the dart is in her hand,  
 That o'er his head you may command;  
 And so the chain is fasten'd there:  
 I said, I'd die her guilt to clear:  
 And so the guilt was cast on Me,  
 As Satan's dart you all may see,  
 How it is pointed at the man,  
 That hath the chain now in his hand,



Which now is stamp'd beneath his foot;  
 And so, I say, I'll make him mute:  
 For all the graves shall open here,  
 And all the martyrs shall appear,  
 To join in spirit with the just,  
 That pray for Satan to be cast:  
 For now the books I'll open all,  
 And so begin from Adam's fall,  
 And to all ages I'll go on,  
 To prove that death was pass'd on man;  
 As to perfection he was dead,  
 And so from him is knowledge hid,  
 As one that's buried in the grave,  
 And in the earth no knowledge hath.  
 So man no knowledge hath of Me:  
 Bring forth the age that right did see;  
 And then I'll give up to man,  
 If knowledge you can prove in them,  
 In any age that now is past:  
 The books are open'd in the last,  
 And every age does shew you plain,  
 That man no knowledge did obtain,  
 But when the spirit came from Me:  
 And now My spirit, all shall see,  
 Is come to draw the curtains back,  
 And shew My crown how it must break  
 From the dark mysteries of the fall:  
 It is the woman (judge your call)  
 Must claim the promise there was made,  
 Who cast the guilt on Satan's head;  
 And now upon his head't shall fall:  
 For they three figures tell you all  
 To saints and angels you may place:  
 But now awake, ye fallen race:  
 The first to Eve I shall compare—  
 Her combat with the Devil there;  
 As he the dart hath in his hand;  
 And so her clothing you command,  
 Is like a twisted serpent round;  
 And so by him her fall was found:  
 But then with grief she did appear,  
 And unto Heav'n did lift her prayers,  
 And great her sorrow it did burst;  
 But on the Serpent it was cast,  
 Whose subtle arts had her betray'd:  
 But mark, the promise there was made,  
 I tell you of her seed to come,  
 As she the Serpent did condemn,

That it should bruise the Serpent's head,  
 And so the dart by her was laid ;  
 And so the dart shall now appear :  
 The woman is supported there,  
 With other guardians still behind,  
 To comfort her distressed mind.  
 Now, from the second, all shall see,  
 It was the mother then of Me,  
 Who did so closely after come,  
 To have him chained by her Son,  
 The second Abel to appear,  
 To 'venge the blood was murder'd there,  
 I say, by Satan's artful hand ;  
 And now the chain you may command,  
 To see it stampt beneath his foot :  
 You know I said I'd bind the root  
 Of every evil, that did spring—  
 I said I'd conquer hell and sin ;  
 And so to conquer I'll appear :  
 The second woman you see there,  
 With all her clothing drawn in red,  
 And so I'll conquer by My blood.  
 Now mark the angel that's behind ;  
 Then the new covenant you'll find,  
 That I am making now with man ;  
 You see " THESE THREE " are joind as one  
 Then sure My angel must appear,  
 I say, to join the women here ;  
 And now I tell you, from the last,  
 It is the woman that is first,  
 To place them all another way,  
 And from the angel, now I say,  
 Of the NEW COVENANT who appears,  
 To shew the fall how it was there,  
 That I have told you first was Eve,  
 And mark the promise I did give ;  
 Which I did never yet fulfil ;  
 The first is last, I tell you still :  
 Thou see'st the angel he is first ;  
 What I call Eve, she is the last,  
 And so the last she doth appear ;  
 And now the mysteries I'll make clear :  
 Because the last, you all shall see,  
 Is chang'd form Eve and come to thee.  
 For all her sorrows thou'lt gone through :  
 Think of the past, the truth thou'lt know,  
 How Satan's darts have wounded thee,  
 And, in thy prayers, thy griefs to Me,

With uplift eyes, were fix'd to Heaven.  
 In deep despair thy heart was driven,  
 When every voice was compass'd round,  
 From Heaven, said they, was not the sound;  
 And perfect like the figure there.

I've often seen thee drown'd in tears;  
 Which all thy writings plain will prove,  
 When Satan's arts thy heart did move,  
 So full of jealousy to grow:

Thy bleeding heart, I well did know,  
 And oft I've seen thee in such grief,  
 When thou'dst no friend to give relief:

But in such sorrow didst complain,  
 And thy dispute doth it maintain,  
 How Satan strove to keep thee back,  
 And so thy heart was on the rack:  
 But, from the vision all shall see  
 The chain is fasten'd there that way;  
 And so the dart is o'er his head;

And now remember what I said,  
 When I the chain did bid thee draw;  
 And here's the chain they all shall know,  
 Shall chain the Tempter to his den;  
 And now the cuts you may see plain,  
 That on the Tempter's back appear;  
 And from the eight I'll answer here:

1st. Because in *Eden* was the first:

A cut on Satan then was cast:

2d. But when the *Deluge* did appear,

The cut went deep for Satan there:

Because I then went through the whole;

And so the cut on him shall fall,

As by his arts he cut off man,

And strongly then he work'd on them,

Till he had work'd their final doom;

But now I'll place him in man's room:

For he shall now be swept away,

As was the deluge in that day;

Because these cuts he brought on man:

3d. The fire from Heaven on Sodom came,

As Satan's arts had swell'd them up;

And now the flames on him shall drop.

Another cut that did appear,

4th. It is the wilderness I'll clear,

How Satan's arts work'd then in man,

Not to enjoy the promis'd land;

And now that cut shall so appear;

Satan My kingdom shall not share,

That is My peace he shall not see,  
 How man and I in peace shall be;  
 For now I'll cut him off the same:  
 Another cut I now shall name.

*sch.* My *Prophets* he did cut them off;  
 And now he'll find I've said enough:

*sch.* Because the cuts shall fall on he;  
 And so again they cut off *Me*,  
 By Satan's arts that strong were laid,  
 And so I'll now cut off his head,  
 From all the power he hath here;  
 For all these cuts shall now appear,  
 I say, to fall on his own back;  
 And man shall find I am not slack  
 To any promise I have made:

*sch.* The *Jews* by Satan were betray'd;  
 And so that way I cut them off,  
 My chosen flock: I've said enough.  
 Then Satan must receive the same;  
 These cuts on him they back must come:

*sch.* And now the *eighth* it must appear,  
 From My disciples; they were here  
 Cut off, I say, from off the earth;  
 Then now let Satan judge his death:  
 For so the cuts on him shall fall;  
 Therefore the graves, I tell you all,  
 They all are open'd of the just;  
 And mark above, the books are plac'd;  
 You see them open'd to your view,  
 And all shall find My words are true:  
 For every book I'll now unfold,  
 And every book must now be told,  
 That I shall open to your view;  
 It is My friends, what they went through,  
 For to obey My perfect will;  
 And now the tyrant's heart I'll chill:  
 For he shall now receive the same:  
 You see these cuts they double came;  
 And know at first they fell on man:  
 Then sure the Tempter now must stand  
 Fast bounded, by his iron chain;  
 He hath not long on earth to reign:  
 Because 't must all fall back on he;  
 And like that chain, he chain'd shall be,  
 I tell you all, unto his den:  
 The flames ascending, shew you plain  
 What smoke and fury shall appear,  
 With all the forked lightening there:



But as the flames are seen above,  
 So some will burn in flames of love,  
 When they that fight begin to see,  
 And praise their God, that died to free  
 Them from the smoking pit below ;  
 For then My love they'll taste and know,  
 And like the regions then above,  
 They'll all unite in heavenly love.  
 For as the streams of light appear,  
 So will the light to all come here,  
 When every book I do unfold,  
 And every truth is known and told,  
 And every mystery doth come down,  
 Much like a heaven will earth be found,  
 I tell you, like the just you see,  
 Who seem enthron'd in light to be ;  
 And so the light will come to man,  
 When I My kingdom do bring down,  
 With streams of light, and streams of love—  
 Your Saviour's merit then you'll prove,  
 That I did die to set you free;  
 And then look back to Calvary,  
 And there behold, your bleeding Lord  
 The rage of men and devils bore,  
 I say, to set the nations free;  
 That man and I in peace might be :  
 But sure My blood was shed in vain,  
 If I for man do not contend,  
 To have the Tempter to be cast,  
 And on them let My spirit burst;  
 That the good fruit they all may know;  
 The tree of knowledge it was so;  
 And as she eat it at the first,  
 When Satan's malice it did burst,  
 And by his arts she was betray'd,  
 And so on Me the guilt was laid,  
 Because I gave the woman there,  
 So now let men and devils fear :  
 For I shall cast it back on all,  
 That now refuse this heavenly call :  
 Because the evil fruit they taste,  
 And on their Maker it was cast,  
 For giving of the woman there :  
 The travail of My soul is here,  
 That I am satisfied to see,  
 In all the words she pleads for Me,  
 And with the Devil did contend ;  
 I tell you now I'll make an end ;

For now before Me all is plac'd ;  
 Awake, ye dark benighted race ;  
 You took the evil from her hand,  
 And now the good you may command,  
 To take " THE SEALS " from her the same,  
 If you do wish to know My name,  
 And have the good fruit for to come :  
 For I shall make the woman's hand,  
 I tell you now, go through the whole ;  
 And so you men may stand or fall.  
 For Satan shall his dart receive,  
 From the same hand that he deceiv'd ;  
 Or I like man must now appear,  
 And be to blame to make her here,  
 For to bring in the fall of man,  
 If Satan now should miss her hand,  
 Not to bring in his final fall :  
 High as the heavens, I tell you all,  
 Are all My ways beyond your view :  
 The end will prove My Bible true.  
 I made the woman, at the first,  
 To be your helpmate at the last ;  
 And so the second Adam here,  
 Will by her hand your loss repair ;  
 Or how like Adam can I be ?  
 Appear, vain men, and answer Me,  
 Why I the woman did create ?  
 I said to make your bliss complete.  
 And will you answer this is done ?  
 No, no, I know the hearts of men,  
 It never was completed here,  
 Since Adam's fall : for grief and care,  
 Have run throughout in every age :  
 But now's the time, I will engage  
 The second Adam shall appear,  
 And so destroy the Tempter there ;  
 And all I'll make alive in Me,  
 That now in faith begin to see,  
 That I have got the woman's hand,  
 And all is done by My command ;  
 And My command is given here,  
 That she shall seal you sons and heirs ;  
 If you do wish for Satan's fall ;  
 That I may come and reign in all.  
 This is the knowledge of the good,  
 That must by man be understood :  
 She pluck'd the first, and gave to man,  
 And he receiv'd it from her hand ;

*Christ the second  
 Adam her hand*

But now she's come to pluck again,  
 As I command, to pluck off sin;  
 That all the evil fruit may fall,  
 And so preserve the good for all,  
 To put the seal in every hand;  
 That all may gain the promis'd land;  
 Which I have now for man in store:  
 The woman's hand the whole shall clear.  
 So those who will turn back and live,  
*Receive the seal* the woman gives:  
 For I have made the mystery clear,  
 To prove that I have spoken here:  
 But if the truth you cannot see,  
 From every truth spoken by she,  
 Then I will make the truth more clear,  
 By every judgment mentioned here,  
 That in her writings I do name,  
 And then the blind will see more plain,  
 That they have brought My judgments on,  
 By unbelief, I say, to man,  
 As Adam brought it at the first:  
 For unbelief in them did burst,  
 And unbelief is now the same;  
 My voice is not believ'd by man,  
 Until you see your final fall:  
 But know I've warn'd you one and all,  
 That every nation I'll go through,  
 Till men do own My bible true;  
 Which men at present don't believe:  
 They judge, that Satan Me deceives,  
 To make the woman at the first:  
 Then I'll deceive him at the last:  
 For by her hand he'll surely fall;  
 She'll pluck the evil through for all;  
 Until, I say, 'twill all fall down,  
 And then the good fruit will be found:  
 As they have ta'en it from her hand,  
 The knowledge they will all command,  
 That the good fruit doth now appear,  
 Wherein I've seal'd My sons and heirs,  
 That now in heart do wish for Me:  
 The woman's hand, they all will see,  
 Hath pluck'd the evil down for all:  
 The sealed number judge their call,  
 That they are seal'd the good to taste;  
 And by their hands the evil's cast:  
 Because they sign'd to have him fall:  
 Let every book be known to all,

In every date how't did come on ;  
 Then thy accusers !et them come,  
 And tell Me who brought round this chain,  
 And now you see the vision plain :  
 But as the hearts of men I know,  
 They'll say *invention* brought it so.  
 Then from invention let them see  
 If e'er a woman act like thee.



JULY 28, 1803.

Joanna dreamt she was in a place where there were two furnaces. When she opened the cover of the second furnace there appeared a man seated in the furnace of water; at which she was alarmed; and the man said he was to sit there for a time to recover his health. At last the furnace was drawn away by horses. Joanna was ordered to pen this dream---and she was answered, simple as it might appear, the meaning of it alluded to the whole race of mankind. The furnace is the furnace of affliction, that ye are now put in until you receive the health of your senses, and are recovered from the disorder of your unbelieving minds. For I told you plainly in My Gospel, that wars, and rumours of wars would appear, with distresses and perplexities of nations. Now put down the chapters that I shall mention, and I will explain them unto thee.

LUKE, *ch.* xviii. v. 8. I tell you, that He will avenge them speedily. Nevertheless, when the Son of Man cometh, shall He find faith on the earth?

*Ch.* xxi. v. 25. There shall be signs in the sun, moon, and stars; upon the earth distresses of nations with perplexities.

28. When these things begin to come to pass, then look up, and lift up your heads: for, your redemption draweth nigh.



29, 30. When the fig-tree and all the trees shoot forth, ye see and know of your ownfelves, that summer is nigh at hand.

31. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

35. For as a snare shall it come on all them that dwell on the face of the whole earth.

36. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.

For these are the days of vengeance, that all things which are written may come to pass.

ISAIAH, *ch.* lxiii. *v.* 4. For the day of vengeance is in Mine heart, and the year of My redeemed is come.

*Ch.* lxv. *v.* 17. For behold I create a new heaven and a new earth: and the former shall not be remembered, nor come into mind.

18. But be glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy.

19. And I will rejoice in Jerusalem, and joy in My people; and the voice of weeping shall be no more heard in her, nor the voice of crying.

*Ch.* lxvi. *v.* 23. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come and worship before Me, saith the Lord.

JEREMIAH, *ch.* xxx. *v.* 22. And ye shall be My people, and I will be your God.

23. Behold the whirl-wind of the Lord goeth forth with fury, a cutting whirl-wind; it shall fall with pain on the head of the wicked.

24. The fierce anger of the Lord shall not return until He have done it, until He have per-

formed the intent of His heart: in the latter days ye shall consider it perfectly.

ROMANS, *ch. xi. v. 25.* For I would not, brethren, that ye should be ignorant of this mystery, that blindness in part hath happened to Israel, until the fulness of the Gentiles be come in,

26. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

27. For this is My covenant with them, when I take away their sins.

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*The ANSWER of the SPIRIT to the foregoing  
TEXTS and VERSES.*

Now I shall answer these passages of Scripture. The Lord will avenge them that cry unto him. Now believers are crying unto Me, by their petitions, and names, signed for Satan's destruction. They are crying to be avenged of the injuries that Satan hath done them, by causing their fall, and by bringing sin, sorrow, and misery into the world, upon the whole race of Mankind. Thus they are daily coming unto Me, by their daily signing for Satan's destruction, and for the coming of My kingdom. But, nevertheless, is there faith on the earth? Is there faith to believe that I shall avenge you of your adversary, the Devil? Is there faith to believe I shall redeem you from the fall of Adam, according to My promise made in Holy Writ? Is their faith to believe I shall reconcile the whole world unto God? Is there faith to believe the Bible is written by inspiration from God; and that My words stand as firm as the pillars of heaven, which cannot be shaken by man, neither can My word be changed by the judgment of man? Is there faith to believe there shall be a new heaven

and a new earth, wherein dwelleth righteousness? Is there faith to believe I am already come in the spirit? Thou answerest they who truly believe the words given to thee, do believe it all. I answer, those who *thus believe*:—I shall avenge them of their adversary the Devil. Therefore the words stand so closely joined together, that I will avenge them that *thus believe*: for this is *the faith* required to be believed, when I come in the spirit to redeem you from the fall: or what redemption do you suppose I told you would draw near? Or what kingdom of God do you suppose I meant was at hand, that should come as a snare upon all who dwelt upon the earth? Here is a mystery beyond the learned, why it should come as a snare upon the earth. The true meaning of a snare is a trap to ensnare the minds of mankind, to draw them into a snare, which proves to their hurt, when they are ensnared by any arts to fall therein; or the minds of men may be a snare unto themselves to draw them into dangers: for a snare is a delusion or being deceived. Here thou art at a loss how this can be made good, that a snare, explained in this manner, can come upon the whole earth, *if one part believe unto righteousness for their redemption*. To this I answer—They who thus believe in their redemption, are already judged to be drawn into a snare for *their hurt*—And they that do not believe in their redemption, nor judge it is nigh at hand, will be drawn, into a snare by the arts of the Devil, *through unbelief*. Therefore watch ye, that ye may be counted worthy to escape all these things that shall come upon the earth. Watch the times. Watch the seasons. Watch the spirit, whether it be true, or not. Watch the scriptures; weigh the whole together, draw the link; lengthen the chain; see, if one link will join with another—compare the whole together—see, if it adds link to link, chain to chain, like the dawning morning, higher and higher, brighter and brighter, to the perfect day: or like a

flower in the bud, opening more and more until the full blown flower appears. In this manner ye must weigh the works of God, like the husbandman's seed, first thrown into the earth, and buried down without any appearance of the seed, till you see the blade appear. Then cometh the stalk, next the ear, then the blossom, then the grain is fit for harvest. Just so you must mark the rising of all things which come from God. So it was with Moses in Egypt—with Joseph in the Land of Pharaoh. Just so are My ways throughout My Bible. Then so ye must watch if ye will escape all those things that shall come upon the earth. And now I will tell thee why they will come upon the earth. Because of the hardness of men's hearts through unbelief: for these are the days of vengeance on men and devils. The spirits that persecuted Me, and My disciples, and My prophets, will now persecute Me in the spirit, and bring vengeance on their own heads. But those who watch the moving of the spirit, the truth of the words, and believe that I died for their redemption, will escape all these evils, and they will not bring it on themselves; for they will be the people that I shall redeem. For a new heaven, and a new earth, mean that old things shall be done away, and all things shall become new. For new it will appear to all men, when the church militant joins the church triumphant, when sorrow and sin are done away, and joy and gladness are in every heart. It will be a new heaven to the saints, when they have free liberty to come down and converse with saints below: It will be a new earth to man, when sin and sorrow, pain and misery, are all done away; when joy and gladness are in every heart, love and peace in every breast. Now ye are surrounded with enemies spiritual and temporal: but then ye will be surrounded with saints and angels, and brotherly love in every heart one towards another. This will be a new earth to man: and heaven will be new to saints and



angels, when ye have a free intercourse one with another, without the infernal host that is now hovering in the way. But when they are chained down, it will be a new heaven to saints above, and a new earth to saints below, and so they will praise the name of the Lord from one new moon to another, from one sabbath to another, and they shall be My people, and I will be their God; for now the whirl-wind is gone out with fury, and it shall fall with pain on the head of the wicked. The root of wickedness is the Devil, and they that are led by him will be pained with him. But when it comes to the end they will consider it perfectly; that it is neither Jews nor Gentiles can boast of wisdom or knowledge. For if the natural branches fell through unbelief, let not them which are grafted in *boast*, seeing they err in judgment and stumble in visions, as they (the Jews) did. Ye turn the Scriptures, and wrest them to your own condemnation, as they did. Ye wrest the Gospel of your Lord and Saviour, as they wrested the words of the prophets. Ye are as full of unbelief of your redemption, as they were of their salvation through My blood. But was this to continue how then shall the “fulness of the Gentiles come?” The fulness of the Gentiles is the redemption of man: for then ye come to the fulness of My merit—to the fulness of what I died to purchase for you—the fulness of what I created you for—the fulness of all happiness, when your Deliverer shall come out of Sion, and turn away ungodliness from Jacob. Your Deliverer is the Lord of Hosts—the Mighty One of Israel is His Name, who shall now perform the intent of His heart in the redemption of mankind, according to the intent of My heart, when I made man at first—According to the intent of My mind, when I said My delight should be with the sons of men. But where is the age that My delight could be with them? Could My delight be with man

when they slew the prophets, killed My disciples, and put the martyrs to death? Trace back all ages, and see when My delight could be with man. Could I delight to see their sufferings? Or could My delight be with them that put them to death for My sake? Tell Me, where was a perfect race of mankind, that My delight should be with them? But now is the time approaching that My delight shall be with man, from the sealed number. For now is coming the fulness of the Gentiles. They first believed in Me for *salvation*, and now they believe in Me for redemption.--- They are clamouring for Satan's destruction as the Jews clamoured for My destruction. Therefore My delight shall be with them, as their delight is to see My kingdom come, My will be done, and all the evil fruit to fall: and it shall fall from you, and they shall tread down the wicked as ashes under their feet. And now I will answer those that say the desire of the heart is like the signing of their names. I answer no. It is like Daniel's prayers being in public and private. He might have come to Me in private prayer, with the same words and same heart: but then he could not have brought any honor to My name: neither could he have convinced an heathen nation, king, or country: neither could My wondrous works have stood on record for mankind. The three Jews (Sadrach, Meshach, and Abednego) were the same: and now the end will prove the same by the public sealed people; whose names will hereafter appear to an astonished and affrighted world. They will bring glory to God, and a convincing proof to mankind: children unborn will praise their doings, and their names will be had in everlasting remembrance till time is no more. Then will it be had in remembrance throughout the countless ages of eternity: for their names must stand for ever in the Lamb's Book of Life: as they will bring glory to God, and

a convincing proof to men, that they believed in their redemption, that I was able to cleanse the blood that I had not cleansed, and save to the uttermost all who look to Me for redemption, trusting in My mercy, merits, and power, that I am able and willing to conquer death, hell, and sin, and make a final atonement for man to reconcile the whole world unto God. This reconciliation cannot be made known unto mankind, and convince an unbelieving world, by any but *The sealed Number*, whose names will appear like Daniel's prayers, public unto all men; and like Shadrach, Meshach, and Abednego, who publicly shewed their worship to God; and public miracles were wrought for them; but had their prayers been the same in private, and their hearts and minds had been the same to Me, without shewing it in public, these wondrous works could not have been wrought. And now it is the same by signing of their names. However great may be the desire of the hearts and minds of believers in Me, and My Gospel, they cannot bring any honor to My name, nor any convincing proof to mankind, that I have destroyed the enemy for their sakes; and that I have avenged them on their adversary, the Devil, who cried day and night unto Me.

“ As prayer hath been through every age,  
 And from My prayer I'll now engage  
 To prove it hath been us'd by man,  
 To have My kingdom for to come:  
 But how could I that prayer fulfil,  
 To prove I gave them up their will,  
 And so avenge them of their foe,  
 And bring My kingdom down below,  
 To prove I'll answer now your prayers,  
 Should not My spirit first appear,  
 To prove the sealed of the Lord  
 Have now relied upon My word?  
 And so My word I'll now fulfil,  
 And 'tis their names their foe shall chill:

Because I'll now give up to man :  
 And so their names must ever stand,  
 As these have stood who sign'd My blood :  
 At Pilate's bar you know I stood,  
 Condemned by the sons of men ;  
 And so I gave it up to them,  
 For to be nail'd to the tree,  
 And so the names of men you see,  
 Who sign'd My death and so it came :  
 By their desire I laid it down :  
 Then now by man's desire the same,  
 I say the earth shall know by name,  
 Until the knowledge of the Lord  
 In every land shall fly abroad,  
 The distant nations to call in :  
 The sealed number now shall win  
 The every word that's in My prayer :  
 My kingdom they shall find is near.  
 As they began My will on earth,  
 Like the wise Shepherd's, at My birth,  
 Who first were guided by the star,  
 And so they then came from afar,  
 And now from far they came the same,  
 And shew their love by every name,  
 That wish My kingdom for to see,  
 Confess the power is now in Me,  
 For to avenge them of the foe,  
 And, in the end, their names they'll know  
 Are all enroll'd in heaven above,  
 And they shall know My perfect love,  
 And see the power I have got,  
 When Satan doth receive his lot,  
 That first in Bonaparte you'll see,  
 How I'll destroy that enemy,  
 And so avenge you of that foe—  
 From types and shadows all must go :  
 As John the Baptist was the first,  
 And after him My death did burst,  
 So Bonaparte must fall the same,  
 Ere Satan doth receive his doom ;  
 And then together all compare ;  
 You'll see the nations then to fear :  
 For then thy writings men will see,  
 And own the spirit came from Me.  
 The signs and visions do appear :  
 But all will find the substance near,  
 That in the heavens these signs you'll see,  
 So perfect as they're shewn to him :



Perplexities are-hastening on :  
 You'll find distress in every land,  
 Will in a short time to all appear;  
 For on this earth 'tis hastening near—  
 Tumults and wars that will abound :  
 I said, you soon would hear the sound,  
 That there would be a dreadful war,  
 And now the shadow doth appear :  
 For all is coming on the earth,  
 So perfect as the Scripture saith;  
 And yet these things would no one see,  
 Had I not come to visit thee,  
 And brought My Bible to their view,  
 To let them know My words were true,  
 That all I said I'll now fulfil;  
 So men may judge it as they will.  
 If worthy you will now appear,  
 For to escape the dangers here,  
 Then you the whole must now discern,  
 And weigh the manner I did warn,  
 And weigh the words I here do speak,  
 And in what manner all doth break.  
 I said I'd face the foe once more,  
 Tho' for a time defer it here,  
 And for a time, you know 'twas done :  
 One single year 'tis known to man,  
 That you in peace did so appear;  
 And mark the time; I said the war  
 Would be but shipwreck in your land,  
 When that the peace you did command,  
 And out of danger seem'd to be,  
 That (nearer to it) all would see  
 That dangers then were hastening on;  
 And now the truth to you is come.  
 I said the year began in grief,  
 But in the end they'd judge relief;  
 Because that joy would so abound:  
 You judg'd that peace was in the sound;  
 And know that plenty did appear:  
 Then judge what change did happen here,  
 To make thy writings all come true:  
 Let all be brought before their view;  
 And then their Bible's let them see,  
 If any faith in man can be,  
 To judge a knowledge of a God  
 Can be with man in all that's said:  
 And know, what will hereafter spring,  
 And the event of every thing

Is known to Me before it comes.  
 If men do know My every name,  
 Or have a lively faith in Me,  
 They must confess My eye doth see  
 From the beginning to the end,  
 And from the truths that thou hast penn'd  
 I knew the progress thou wouldst make,  
 The sealed number for to take :  
 Before I hurt the earth or sea  
 I knew that all would come this way.  
 Now if in this mankind should err,  
 Before their judge they may appear,  
 And say that I have man misled,  
 For to fulfil the words were said ;  
 For if the past had not come true,  
 I know the present, in My view,  
 Would ne'er been carried on by thee :  
 Because thy heart was known to Me.  
 When I let Satan to appear,  
 And tell thee lies, to foil you here,  
 Then to the flames thou'dst all commit;  
 As in thy heart the words thou'dst speak,  
 And in thy heart condemn the whole,  
 And so thy writings they would fall,  
 If I had not fulfill'd My word,  
 By sending harvests as I said.  
 I ne'er let Satan to appear,  
 But when I'd many truths were near ;  
 That Satan might not make thee fall :  
 For now I tell you one and all,  
 It was thy faithfulness to see,  
 That I let Satan come to thee,  
 With any arts for to deceive,  
 To prove that right thou didst believe,  
 And from the truth thou judg'dst the whole  
 It was of God if truth did fall ;  
 But if that lies to thee appear'd,  
 Thou judg'dst from Satan what thou'dst heard,  
 And in thy heart condemn'd the whole,  
 Resolv'd, his lies should never call  
 A fall'n nation for to turn—  
 Thou judg'dst it mocking God, and man,  
 To publish lies which came from hell :  
 Thy bleeding heart I knew did swell :  
 Thou didst grow jealous of the sound ;  
 And in the flames would all be found,  
 If I had not kept back thy hand,  
 And made an unbelieving land

Taste of the sorrows thou didst feel,  
 And so thy wounded heart did heal,  
 By making of thy words come true :  
 Bring both the harvests to thy view,  
 The one by sun, and one by rain,  
 And so thou strength of faith didst gain,  
 To make it public fly abroad,  
 And prove thy writings came from God :  
 And now, I say, I'll prove the whole :  
 Like these two harvests all shall fall,  
 That do in mockery now appear :  
 I ask how man can judge Me here,  
 If I have never spoke by thee,  
 I ask them how these things can be,  
 That all the truths have so come round ?  
 If from thyself they judge the sound,  
 Then from thyself must all appear,  
 The power to send these harvests here,  
 Or I must be as much to blame,  
 To make them come and *mock* My name,  
 If I had never spoke the word,  
 And so fulfill'd it as I said.  
 And now the whole I shall fulfil :  
 Judge of this calling as you will,  
 You all shall find it came from heaven ;  
 The spirit from the Lord is given,  
 To tell you all that he is near,  
 And as a bridegroom will appear ;  
 But like a bridegroom cannot be  
 Without a woman all shall see :  
 And all as brides I'll make the same  
 When all like her believe My name,

JOANNA'S ANSWER *to the FALSE REPORTS concerning*  
*the SEALING of the PEOPLE.*

As some say I have one guinea for a seal, and  
 others say that I have five guineas for it, and the  
 same report they have spread about my friends,  
 that they have taken money also ; and several have  
 declared, that they wished to have signed for the  
 destruction of Satan, and for the coming of Christ's

glorious and peaceable kingdom to be established; but could not afford so much money, I now answer to all. I never took one penny for sealing the people in my life; neither have any of my friends. Such an idea never entered my thoughts, heart or mind, or the thoughts, heart, or mind of any who are joined with me. All I desire of any is to shew their love and desire for Christ's kingdom to appear, and Satan's power to be destroyed, by putting their hands to what they say in their hearts they wish for: but those who do not wish it, are not to sign it; *for the Lord judgeth from the heart*; and the hand and the heart must go together. Was I not assured it was *the command* of the Lord, that all those who wished for Christ's kingdom to come, and the Powers of Darkness to be destroyed, should join their hands with their hearts, *by signing their names*, I would not suffer it myself, for the world—to *seal the people in the name of the Lord*, as knowing it to be a sin of the deepest die, if He had not *commanded* it. But all who sign for Christ's kingdom to be established, and Satan's to be destroyed, shall be sealed to the day of redemption, to inherit *the Tree of Life*; and this seal is given "*without money, and without price.*" All that is desired, is, men's love to God, and a desire for his kingdom; and there must be a willing mind, and desire in the heart, that God may be all in all, and the Powers of Darkness utterly destroyed. Here I have publicly made known to mankind what malicious, false reports are made, to say that I received money for my trouble; which I positively



deny; and I can say the same of my friends. Now I shall give the answer of the Spirit, that is given to me, in answer to men's being stumbled that *this command* should have been given to a woman; and then judge for yourselves. I believe the Bible as it is revealed to me by the spirit; but I cannot rely on the judgment of any man; as the best of men differ so much in opinions and judgment. On whom then shall I rely? The judgment of men contradicts one the other. Therefore, I rely on the revelation given unto me from the Spirit of the Lord: which you will see in the following words, given to me in answer to the controversies of men.

“ Let reason take possession of every heart. Then in seeing they must see, and in hearing they must understand, that a plan fixed for man's redemption, in so clear a manner, would no more have entered thy head and heart, than it did in all the ages that have passed before you, from true prophets or false prophets, from My disciples, or the vagabond Jews, or from all the impostors that have arisen since, or from any true prophet, or from any learned divine, who have ever pointed out any way or manner that man's redemption should take place, till it was plainly shewn to thee *in what manner it must take place*, from the promise made in the fall between the woman and the serpent: and from every promise through the Bible, where it speaks of man's redemption, it is spoken to the woman. In Isaiah, *ch. 54*, it is written, the Lord of Hosts is her hus-

band, and all her children shall be taught of the Lord. In the Revelations, *ch.* 19, *v.* 7, is mentioned the Lamb's wife; where the marriage of the Lamb is set forth, as uniting all nations together. In My Gospel she is called *bleſſed that never bore*; and the kingdom of heaven is compared to a woman having a little leaven, till she leavens the whole. In the Revelations, *ch.* 12, she is ſaid to have the moon under her feet, treading down the light that ſhineth in darkneſs, and being clothed with the ſun, which ſhineth bright to the perfect day. Now, all theſe ſcriptures were never applied to a woman, nor even underſtood till now, that they are eſta- bliſhed by a cloud of witneſſes of true prophecies, that hath followed them. Then now answer Me, O vain men, how this came to paſs in the latter days, which never entered the heart or mind of any one before, and applied *by one* who would not believe them, had not the Spirit ſupported her faith and belief, by telling her future events, which none but God knew, and none but God could fulfil. He hath given her knowledge above the learned: for no man living could foretel the events that have taken place, but she only. If you point out in *one thing* that she has ſtumbled, it is I, *the Lord*, that have ordained it, to convince mankind she was faithful to pen what was revealed unto her, and leave the event unto time, to prove the truth. If deceived she was as jealous for herſelf as any man was for her: but had she never been foiled the ſincerity of her heart could never be proved, that she wiſhed not to *prophecy* by any but the Lord

alone. Now let her enemies point out wherein she hath acted with art or deceit, or wherein she hath lied unto God or man. Hath she professed a belief contrary to My Gospel, hearing a voice as you hear the rustling of the wind? But hath she not affirmed unto you all, she knoweth not from whence it comes, nor whither it goes; but judges of the Spirit by the truth that followeth, and the fruit which it bears? It must be good; as all tends to the glory of God, and the good of mankind, to the pulling down of all the strong holds of sin; “and every good and perfect gift cometh down from the father of lights.” Now answer Me, ye men of the world, who despise her prophecies and mock the coming of the Lord, from whence came all your lies? Came they not from your father, the Devil, who was a liar from the beginning? Is there a word in your mouths, or a thought in your hearts, unknown to Me? By whose spirit is your malice kindled? Will you answer by the Spirit of God? Then speak the truth every man by his neighbour: but *the truth* is not in her enemies. Therefore, out of your own mouths will I condemn you, and will be a swift witness against you, that your lies prove your malice is kindled from hell, who is casting out floods against the woman—floods of malice, floods of oaths, and floods of lies: making lies their refuge; and under falsehood they are hiding themselves: but their refuge of lies shall be done away, and their falsehood shall not hide them in the day of My wrath, when I come to shew My just displeasure against mankind,

for *refusing* to shew their love to Me, *by signing* for the coming of their Lord, to shew their wish for Satan's kingdom to be destroyed, and for MINE to be established amongst them. But those who judge the sealing is from the heart, *and the heart only*, let them live to God, *and God only*; and flee from every appearance of evil, and follow *all* the commandments in My Gospel, and keep My commandments—ye shall not bear false witness against your neighbour. But where is the man upon earth can say, all this have I observed to do? I answer, not a man upon earth can appeal to God and his own conscience, and say he hath observed to keep the whole. Is it not written, judge no man but by his fruit? For I said, by their fruits ye shall know them. Now let them that judge thee, tell what fruits in thy writings they condemn. But I know the thoughts of thy heart. Thou sayest they condemn thee for saying thou art “THE BRIDE” mentioned in the Revelations. Then they must condemn Me for styling Myself as coming as a bridegroom, if I do not come to make the church the bride. To act like David, I must begin *with one* and end *with many*: therefore, I said unto thee in years past,

No more in thee they all will see  
 Then in thy friends abound;  
 And all that are thy helpers here  
 Will in the end be crown'd,  
 In glory bright, in robes of white,  
 For brides I'll make you all:  
 One star can never give the light,  
 If all the rest should fail.



So as to pride, throw all aside;  
 'Tis time for all to shine;  
 Nor can you say if she's "THE BRIDE,"  
 She's higher than mankind.  
 'Tis but a mark, 'tis growing dark;  
 She's not above the rest;  
 Observe the glittering of the stars,  
 And see how all is placed,  
 What stars in glory will appear,  
 In splendor bright to shine,  
 Before that midnight doth come near;  
 And so the end you'll find,  
 That stars of light will sparkle bright,  
 Ere midnight doth come on;  
 And they will give a heavenly light;  
 For so My brides will come.  
 Then brides to all alike I call,  
 (For every star is Mine)  
 To point the Bridegroom out to all,  
 That you His words may find.  
 His kingdom here it must appear,  
 And be in every heart;  
 For your redemption now draws near:  
 Satan must feel his dart.  
 As you do pray, I now do say,  
 I shall deliver all,  
 And bring My kingdom down this way:  
 The sealed so will fall.  
 For your redemption you are seal'd,  
 If *right* you now believe  
 (A mystery never was reveal'd)  
 That from the fall of Eve  
 The promise there doth strong appear,  
 If you discern the first;  
 The Revelations shew you clear  
 The promise at the last.  
 The Spirit, and the Bride, say come,  
 And do you all invite;

I do not mean to cast out one—  
 The love of none I'll slight,  
 Who wish My kingdom for to come,  
 And Satan for to fall;  
 And every name that's enter'd here,  
 I now do tell you all,  
 In Heaven they'll be inroll'd by Me,  
 Where hand and heart do join,  
 To wish from Satan to be free:  
 So now I've told My mind:  
 And now in print let this appear,  
 Beginning from the first,  
 And shew the lies that now are told,  
 Which from thy foes do burst:  
 For, like a man, I now am come  
 To take thy every part:  
 I know how Satan leads men on,  
 To bring on them the dart,  
 To have My vengeance fall on man,  
 Thinking himself to free;  
 But for the sake of fifty men  
 I'll bring the guilt on him.  
 Tho' I have *more*, it will appear,  
 Whose hands and hearts do join;  
 And Satan shall not triumph here,  
 His number's more than Mine.  
 When I appear to chain him here,  
 And shew his final doom,  
 The woman's hand must then appear—  
 He perish'd in her room.  
 So for the first he sure was cast,  
 And now the end you see;  
 'Tis for the woman, in the last,  
 He chained down must be.  
 She pluck'd the fruit, and gave to man,  
 And he did eat the same:  
 That way, you say, the evil came,  
 And man knows not My name.

So now at last the good is burst,  
 And so she pluck'd it here,  
 And offer'd it for man to taste,  
 That he with her might share,  
 I say the knowledge of the Lord,  
 And Me they all shall know :  
 So let these words to fly abroad,  
 And see what man will do.  
 If they go on as man began,  
 I tell you at the first,  
 It is of Adam I do mean,  
 Then the good fruit shall burst  
 Upon you all (for so's the call)  
 Then take it from her hand,  
 And shew you wish for Satan's fall,  
 My kingdom to command,  
 No other way, to you I say,  
 I ever shall redeem :  
 It is the changing of the tide,  
 That always brings the stream.  
 For when the tide keeps back the waves  
 They cannot hasty flow ;  
 But soon they overflow the banks  
 When I the tide let go.  
 So 'tis the same, the woman's hand,  
 You say, kept back the tide,  
 That man in'all true happiness  
 He did not long abide :  
 But now you see a mystery,  
 How I the tide let go,  
 To overflow your every bank  
 And living waters flow.  
 They now will run like Jordan's streams,  
 And all your lepers cure :  
 No other way, to you I say,  
 Will heal your lepers here.  
 All other waters are in vain—  
 I say they will not do :

I tell you 't must be Jordan's stream,  
 The woman must go through  
 The first and last, the die is cast,  
 (I tell you now) for all :  
 The woman's hand shall ever stand,  
 For to bring back the fall.  
 So 'tis the sealed number here  
 Will seek his overthrow :  
 When I begin to smite the tides  
 And all the waves let go,  
 Upon the Serpent it shall fall,  
 To drown him in the deep ;  
 But I will be a wall to all  
 That now this law do keep—  
 The law of reason, and love :  
 The reasonings here are just :  
 For I shall soon know every name  
 That is upon the list :  
 But now this calling is the last ;  
 For I shall call no more :  
 But let these words be put in print,  
 That all may now see clear.  
 The woman brought Me to the cross,  
 As 'twas suppos'd by man :  
 The Serpent so must lick the dust,  
 And all come from her hand."

August, 1803.

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Printed (verbatim) by E. SPRAGG, 27, Bow-Street, Covent-Garden, London.



Sold by E. I. FIELD, No. 2, High Street, St. Giles's near the Church, (Price  
 1s. 3d.) of whom may be had all Joanna Southcott's Publications; and at W.  
 SIMMONDS's, Gandy's-Lane, Exeter.



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THE  
ANSWER OF THE LORD  
TO THE  
POWERS OF DARKNESS.

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JOB, CHAPTER 1, VERSE 7.

“AND the LORD said unto Satan, whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.”

8. “And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth GOD, and escheweth evil?”

9. “Then Satan answered the LORD, and said, Doth Job fear GOD for nought?”

10. “Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land.”

11. “But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.”

12. "And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord."

## CHAPTER II.

*Part of verse 3.* "And still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause."

4. "And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath, will he give for his life."

5. "But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face."

6. "And the Lord said unto Satan, Behold, he is in thy hand; but save his life."

7. "So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown."

## CHAPTER XXXVIII.

[This whole chapter I must desire to be read through; for the words that the Lord said unto Job, He meant for the devil.]

*Verse 11.* "Hitherto shalt thou come, but no farther: and here shall thy proud waves be stayed."

## CHAPTER XL.

2. "Shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it."

## REVELATION, CHAPTER XII.

10. "And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his CHRIST; for the accuser of our brethren is cast down, which accused them before our God day and night."

11. "And they overcame him by the blood of the Lamb, and by the word of their testimony : and they loved not their lives unto the death."

12. "Therefore rejoice, ye heavens and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea : for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time."

13. "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child."

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Here I was answered from the Book of Job—  
 "That as Satan disputed against Job, so he hath against all men, and brought sore boils of affliction upon all mankind. But there stands the type of Satan's fall ; for I said, there should his proud waves be stayed. When the woman cometh to be tried like the man, which you have in the Revelation of St. John. The answer I gave Job was meant for Satan : for I said, he that reproveth ME, let him answer it. Job did not reprove ME, nor his friends ; for they simply thought they were pleading for their God. So I was not reproved by man, but by Satan ; who, after, spoke in Job's wife, and Job reproved the devil in her. Now, in the woman I am come to reprove Satan, and here shall his proud waves be stayed ; for hitherto hath been my permission ; but further is my restraint ; (that meaneth, he was restrained from coming any further than by temptations) for as I told thee in the beginning, I now tell thee again, thy friends have been like Job's friends : because they could not account for the manner of my strange directions to thee. They are sometimes silent, and when they have spoken, they have spoken wrong ; because they could not find out the council of the Lord, nor the depth of Satan's arts. But now be it known un-



to thee and unto all men, with as many words and ways as he came against Job, with so many more he hath come against thee; therefore, I let him try thee to the utmost:—I let him tell thee lies, to show him the sincerity of thy heart, that thou wouldest not prophesy in my name, if thou judgedst I had not spoken. But when thou wast resolved to burn thy writings, as judging them not to be of God, I convinced thee then, it was the devil that told thee lies *to try thee*, and what thou wrotest at thy father's house shall shame both men and devils. For now I am clear in judging and will be just in condemning the unjust words of men and devils; and whether men will judge for themselves or not, the truth shall be proved; the seals shall be broken, and what thou hast written at thy father's house shall be made known, *before this year is ended by the Old Stile*. I let it stand one year, from the time thy friends went to Exeter to search out the truth, to see if the barren minds will bear fruit or not: and *if they do not*, within this year, then will I cut down. If the thorn blossoms at Christmas, at Christmas my blossom shall appear. And every letter thou hast sent to Pomeroy, Moore, and Nutcombe, and other ministers, must be made public, and put in print with their names: and let them be warned, that they may answer for themselves if they will; and let them know it is the God of the whole earth has commanded them; and let those that reprove the Lord answer it; for now, they shall know that I have spoken out of Zion, and I will utter my voice in the midst of Jerusalem. For I am the Lord God, ready for battle, and my arm shall be strong in the midst of my people, and a two-edged sword in my hand, the one to cut down the powers of darkness and the workers thereof in high places; the other to cut down those who deny the fulfilment of my Bible; therefore if they *will not* hear, and *will not* lay it to heart, to give



glory to my name, then I will send a curse amongst them ; but where two or three are gathered together in my name, there will I be in the midst of them, and bless them. The words I gave thee, in answer to those scriptures, were partly the answer of what I said to Job, and meant to the devil ; and all shall be answered him before I have ended here.

So now let men and devils love or fear,  
 For now comes the *fulfilment of the law*,\*  
 And 'tis men's love to ME, they now must show,  
 That when I come, I may find every name,  
 Written for ME their Master, to proclaim.  
 And then Hosanna they may cheerful sing :  
*This is the way* my Kingdom must come in.  
 But if these mysteries had been known before,  
 The Powers of Darkness would not so appear,  
 As in the manner he to thee hath spoke ;  
 Just like his words of Job, he thee did mock :  
 That over thee he surely could prevail,  
 And he could make thee to break every seal ;  
 And then I told him instantly to go,  
 Exert his power, that he in words could show ;  
 But not in *person* unto thee appear,  
 Without my chosen shepherds being there :  
 And in their presence he refused to come,  
 Because he said thy GOD he dare condemn.  
 Then now thy God in power shall appear,  
 And in a voice of thunder answer here ;  
 That it was I the strong foundation laid,  
 And I shall make him know from what he said,  
 That all his jesting he hath carried too far,  
 And he shall find the God of truth is here,  
 That made a promise men for to redeem,  
 And bring the Revelation unto him.  
 For every mystery I will there reveal,  
 Why I command her to put every seal,  
 Which Satan boasted *they should all be broke*.  
 But further on he'll feel the coming stroke :  
 But for the present I shall end it here,  
 And let the Scripture now to all appear ;  
 And let my answer then to follow next,  
 And thou go on, as all to thee is fix'd."

The texts from the Scripture I was ordered to

\* Love is the fulfilment of the law, which came by the woman. Matt. xxii 57-40 Rom. xiii. 8-10.

introduce I heard from a minister, on the 22d of this month, August, 1802, who quoted them in his sermon; the text he began with was from *Matthew* xviii. 20.

“For where two or three are gathered together in my name, there am I in the midst of them.”

He quoted in his sermon the following Scriptures.

*Malachi* iii. 16. “Then they that feared the LORD spoke often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.”

17. “And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him.”

*Revelation* viii. 3. “And another angel came and stood at the altar, having the golden censer: and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.”

4. “And the smoke of the incense, which came with the prayers of the saints, ascended up before God, out of the angel’s hand.”

These texts of Scripture, that he quoted, were deeply explained to me, that they alluded to the last days, though he did not apply them in any such manner. And I was answered in the following words:

“Blind guides I see my shepherds be,  
The days they don’t discern;  
The Scriptures that were spoke by he,  
Show how you ought to warn:  
The Prophets’ words I soon shall clear;  
For fast they’re hastening on.”

I shall not go through this explanation, for the present; but I shall come to the purpose, when I was answered in the following manner.

" Now, Joanna, thee I'll answer—  
 Satan's followers will pursue ;  
 But I'll make them know thy Master ;  
 Like the chapters all will do.\*  
 The one thou seest stand out for ME,  
 With resolution strong ;  
 The prayers of saints I know will be  
 Unto my Kingdom come.  
 For hasty here will all appear ;  
 My work is all in haste.  
 The Sealed Number first I'll clear,  
 And then my foes shall taste  
 The threatenings there that will appear,  
 And fast is hastening on :  
 You little think the day's so near,  
 That all these things will come.  
 I have begun with seven men,  
 As I began at first,  
 When I began in seven days,  
 And form'd him from the dust ;  
 A helpmate there for him appear'd,  
 And so it must go on.  
 But now I'll answer Satan here,  
 And then I'll answer man.  
 Did he begin for to condemn,  
 That I was not thy God ? †  
 Then to his word I bid him stand,  
 And tremble at his rod.  
 Did he declare his spirit there  
 To be a whit like thine ?  
 For so I bid him to appear,  
 And own my power divine :  
 My favours seek, in tears to weep,  
 As thou hast always done ;  
 The practice of his hellish arts,  
 Like thee, I bid him shun,  
 And prove it so ; then he may go  
 Where'er his mind doth lead ;  
 If he'll hate sin, as thou hast done,  
 Repent of all he said ;  
 And bring a mind, like thee, to find  
 The ways of sin to hate ;  
 Confess me God, and fear my rod,  
 He'll find my MERCY'S GREAT !  
 So now like thee let Satan be,  
 And he *shall never fall* ;

\* *Mal. v. 16. 17. Rev. viii. 3, 4. Matt. xviii.*

† Page 6, Dispute between the Woman and the Powers of Darkness. The reader is desired to refer to the pages alluded to in that book.

His past offences I'll forgive,  
 And bring in peace for all;  
 But if he'll not, I'll tell his lot;  
 My threatenings shall appear:  
 My anger, if he mind it not,  
 My vengeance he shall bear.  
 Did I come down from heaven's high throne,  
 And make a world below?  
 Out of confusion all was made;  
 The Earth you do not know,  
 In what disorder all was found,  
 And darkness did appear:  
 I say there was no solid ground,  
 But all a chaos here.  
 But this to men I'll now explain,  
 As thou dost not understand:  
 But near unto thy sister's house,\*  
 Thou may'st the whole command.  
 A likeness there doth so appear,  
 Thou know'st the ground doth shake;  
 And so did all the globe appear,  
 When I began to take  
 The cause in hand, and formed man,  
 Out of the native dust;  
 Then solid ground I made the land,  
 And Earth in order plac'd.  
 The grass to grow, you all shall know,  
 Was quickly form'd by me;  
 Then I created living beasts,  
 And form'd the lofty trees.  
 As men began to multiply,  
 Their talents I improv'd;  
 And so I made the raging sea,  
 And bounds I set of love.  
 The dry land here that doth appear  
 Must perish with its drought,  
 If I the clouds had not prepar'd  
 To come from heaven's height  
 The sea to draw, you all shall know,  
 To wet the barren ground:  
 For barren soon must be all below  
 If that no rain was found.  
 For all shall see the rain's from ME;  
 And when I don't appear,  
 Your scorching fields you soon do see,  
 How all do wither here.

\* A piece of ground at the foot of a hill, near a spring of water, which was called a soddy place, or bog.—When any person puts his foot upon the edge, the whole ground shakes for a quarter of an acre. In wet weather it is not passable.



So barren ground to man was found,  
 When I kept back my rain;  
 A famine in the land was found—  
 Be wise, ye sons of men;  
 Survey, survey your every land,  
 And see how all do grow;  
 Without my rain there's none can stand;  
 The scorching sun, you know,  
 Would soon burn up your every hope,  
 And barren ground appear.  
 The pride of men must surely drop,  
 If *Satan* conquers here.  
 I ask, what earth can he bring forth,  
 With all his boasted pride?  
 For the foundation of the earth  
 By ME was surely laid;  
 The foaming billows I did place,  
 And they their bounds do know;  
 But soon they must destroy this earth,  
 If I their bounds let go.  
 For in my hand they all do stand,  
 And I've set bounds for all;  
 And the proud waves I can command,  
 That backward they must fall.  
 Wave after wave do often come,  
 And the rude seas appear;  
 But 'tis by my powerful hand  
 That they the shore do fear;  
 Because my bounds to them are found,  
 They can no further go;  
 And *perfect so shall hell be bound*,  
 And that they all shall know.  
 Wave after wave may hasten on,  
 Like raging seas appear;  
 But know, the shore is fix'd for MAN,  
 And the proud *Tyrant* there  
 Must surely stop his every hope,  
 I made a shore for MAN:  
 And by the raging of the seas,  
 I've show'd you Satan's plan;  
 How he will swell in rage from hell,  
 But shall not break the tide;  
 Like foaming billows he will swell,  
 Like angry seas applied.  
 So now see plain, ye sons of men,  
 What lies before your view—  
 Can the proud seas your lives contain,  
 If I their bounds let go?

Can they keep up your every hope,  
 If I destroy the land ?  
 Without my rain can you contain ?  
 Be wise, and understand,  
 There's not a thing on earth is seen  
 But I created all ;  
 And if I do give up my reign,  
 Just like the seas must fall.  
 Then how can ye preserved be,  
 What pleasures are there there ?  
 No more from Satan can there be  
 Than in the seas appear.  
 No corn nor wine you there can find,  
 No solid place of rest ;  
 I form'd the seas, I form'd the land,  
 To show how both were plac'd.  
 The rain's from ME, you all may see,  
 Survey your every land ;  
 The cedars and the lofty trees  
 Were planted by my hand ;  
 Your gardens and your gallant walks  
 Were surely plac'd by ME ;  
 Talents I have given to men,  
 That all improv'd might be.  
 There's not a worm on earth below,  
 But I did create at first ;  
 There is no wisdom men can show,  
 But all from ME doth burst.  
 So now see clear, my hand is here ;  
 Survey this earthly ground ;  
 If ought like Satan doth appear,  
 It must in the seas be found :  
 That is to swell in rage from hell,  
 Like angry seas applied ;  
 Like foaming billows he doth swell,  
 That's rolling like the tide ;  
 Unto the shore he would appear  
 To show his raging pride.  
 But now see plain, ye sons of men,  
 His power can be no more  
 Than is the raging of the seas,  
 If you stand safe on shore :  
 But if you come to *vote for him*,  
 Then launch into the deep :  
 And if you footing there can find,  
*Then Satan's kingdom keep."*

An Answer to what is written in the Seventh, Eighth, and Ninth Pages : Satan's Friend having said, they were cast out of Heaven for being of a cheerful spirit.—Answered by the LORD in the following manner :

“ Thou lying fool, before thy God appear,  
 And boldly answer, if I cast thee there  
 To have a spirit ever like my Son ?  
 For here's the likeness thou dost now condemn.  
 Proud Lucifer, I tell thee 'twas not so ;  
 And of thy lies I'll make thee feel and know :  
 For no such reason did I cast thee there,  
 But for thy pride and envy thou show'dst here ;\*  
 When I familiar with thee did begin,  
 Then too much freedom instantly was seen ;  
 Above thy MAKER thou didst then appear,  
 And swell'd with pride, thou could'st not conquer there.  
 The heavenly host, thou soon didst draw away,  
 And all my angels thou thoughtest to betray :  
 And so thou thought'st to sit supreme, a king  
 Above thy God, and didst condemn my Son,  
 As one inferior to thy haughty pride :  
 And to the woman thou hast all belied.  
 Like Jezebel, did all thy ways appear, §  
 Who stole the Seal, the angels to ensnare ;  
 And then my Son thou thought'st to steal on high,  
 And make the rebel angels him defy.  
 Like Naboth's vineyard was thy every claim,  
 And sons of Belial with thee thou didst gain,  
 To steal my vineyard, and claim all thy own ;  
 And that's the way I did them all unthroned ;  
 And that's the way from heaven thou wast cast, -  
 Because, like Jezebel, thy rage did burst,  
 That thou could'st not unthrone my only Son,  
 That, like myself, in Spirit both was one.  
 But, further on, I'll show thee now the way,  
 How all thy hellish arts in heaven did lie ;  
 And then I'll tell thee why I rais'd thee up,  
 And now I'll tell thee why I'll make thee drop.  
 As nought but lies in thee did first appear,  
 And nought but lies, I say, thou'st spoken here :  
 And from thy mouth I now condemn thee there.

\* He had the same pride and mischief in heaven, which is proved by his conduct on earth.

§ Forged lies when in heaven, to delude the angels to forsake their God.

Thou canst not say the thing came e'er from ME :  
 'Twas thy own heart that first enticed thee,  
 To pride and malice, and to every ill,  
 And in rebellion thou the heavens didst fill.  
 So, foolishly thou canst not charge thy God ;  
 But now I'll make thee tremble at my rod,  
 And thou shalt surely find thou art undone :  
 And to thy very words I now shall come,\*  
 And ask what evil spirit loved thee,  
 That thou with Satan didst so much agree,  
 By every art that thou to her hast spoke ?  
 And now I'll make thee tremble at the stroke ;  
 For all thy jesting thou hast carried too far ;  
 And all thy power I'll make it to appear ;  
 And all thy arts to men are now made known,  
 And all thy hellish lies before them shown ;  
 Forward and backward thou in lies didst go ;  
 And now I'll make thee tremble at the blow.  
 Unless to ME thou humbly now submit,  
 Confess thy guilt, and now repent of it ;  
 And all thy witchcraft thou wilt throw aside,  
 That by thy hellish arts are here applied :  
 For, as thou'st spoke into the woman's ear,†  
 I know in man thou daily dost appear,  
 With every subtle art to lead astray ;  
 As in this page thy subtle arts do lie ;  
 And tempt them daily for to leave their God,  
 And full as many ways before them show'd  
 How they in earthly grandeur all may shine,  
 And so thou com'st and robb'st the souls that're mine,  
 That I at first created from the dust :  
 And from thy very words, I say, thou'rt cast ;  
 Unless thou'lt promise to renounce them all,  
 And a new life thou instantly wilt call.  
 For, as thou say'st, thou art but Satan's friend,  
 To vindicate thy master thou art sent ;  
 And with thy master I do bid thee go.  
 Art thou his friend ? then now his friendship know ;  
 For, as thou'st threatened, thou shalt feel the blow ;  
 Unless thou instant turn'st another way,  
 And act thyself, as thou to her didst say.  
 Confess thyself, that all thou'st done is wrong ;  
 Renounce thy master, and break every bond,  
 That thou in union with thy friend hast made ;  
 Confess, by Satan, thou hast been betray'd ;

\* Read page 9, Dispute with the Powers of Darkness.

† The ear of Eve in the beginning, and Joanna's at the ending.



And that his ways thou dost them all despise,  
 Thou seest thy folly, and thou'rt grown more wise ;  
 And all thy friends persuade them now the same,  
 And say, thy guilt and folly thou dost blame ;  
 Because thou now dost see that all is wrong.  
 I've show'd thee mercy, and I've show'd it long ;  
 But now, I tell thee, I'll show it no more ;  
 I tell thee that thy shipwreck's near the shore.  
 For here thy foaming did toss mountains high ;  
 Close to the woman thou didst surely lie ;  
 And now, I tell thee, I'll lie close to thee ;  
 Look back to Pharaoh, there thy ruin see,  
 And from thy mouth condemned thou shalt be.  
 Thou sayest, be still and know that I am God ;  
 Then thou should'st stop, and never one pursu'd,  
 When that my chosen vessels I did seal ;  
 And to the woman did my mind reveal,  
 That whosoever would with her should come.  
 I've seen the afflictions of my people long ;  
 Heavier and heavier is the burden made,  
 The tale of bricks, but straw is now denied.  
 Then now their burden I will surely free ;  
 The blood upon the door-posts now shall be  
 Of every house, whereon I put my seal—  
 And now the mysteries I to all reveal :  
 Where'er the Second Star it doth appear,  
*Sealed with the woman's hand*, I tell thee here,  
 If e'er thou aimest one for to molest,  
 I tell thee, Satan's Friend, thou'rt surely cast.  
 Thou sayest, my wisdom it was in the deep—  
 And there, like Pharaoh, thou wilt find the pit ;  
 If thou, like Pharaoh, ever dost pursue,  
 I say, like Pharaoh, that shall be thy doom.  
 So now be still, and know that I am God,  
 Or else I'll make thee tremble at my rod ;  
 For all thy chariot wheels I'll now take off ;  
 I'll be a wall to them that do not scoff,  
 To gain protection from the woman's hand,  
 Who did so boldly for her Master stand.  
 As Moses did with Pharaoh, to contend,  
 You'll find a Moses, and you'll find a Friend,  
 As Miriam did with Moses then appear :  
 You'll find a Moses and a Miriam here.  
 For, I'm the MOSES, every soul shall see,  
 And here's the MIRIAM testifies of ME :  
 And now before you lies the promis'd Land.  
 It was but *shadows* Moses did command ;  
 Because the stronger Pharaoh he was there ;  
 But now the substance I'll begin to clear :

For Satan is the Pharaoh that now is tried,  
 By whom my children they are all denied.  
 As a free people he'll not let them go ;  
 But now a MOSES he shall surely know  
 Doth in the camp of Israel appear ;  
 And all shall know a PROPHETESS is here,  
 I say, like Miriam now shall be applied.  
 And mark that Moses said his tongue was tied,  
 That he a spokesman could not be at all—  
 Miriam and Aaron, now behold your call.  
 But this I'm speaking to the sons of men,  
 That ye may now awake and see it plain ;  
 For now, like Moses, I will sure go on ;  
 And now a spokesman I have found in man,\*  
 For to deliver all that I do speak :  
 'Twas but a shadow at that time did break ;  
 But now the substance every one shall see ;  
 For I'm the MOSES, and conceal'd from ye ;  
 And Satan is the Pharaoh now become ;  
 And here's the spokesman I shall make of man.  
 Because a Miriam doth in thee appear,  
 And now my pleading every soul shall hear,  
 How I with Satan shortly shall begin.  
 But know, as yet thou art not come to him ;  
 But then, I say, thou'lt hear a different sound ;  
 Like Pharaoh's witchcraft will his friends abound.  
 For now, I tell thee, he will follow on,  
 And on many he will be working strong ;  
 Because their wisdom they pretend to boast ;  
 And there, I tell thee, every soul is lost,  
 That on their wisdom they will now rely ;  
 Like Pharaoh's witchcrafts, Satan's arts will fly ;  
 For hasty after he will now pursue,  
 And miracles, I tell thee, now he'll do.  
 To work by witchcraft in the sinner's heart,  
 Thou little know'st the way he'll fix his dart.  
 Wave after wave, I tell thee, will come on,  
 The raging seas will now be known to man ;  
 But, Oh, my friends ! if you stand safe on shore,  
 The raging of the seas you need not fear ;  
 Because the seas I surely shall divide,  
 And, in the Pillar now myself I'll hide.  
 A Light before my people now I'll go,  
 And be a Wall to them, they all shall know ;

\* Alluding to her friends copying the communications, which she reads from her own writing, and which no other person whatever can read.

That now like Israel if they do appear,  
 They'll find a MOSES and a SAVIOUR here,  
 That now is come my people to redeem :  
 I am the FOUNTAIN, and the living STREAM ;  
 I am the ROD that shall the Seas divide ;  
 I am the PILLAR that from you is hid :  
 And, 'tis by Faith the Light you all must see ;  
 For unbelief in thousands now will be,  
 And will pursue, like Pharaoh's haughty host,  
 And of their knowledge they'll pretend to boast.  
 And so with Pharaoh they will now pursue ;  
 But in the deep their madness they will know ;  
 Because their wheels, I say, will run too fast ;  
 I mean their wisdom will like fury burst,  
 To judge the Seas I never can divide—  
 " O, where's the Moses, to bring back the tide ?  
 " The fail of man," they'll say, " for to redeem ?  
 " The Promis'd Land," they'll say, " how can we gain ?"  
 And so men's faith they'll try for to keep back,  
 With all the rage of hell that now can break.  
 But this, thou say'st, is madness to believe,  
 That men will wish ever to sit and grieve,  
 Oppressed wth burdens so, by Satan's power ;  
 'Thou judg'st that all with joy should see the hour,  
 To have their burdens all be took away ;  
 Men should rejoice to see the glorious day,  
 That Man's Redemption nearly now is come,  
 And the fulfilling of the Promise made to Man.

Now I shall answer in plain words. The deliverance of the Children of Israel, bringing them out of Egypt into the Promised Land, was a type of the Last Days—Pharaoh was a type of the Devil.—Now as Pharaoh's magicians used witchcraft to blind the eyes of the Egyptians, that they might not believe that the miracles Moses wrought were from the Lord ; so Satan will work in the hearts of men, to prophesy the same as the True Prophets of GOD ; and some of their prophecies *will come true*, as the Magicians' miracles came some of them like the miracles of Moses. For Satan has worked in men, who have prophesied out of their own hearts, and have seen nothing ; yet some things may come true without the spirit of prophecy ; and many false Prophets are gone out in the world, by the arts of Satan, working in men, that the true



Prophets *may not be believed*. But let them trace the manner of Prophecies, they will find that the Prophecies of the LORD, like Moses's Rod, will swallow up the rest. For, it is not all the Prophecies Satan can invent, nor all the arts of earth and hell, can bring their Prophecies to the Bible, as this is; and men who have a right and true faith in God, and weigh the whole together, they will see it is like Moses's Rod, that swallowed up all the others; and confess, that none but a God could prophesy in such a manner; and they will be like the children of Israel, who dipped the hysop in the Blood of the Lamb, and struck the lintels of their door-posts, when the destroying Angel went through their land: that meaneth, they will be led by faith to believe, that *their being sealed will be as great a protection to them, as striking the door-posts was to the children of Israel*. But now I shall come to the purpose. When Moses disputed with Pharaoh, it was man disputing with man, visible to each other; and now the shadow is brought to the substance: it is Satan, instead of Pharaoh, that is now to be cast; then it must be a SPIRITUAL MOSES, and not a *temporal one*, to cast him. But, as Satan's words are on record, so shall my answer, which is the answer of the Lord. It begins at the twenty-first page, answered backward.\*

Now, Satan, here thy God his silence breaks;  
 From heaven's high courts to thee I now do speak,  
 As all thy words are laid before my view,  
 And in this page thou sayest, 'tis God thou'st know,  
 That guides my servant, and directs her hand;  
 Then now I bid thee trembling for to stand.  
 If in one word thou answer'st ME again,  
 Thou wilt see my power to increase thy pain:  
 And backward now to all thy arts I'll come.†  
 Didst thou not tell her, hell was sure her doom,

\* See page 21, Dispute between the Woman and the Powers of Darkness; to which book the Reader is desired to refer, whenever the page is quoted.

† From the Fall.



If my command she dar'd for to obey,  
 Look back and see how all thy arts do lie :  
 Yet in these threatenings thou the same shalt see ;  
 In thy own manner now I'll answer thee :  
 Thou say'st, my servant that thou would'st compel,  
 With all the armies thou hast got in hell,  
 To take her life, if she would not comply ;  
 Then, Satan, stand and hear what I do say :  
 With all the armies I have got above,  
 I'll now defend all those that *me* do love ;  
 And thou shalt shortly see my mighty power,  
 And all thy host I shortly will devour ;  
 And see, if thou canst be a king supreme,  
 By all thy hellish host that thou didst gain,  
 First by temptations, that were full of lies.  
 Look back and see when thou in heaven didst rise,  
 With pride and envy, and in rage didst swell,  
 Because the heavens thou could'st not all compel  
 To worship thee, that thou might'st be supreme.  
 Look back and see how here thou hast laid thy train :  
 And know, in heaven thou laid'st it just the same,  
 And said'st, thy wisdom was supreme to mine ;  
 And so, thou said'st thou hadst the greatest power,  
 And by thy arts the angels didst devour,  
 To draw from glory and the highest bliss ;  
 Thou *promised'st* happiness, that now they'll miss.  
 For as they judg'd thou wast the wisest king,  
 And thought in wisdom thou didst *me* outshine ;  
 For, as thou'st pleaded with the woman here ,  
 Thou know'st in heaven thou surely didst appear ;  
 In all that manner did thy fury go,  
 Thou swell'dst the angels with deceit, I know,  
 To tell them plainly thou hadst power supreme,  
 And falsely told them they should pleasures gain,  
 If in their hearts they would but worship thee :  
 And so my angels thou didst draw away.  
 And, by thy arts, thou sayest I was unjust,  
 When out of heaven thou by *me* wast cast ;  
 For, like thy pleading with the woman here,  
 Thou and thy angels daily did appear,  
 Until to threaten thou didst then begin,  
 And well thou know'st I cast thee for that thing ;  
 And then together you did all agree  
 To plead against the just decrees of *me*.\*  
 In the same manner thou hast spoken here,  
 Thou, and thy angels they did so appear,

\* When cast out of heaven, the same sentiments prevailed among the fallen angels, that God was unjust, as at this day.

To say, no mercy, nor no truth's in ME ;  
 Then now their rock I bid them for to see.  
 For as the *seventeenth page* it doth appear,  
 I tell thee, Satan, was thy pleading there,  
 That thou hast wisdom greater than their God ;  
 And now thy wisdom shall to all be know'd ;  
 For, by thy wisdom I did raise thee up,  
 And by thy wisdom now I'll make thee drop.  
 Because together you did all agree,  
 That Satan was a wiser king than ME ;  
 And of my mercies you did all condemn ;  
 Because I would not let the eavens become  
 In thy confusion, and a perfect hell ;  
 As in thy heart thy malice it did swell,  
 To make the heavens in confusion there.  
 And now the mysteries I to man shall clear :  
 To gain my honour, then I rais'd him up,  
 And as a king on earth I let him drop ;  
 And from the dust I then created MAN ;  
 And gave him power for to lay his plan,  
 To be a king in power for to reign ;  
 I gave him subjects he by arts could gain ;  
 To shew his power I let him to go on,  
 To see what heaven he would make for man.  
 As they all judg'd the fittest king he'd be,  
 And thought the greatest pleasure was in he ;  
 Then to their wisdom I did give all up ;  
 And to their wisdom now they all shall drop ;  
 Because my honour I will gain it here ;  
 To Satan's justice now shall all appear.  
 If he's a king in power now supreme,  
 Let him *create an Earth*, and subjects gain ;  
 For now my justice shall be tried by man ;  
 He hath had his power, and he hath had  
 And of his power men do still complain,  
 And say he is a king not fit to reign.  
 For such a king they do not want him here ;  
 And men like angels they do now appear,  
 To have this prince be banish'd from his throne.  
 For *Reprobation is begun by Man* ;  
 Then now *Election you shall surely see* ;  
 And to his justice I will now agree.  
 For to his justice now the fool shall stand ;  
 I rais'd him up ; they all had ME condemn'd :  
 As in these writings he'th condemn'd ME here.  
 And now the mysteries I to man shall clear :  
 A Hell for Satan I did make at first ;  
 For in themselves nothing but hell did burst ;

For pride and malice, envy and debate,  
 For Satan's fury did the others heat ;  
 And to themselves I banish'd them alone.\*  
 But from *these pages* must their words be known ;  
 The *twenty-second* must be seen by man.  
 And there my mercies they did all condemn :  
 And said, a *Devil* now he'd surely be,  
 And all the angels they should join with he,  
 In blasphemy, he said, against their God,  
 And dar'd the angels for to say one word  
 In praise of heaven, or lament their fall.  
 For now the mysteries must be known to all,  
 How he the fallen angels did compel  
 To worship him, as they from heaven fell,  
 And dar'd them ever murmur in a word,  
 And boldly told them they should feel his rod ;  
 Which made the fallen angels to submit,  
 And they did tremble at their leader's feet.  
 For, as the *twenty-third page* doth appear,  
 And *whining Devils* he did call them there ;  
 Because their folly they did so lament :  
 And *some*, I know, *they surely did repent*,  
 That heavenly pleasures they did ever leave,  
 And said, *the devil did them all deceive*.  
 But then he boldly answer'd them again,  
 That my protection they could never gain,  
 And that in pieces them he'd surely tear,  
 And by his threatenings made them for to fear ;  
 And told them heroes they would surely be,  
 If they in spirit then would join with he,  
 And all the power of their God defy ;  
 Then he would praise them for their company.  
 For as the *twenty-fourth page* appears ;  
 He asked what greater power they could fear,  
 If he was with them, always to protect,  
 He asked, what greater power did they expect ?  
 And so his merits he would make them plead,  
 As thou dost Christ's. Remember what he said.  
 For as the *twenty-fifth page* doth appear,  
*God was unjust*, he surely told them there ;  
 And that their tongues they should not run so fast,  
 Because a discord in them all did burst ;  
 When from the heavens they were hurried down,  
 I say, confusion in them all was found.

\* Here is easily understood the origin of Hell. The arm of Divine Power, to secure the society of the just in wisdom and happiness, cast out the infernals, and compels them to be confined in their own hellish union. And when the kingdom of heaven comes on earth, the infernal host must be cast and chained, that Man may be in heavenly union with God and his Angels.



And as the *twenty-sixth* page doth appear  
 Was Satan's pleadings with his angels there.  
 When out of heaven they at first were cast,  
 He, in that manner, on the angels burst,  
 And told them plainly God did act unjust,  
 "To have *so great a king as he* was cast,  
 "Whose mighty power from *his own orb* did come;  
 "And by his power he had created them;  
 "And therefore, they should *worship him supreme.*"  
 Like all his pleadings here he did contend  
 With all the angels that did then repent,  
 That they to join with him did e'er consent;  
 Then of his power he as much did boast,  
 And made them all confess, "*God was unjust,*  
 "Not for to let him reign upon his throne,  
 "With all the angels he did call his own."  
 So he by threatenings got all on his side,  
 And all the justice of their God denied;  
 And all together said, *I was unjust;*  
 And all condemned their God for being cast.  
 But as the Devil thou throughout didst blame,\*  
 Just so my heavenly angels did the same.  
 But further on I shall direct the way,  
 And tell thee how his subtle arts did lie.  
 For as the *Fourth Day* it doth appear,  
 I tell thee so was Satan's pleading there,  
 With every blasphemy against his God,  
 That by the angels he was overthrow'd:  
 They and their MAKER he did so blaspheme,  
 When that the fallen angels he did gain,  
 By all his threatenings to stand by his side.  
 And here's the bill that now must be applied,  
 That he brought in against the Saviour there;  
 Because with ME the Crown he so did share:  
 And Satan said, "that I did cast him down;  
 "From *his own orb* he said *his power* was found;  
 "For never was it given him by ME."†  
 And so together they did all agree,  
 That sure unjustly I had cast him there;  
 In heaven with ME he ought for to appear,  
 And in my heaven to reign supreme a king;  
 And so his wisdom unto all was seen,  
 To judge their Maker *he was all unjust;*  
 And so the bill against me it was cast.  
 So by their bill, I surely rais'd them up;  
 And *by their bill* the leader now shall drop.

\* Joanna. † Satan denies being formed of God.



As to the Angels he did then appeal,  
 If I in justice to them did not fail  
 His mighty power for to overthrow ;  
 And now my justice he shall feel and know.  
 If he began a mighty king in heaven  
 For to oppose the laws that I had given,  
 And as a fiery serpent did appear,  
 I ask him how his "Golden Orb" came there ?  
 Or how *he breath'd in it the BREATH of LIFE* ?  
 I soon CREATED MAN to end the strife ;  
 And of this world I made him lord below,  
 And all to Adam I did surely show,  
 That every thing I had given unto man.  
 And now unto the Serpent I shall come,  
 And ask him, how he came a Prince below,  
 If I no justice unto him did show ?  
 To give him power for to try his reign,  
 How *he would act*, where he could subjects gain ?  
 And where his power I let him to show,  
 From Cain and Abel, I shall let him know,  
 That he a murderer instant did begin ;  
 Because his power o'er man in *Cain* was seen ;  
 And so his brother he did instant slay :  
 But Abel's blood for *Vengeance* now doth lie,  
 To show the power of the boasted king.  
 And do they think such murderer I shall screen,  
 To have the heavens in murder to appear ?  
 Like Cain and Abel must it all been there,  
 If I in heaven had e'er given him a seat,  
 After his pride and malice swell'd so great :  
 No ; as the earth he surely did make mourn,  
 Just so the heavens he'd in disorder turn.  
 But as the angels, that with him did fall,  
 Judg'd me unjust—and so they judg'd me all ;  
 Then, to convince them I did raise him up ;  
 To gain my honour, let the fool to stop,  
 'Till I a *heavier bill* had brought them here ;  
 And so my justice I that way shall clear,  
 To gain my honour over Satan's host,  
 And show their king, that they so much did boast ;  
 And now their king I'll show *his reign in men*,  
 Where I let Satan guide their every hand.  
 But first a king I liken'd him to Saul,  
 When free from pride, I now do tell you all ;  
 Or little in his eyes he did appear,  
 I gave him power he could never bear,  
 To see a DAVID after him to come,  
 With his ten thousands ; this brought on his doom,

To have the kingdom then be rent from he.  
 And so in heaven, he then was cast from ME,  
 As he a humble DAVID did despise.—  
 Weigh deep your Bibles now and grow more wise :  
 Because from kings and queens you now shall see  
 The very way the end of all will be.  
 And now from Pharaoh I will here begin ;  
 And now like Pharaoh Satan's host shall end ;  
 Because, like Pharaoh's host, they all are tried ;  
 And here's a mystery now must be applied :  
 Like Pharaoh's task-masters he does appear,  
 To burden men with sins they cannot bear.  
 One on the other now do lay the load,  
 By Satan's arts is every footstep trod ;  
 And yet, like Pharaoh, *Satan does complain*,  
 And daily *doth accuse* the sons of men,  
 That my command by man is not obey'd—  
 Like Pharaoh's words are Satan's witchcrafts laid :  
 For all his arts he so does work in men,  
 To have the perfect truth took all from them.  
 For by their shepherds now I well do know,  
 They give them stubble, and deny them straw.\*  
 Because the day of vengeance they've applied  
*To be to man ; but Satan they've denied*  
 To be the author of their every guilt ;  
 That *he* has laid the burden *all have felt*,  
 By every art to tempt mankind to sin ;  
 And close upon them daily he hath been ;  
 And this, I said, should fall upon his head.  
 But, O, my shepherds ! how is't now you'll plead ?  
 These promises for man you take away,  
 And every burden you on man do lay,  
 Which I, by Satan's arts have here applied ;  
 And if the truth by you is now denied,  
 Then now I'll call you to a strict account,  
 And tell your sins, and how they all amount ;  
 That ye as idle shepherds do appear ;  
 My Laws or Gospel you don't seek to clear ;  
 But say, your sheep are going all astray,  
 And judge they are wandering in a crooked way ;  
 And yet, you say you will not call them back ;  
 I ask you, how you'll answer for your flock ?  
 As many shepherds I by her have tried,  
 And yet by *every one* I am denied !

\* The preachers denounce the punishment of God upon their flock, but omit his promised blessings, that are now at hand, and must come on with the destruction of Satan's power.

Because, of Shepherds I have got but Three,  
 And *neither one of them* was warn'd by she.  
 No ; they themselves as shepherds did begin  
 To hear their Master's voice, and copy him—  
 " To know the truth, we will go down and see  
 " Whether it prov'd as it is come to we."  
 Then now in ME you may see these Three Men,  
 To know they're *Three*, and *they agree in One*.  
 Then here you'll find is the True Shepherd's voice,  
 Whom all mankind shall know, I've made my choice,  
 To be the Rock to build my Church upon.  
 And to my shepherds first I mean to come,  
 And then with Satan I shall next go on.  
 For now, you all shall find a MOSES *here* ;  
 My children's burden now I'm come to clear ;  
 And their task-masters, I do daily see,  
 Increase their load ; but now their load I'll free :  
 And they shall now possess the promis'd land.  
 When I made Adam in my LIKENESS stand,  
 Lord of this earth I made him here below ;  
 This earth I promised him, you all do know ;  
 But then a Pharaoh hasty did arise,  
 Who all my chosen people did despise ;  
 He daily tried to take their grace away ;  
 And yet against them was his sore complaint,  
 That they were sinners all with one consent.  
 So he to tempt them all his mind was bent,  
 And so by sin he did increase their load ;  
 Yet all the blame on them was surely throw'd :  
 As in my Bible you do plainly see,  
 The *great accuser* of mankind was HE.  
 So now, ye shepherds, 'wake, and see it clear,  
 Satan like Pharaoh he did *first* appear,  
 With every art of sin, to burden men,  
 And robb'd them of the grace was given them ;  
 And yet, against them he doth still complain,  
 That they are sinners. Judge, ye sons of men,  
 How many ways with Job he did appear,  
 And every way he did condemn him there ;  
 And every way he always does the same,  
 And much like Pharaoh all his ways I'll name ;  
 And now like Pharaoh he shall sure be cast.  
 And will you, shepherds, be like Pharaoh's host ?  
 And of your goodness will you proudly boast ?  
 That all the fault lies surely in your sheep ?  
 From his temptations you yourselves don't keep ;  
 Then now I'll answer you, ye sons of men,  
 I've sought for shepherds, but *I've not found one*

That act according to my Gospel here,  
 As I commanded Peter to appear,  
 And as I bid you copy after ME.  
 But now, ye Shepherds, you your folly see;  
 You have not acted according to my law.  
 I ask you where I did your likeness show?  
 If any one did e'er appeal to ME,  
 Did I refuse to hear what they should say?  
 Or did I empty turn them once away,  
 Before I granted them their full request,  
 That came to ME and any favour ask'd?  
 Weigh well my Gospel and my Bible deep;  
 You'll see, you shepherds, you are *like your sheep*,  
 Oppress'd together in Egyptian load;  
 And by temptations, all forsake their God;  
 For all the grace from you is took away;  
 And nought but *stubble* doth before you lie;  
 And all my altar you have broken down;  
 Refus'd my servant—tremble at the sound!\*

And so you're under the Egyptian's load—  
 And now let Pharaoh tremble at his rod;  
 Since he so boldly now hath tempted man,  
 That sheep nor shepherds *by his arts can stand*:  
 For here, like Jezebel, he stole the seal.—  
 And now another mystery I'll reveal:  
 'Twas Satan's arts that work'd on Pomeroy's mind  
 To seal the letter Bruce's death did bind;  
 As by the letter Bruce's faith drew back;†  
 And justice then must make him feel the rack;  
 Because his death that way it must appear,  
 He could not be fit for my kingdom *here*.

\* Joanna was refused the sacrament, by a clergyman at Exeter, because she would be faithful to her vocation.

† A letter was sent by a Minister of Exeter to the late Mr. Basil Bruce, which was one of the various causes of his sacrificing his faith of the divine authority of Joanna's writings. That letter, with the united efforts of persons who call themselves friends to Mr. Brothers, one of whom, in particular, destroyed his own character as a gentleman, without considering his duty as a Christian, went so far as to tell the afflicted widow, that the death of her husband was from the judgment of God, on account of his belief in these writings. (This person, who is a man of good property, has however done honour to himself, by his steady, unshaken friendship to Mr. Brothers.) Others also were instigated by all the arts of Satan to do the same, and made no scruple to wound her feelings, by letters and other means, that her faith and peace might be destroyed together. They have not even stopped here; for they conveyed lies to Mr. Brothers to cause him to attack her. These sons of Belial have exercised every means for Satan to possess the whole vineyard, and their success has been too fatal. Mr. Brothers has also been much injured by *such friends*: and were these hellish arts to succeed, his life must terminate in a mad-house. But God is just.



And so *his* vineyard Satan soon did gain,  
 And sons of Belial did the *same* maintain.  
 And so I tell thee he did rob all there ;  
 And now to take possession thou seest clear,  
 By *unbelief* he does possess the whole ;  
 And now, like *Jezabel*, shall be his fall ;  
 As every vineyard he hath tried to gain,  
 And every grace he's taking now from men ;  
 That all is under the Egyptian's yoke :  
 And now, like Pharaoh, he shall feel the stroke.  
 These evil spirits shall come out of man,  
 And, like the swine, be choaked in the sand ;  
 For now I am not come before my time,  
 And that the Tempter he shall surely find ;  
 Because my shepherds he has so betray'd  
 To be dumb dogs, as I before have said ;  
 Like hirelings, that car'd not for the sheep ;  
 They saw the wolf, and so they fled from it ;  
 Because the wolf did to them all appear,  
 With every art, as he hath spoken here ;  
 And so my shepherds he hath all betray'd ;—  
 I have but *three* where *I restraint have laid* ;  
 That is, to keep them from the tempter's power :  
 And they with ME shall see the glorious hour ;  
 Because their spirits I before did know ;  
*Salt was in them, and salt they now do show.*  
 But now with Satan I shall here begin :  
 I've seen the burdens of the sons of men ;  
 In every age I've seen it, that was past ;  
 And now my fury shall upon him burst.  
 For as a king, I let him to appear ;  
 And now his reign let men and devils fear ;  
 Because his reign I'll show it now in kings ;  
 And like their ruin I his now shall bring.  
 And from the *thirtieth page* I shall appear,  
 And to men's conscience let them answer here,  
 If I in justice do not him condemn :  
 And unto men of sense I now shall come,  
 And ask them, *If I have not tried his reign ?*  
 He hath pour'd out fury on the sons of men.  
 And now the *thirty-first page* let them see ;  
 How he hath condemn'd the just decrees of ME,  
 To let my SON to suffer for Man's sake !  
 But how their cause could I so undertake,  
 Had I not come *and been a JUDGE below*  
 Of all the sufferings they did undergo ?

And *their temptations* I *did all go through*,  
 That all the arts of Satan I *might know*;  
 And how in Herod he did so appear,  
 And all the children he destroy'd them there;  
 Because *he* would destroy the SON OF GOD.  
 But now, O Satan, tremble at his rod;  
 The rod of Herod now on thee shall fall:  
 And now *thy children* I'll destroy them all;  
 A Herod's murder now shall fall on thee,  
 And all thy angels now destroy'd shall be:  
 And all that flee to ME I will enjoy.  
 Ye simple shepherds, now you must appear  
 And prove my Gospel you can never clear,  
 That I did *then fulfil it at that time*:  
 No, no; the mysteries they are yet behind.  
 I ask, what fan did in my hand appear?  
 I ask, what wheat I *then* did gather there?  
 I ask, what chaff that I did then destroy?  
 Or how my kingdom they did then enjoy,  
 That John did tell them it was nigh at hand?  
 Be wise, my shepherds now, and understand  
 That all my Gospel I must now fulfil.  
 And now let Satan judge this as he will;  
 As my Disciples they did die with ME,  
 And Satan's triumph he did surely see,  
 To see the children murder'd for my sake;  
 And in Herodias he did strongly break,  
 To have my Prophet John beheaded there.  
 But now MY SECOND COMING let him fear;  
 For I will as much fulfil my oath to thee,  
 As ever Herod did fulfil to she.  
 So now, ye simple shepherds and unwise,  
 Let all my Gospel lie before your eyes:  
 And judge if you do think I came below  
 To let the devil all his malice show,  
 And as he said, "*a fool for to submit*,"  
 To lay my life and brethren at his feet,  
 Had I not had the vengeance in my heart,  
 Back on the tempter then to turn the dart.  
 For how could I in triumph ever come,  
 To turn the day of vengeance back on men,  
 When *every one of them is surely dead*?  
 And so my vengeance on them then was laid.  
 But did I die for to destroy man?  
 Ye simple shepherds, how you've laid your plan!  
 Know, if I came, as Satan said, *a fool*,  
 To give him power in men's hearts to rule,  
 That he in envy triumph'd over ME;  
 I tell you all, I'm come to conquer he.

But as he said he *never made* the bonds;  
 And therefore to them he will never stand;  
 Then to his wisdom I will now submit,  
 And the *Fifth Day's Dispute* shall finish it.  
 So now to judge him, let the world appear.  
 He saith, already they have judg'd him here;  
 And of his ways, he saith, they do approve;  
 Then look to Herod; who his ways did love,  
 When all the children he did there destroy,  
 His hellish malice then for to enjoy?  
 And next unto Herods I shall come,  
 And ask what pleasure then he brought to man,  
 To have the damsel dance before the king,  
 And John the Baptist's head the music bring?  
 Then now his HEAD shall music bring to all;  
 For perfect so shall Satan feel the fall;  
 And thy petition the world will now approve,  
 And say, "that *this is music we do love*;  
 "'Tis heavenly music sounding in our ears,  
 "For *Death and Hell* have always been our fears,  
 "That made us gloomy and in sorrow go;  
 "In Satan's fetters he had bound us so,  
 "That we sat moping, and our hearts were sad,  
 "But now's the time our KING will make us glad.  
 "No bloody Herod we have now to fear;  
 "But now a Hero in our Saviour dear;  
 "Because the rod of sin he'll now destroy,  
 "And we in peace our KING shall now enjoy."  
 So Satan now thy friends I'd have thee see;  
 Because in order placed now they be.  
 But first thy friend thou makest it was Cain;  
 I ask thee who approved it at that time?  
 And see their vices, how thou led'st them on,  
 Until the Deluge over them did come.  
 But now to Kings I mean to show thy reign,  
 And show their end; like them thou shalt be slain.  
 Pharaoh and Jezebel I'll place in thee;  
 And all the bloody Kings before them see;  
 And then thy ways I ask if men approve?  
 Let men of learning all their conduct move;  
 And all their reigns and actions let them show;  
 For they were govern'd all by thee I know.  
 For on this Earth there never was a King  
 Of bloody hands, but doth thy Likeness bring;  
 And like their ruin now shall be thy fall.  
 And now from Judges I shall judge the whole;  
 And now from *Judges* men must stand or fall:  
 For like Abimelech, Satan, thou hast done;  
 Thou didst rob the Father, and destroy the Sons;

For on the stone 'twas *by* thy arts they died—  
 One was preserv'd, that here shall be applied :  
 It was my SON, that *hid himself in death* ;  
 Because his body never turn'd to earth,  
 Nor ever did it perish in the dust,  
 But it arose for to instruct the just  
 And as his LIFE in death he then *did* hide,  
 The mysteries of it here shall be applied :  
 For boldly after he did then appear,  
 And warn'd his people and his followers here,  
 How all the arts of Satan were set up ;  
 And as they chose him, what had they to hope ?  
 For like the *Bramble* Satan did appear,  
 And so he drew his followers in a snare,  
 Until the fenced cities were destroy'd ;  
 Jerusalem no longer was enjoy'd,  
 A fenced city as it was before ;  
 And their strong towers he destroy'd them there.  
 For people like him they did after come,\*  
 And so destroy'd the whole as he had done.  
 But now, Abimelech I'll name him here  
 A type of Satan ; so he did appear ;  
 And Satan now is like Abimelech come,  
 To ask the people for to crown him King,  
 That all my brethren he may now destroy,  
 And now, by murder he may all enjoy.  
 And so together, will you crown him King ?  
 Through unbelief, in silence vote for him ?  
 Then now, like Jotham, I do answer here ;  
 And from this parable I shall appear :  
 The *Trees* † are now sent out to get a king—  
 CHRIST or the *Devil* must the victory win :  
 And to the OLIVE-TREE I'll first appeal ;  
 He is the BRANCH of PEACE, and therefore he must fail,  
 To leave his glory, and come down below,  
 To leave the heavenly joys that there do flow ;  
 For 'tis by ME they honour GOD and Man ;  
 And so the kingdom I give to your hands.  
 If in your hearts you do appeal to ME,  
 To be your KING, I'll give my Kingdom free  
 Unto my friends, that now appear to ME :  
 I'll give my Kingdom, and I'll give it free ;  
 For on this Earth I shall not come to reign,  
 But send my PEACE to all the sons of men,

\* The Turks. † Judges, chap. ix. ver. 8.



That firm as heaven it was made at first ;  
 It cannot move : and so the end will burst,  
 And, like the Olive-tree, must steady stand,  
 And its decrees can ne'er be mov'd by man.  
 So here you see the OLIVE would not move ;  
 And here you see your GOD, in perfect love,  
 To bring his kingdom, and Satan not at all ;  
 For perfect like that chapter all must fall.  
 For as the FIG-TREE did deny the same,  
 I tell you all, such heavenly joys will come,  
 That no promotion men will wish to see,  
 But what in sweetness all do flow from ME :  
 For when the heavenly joys to you do burst,  
 And you the sweetness of the fruit do taste,  
 Within its sweetness you'll say you will abide—  
 CHRIST *is your KING*, and Satan is denied.  
 So now unto the VINE I say you're come ;  
 I am the ROOT from whence the branches sprang ;  
 And they I know will stick close to the VINE ;  
 And man's promotion they will never mind,  
 But close unto the VINE they'll surely cleave,  
 And say, " all other pleasures now we'll leave :  
 " For in the Vine, if we do now appear,  
 " We know the TREE OF LIFE *is promis'd there* ;  
 " And Christ has promis'd to protect his Vine ;  
 " And there we'll stand, and in his vineyard shine."  
 So thus I know will be the minds of men,  
 For to stand still and see my kingdom come :  
 The Olive-branch they'll now expect in Peace ;  
 The sweetest joys from Heaven will now increase—  
 " And this in faith we now expect to see :  
 " CHRIST is the VINE, and we the BRANCHES be.  
 " Then how can we promote Satan a King ?  
 " We've sign'd the bond, Christ's vineyard now to bring ;  
 " And we'll not stir one step to break the law ;  
 " CHRIST is the Vine, and we the Branches too,  
 " In every thing supported by his hand,  
 " And in his Vineyard we will steady stand."  
 So here the TREES I know they cannot move,  
 That stand in ME, and wait the truth to prove ;  
 They'll not regard the honours done by man,  
 But in my Vineyard stedfast they will stand ;  
 And 'tis in vain for Earth or Hell to move  
 The stedfast hearts that now do stand in love :  
 Because the joys of Heaven they fast will flow ;  
 Sweet are the pleasures you will taste below,  
 If now you say you'll stick close to the VINE,  
 And let the world in their promotion shine,

That, like the *Trees*, will come *your faith to move* ;  
 You'll tell them plain, their ways you don't approve.  
 But now unto the *Bramble* I shall come ;  
 And will you now bow down to worship him ?  
 Then know, your stately Cedars they must fall ;  
 For Satan now is come the King to call ;  
 And like the Bramble he doth now appear ;  
 Will you bow down, vain men, and worship here,  
 As now a King himself he'd now set up ?  
 Then to the Earth you know you all must drop ;  
 As from this parable it is applied :  
 And in the Bramble was the fire hid,  
 Which in Abimelech it did so appear ;  
 He did cut down the boughs, you may see clear ;  
 And so their towers he did surely burn,  
 And full of fire was the Bramble come ;  
 For as they first did choose such wretched king,  
 Then their destruction I did let him bring :  
 And here of Satan stands a perfect sign ;  
 And like Abimelech is now his mind ;  
 But mark Abimelech, how he did go on  
 Till to the stronger tower he did come ;  
 And when in fury he attempted there,  
 I plac'd the WOMAN for to shew you clear,  
 As by the Woman did Abimelech fall,  
*And by the Woman now, I tell you all,*  
*The stone is thrown upon the Serpent's head—*  
 Though like Abimelech now may be his plead,  
 That if he falls, it sure shall be by Man ;  
 It never shall be said a Woman's hand  
 Was e'er the cause to make his pride to fall.  
 So both together now, I tell you all,  
 That like Abimelech he will surely die ;  
 That is, *his power cut off from you*, I say :  
 But yet, I tell thee, some will choose him king,  
*As by their silence they'll prolong his reign ;*  
 And so, I say, they'll bring their ruin on ;  
 Because the Boughs and Branches they'll cut down ;  
 A fire they'll kindle and his friends confound,  
 And many thousand lives they'll take away,  
 And fast their ruin doth before them lie.  
 But now with Satan I'll go further on,  
 And in the end my thundering voice shall come.  
 And now the *fortieth page* I'll answer here :  
 His gold and silver should it all appear,\*  
 I ask the fool, if men can live by gold,  
 When every truth before them it is told,

\* N.B. The Reader is again requested to refer to the chapters alluded to, and also to the Pages in the Dispute with the Powers of Darkness.

That every blessing I should take away,  
 And soon destroy your fields of corn and hay?  
 The cattle on a thousand hills are mine;  
 Doth Satan think that I shall them resign,  
 Ever to give these blessings to his hand?  
 I ask what power he can now command,  
 To send one grain of wheat to make it grow?  
 No, all the Earth is mine, the fool shall know;  
 And so they all may live then as they list,  
 If Satan should this kingdom now possess:  
 Because no churches there would be at all,  
 To ask for blessings, for there none shall fall;  
 So "*moping*" in their churches none would be;  
 But soon *for hunger* butchers you would see;  
 Then one the other men would surely kill,  
 And as they listed, so men's blood they'd spill.  
 And so the truth, the fool, he did speak there;  
 For, as they listed, men would soon appear;  
 And so their hearts, I know, he'd not confine;  
 Because a hell is all that's in his mind.  
 But to the *forty-second* I shall come—  
 And his provoking words I let go on;  
 From age to age I did his words endure;  
 But now I tell him his destruction's sure:  
 He that advanc'd himself in heaven so high,  
 And made the rebel angels to comply  
 In every thing for to provoke their God,  
 And make me lay on them a heavier rod;  
 With indignation banish'd them to hell,  
 With their provoking words that now do swell;  
 But yet, with patience, I did longer bear,  
 And his provoking speeches I did hear,  
 And so, I say, I let him to go on:  
 I did not hasty cast him from my throne,  
 Until I saw his pride would not submit,  
 Confess his errors, that they had been great.  
 For perfect as he did contend with thee,  
 And spoke against thy God in blasphemy,  
 I say, in heaven he surely did the same,  
 And a superior power he there did claim,  
 Until to cast him he did me compel;  
 But then I did not chain him down to hell,  
 'Till his provoking ways were fully up;  
 And now I'll tell the fool that he shall drop;  
 For in the mortar I have bray'd him here,  
 And still his pride and folly do appear:  
 He sees what ruin he hath brought on man,  
 By every art he hath laid his plan;  
 He sees the prisons and the jails appear;  
 He sees the gallows, and the sinners' fears;



He sees the sorrows he hath brought men to :  
 He sees their sufferings now before his view ;  
 He sees the conscience of the sinner swell ;  
 He sees the trembling jailors now in hell,  
 In agonies they know not how to bear ;  
 And yet his heart no love nor pity shares,  
 That he hath been the author of their guilt,  
 But still with pleasure all their sufferings felt :  
 That is, to hear them daily to complain,  
 He doth rejoice for to increase their pain ;  
 And now he would rejoice the world to see  
 Lost in confusion, and in ruin be,  
 And in his hellish power gain them all !  
 Then now, *Proud Lucifer*, I tell thy fall :  
 The measure of thy sins is fully up ;  
 And like thy words, I tell thee, thou shalt drop ;  
 Thou that advanc'd thyself in heaven's high throne,  
 And there didst wish to have the power thy own,  
 And by thy pride and malice there to stay.  
 Look back, O Satan ! think upon the day,  
 When all in heavenly splendour did appear,  
 And all in harmony my voice did hear,  
 And heavenly music was throughout the sound ;  
 Till thy malicious heart did there abound,  
 With pride, with envy, and with malice swell,  
 And want the heavenly armies to compel  
 To have these praises all turn'd back on thee ;  
 And told the angels they should all agree,  
 In the like manner, for to praise thy name,  
 With equal power thou wast like ME become.  
 And so thy lies in Heaven did begin ;  
 Thou know'st the way thou drew'st the angels in ;  
 But now thy power shall fall like one of them ;  
 For though in heaven thou didst swell so high,  
 Low as thy angels thou shalt surely lie,  
 If e'er thou answer'st in one boasting word,  
 And dost not now confess the power of God  
 To be superior, and in justice shine,  
 To have compassion on the souls that're mine :  
 That as I did create them all at first,  
 Then like a Father now my pity bursts  
 To every prodigal that will return ;  
 For over them, I say, my heart doth yearn.  
 I see a famine in my land appear ;  
 I see my Gospel there's no man can clear ;  
 I see the *Husk* to man is now denied ;  
 But here thou marvel'st how it can be applied ;  
 Because the *husk* thou judgest is given free,  
 And so the swine may feed, I now tell thee ;



But here the *Husk*\* I'll prove it is denied;  
 And now I'll tell thee how it is applied:  
 Because the day of vengeance, all may see,  
 Is for the *Devil* now design'd by ME;  
 Which is the *husk* now given from my hand—  
 But sure these things are now denied by men,  
 That they may eat the words their minds to fill;  
 There is no other food, judge as you will;  
 And since by man this food is now denied,  
 Then to the following words must be applied—  
 Unto your FATHER *you must all return*,  
 Humbly confess that all your store is gone;  
 And now as hir'd servants you will be,  
 If I'll accept the names that're given ME.  
 To be a servant of your Lord become;  
*This is the way the prodigals must turn*,  
 And joy in Heaven there will surely be;  
 For ninety-nine just persons now I see,  
 That in such manner will not come at all,  
 And so I say that death on them must fall.  
 Then what rejoicing can in heaven be,  
 To see the souls that will not sign for ME,  
 To make your calling and election sure,  
 That Christ has chosen for you to appear  
 For to confound the haughty pride of hell,  
 Who boasts of armies he could now compel.  
 So here, I tell you all, the lines go deep—  
*The prodigals will make some Saints to weep*;  
 To see the fatted calves for to appear,  
 And the new clothing and the ring see clear,  
 While they in unbelief did so stand out.  
 For now I tell thee, *many Saints will doubt*;  
 And so I tell them they shall come with ME,  
 If they cannot rejoice the truth to see,  
 That *every prodigal may now return*,  
 And over them their Father's heart will yearn;  
 If now they come my favour to implore,  
 I'll give them clothing they did never wear;  
*Because the dead shall now be made alive*.—  
 My Ring is ready all for to receive—  
 But will the Saints say, they are now TOO JUST  
 For to rejoice with such unwelcome guests,  
 To see the prodigals for to return?  
 And say, with sinners they can never join,  
 Because too righteous they themselves now be?  
 Then in my Kingdom let them come with ME;

\* The only consolation man has for his fallen state, is the fulfilling of the Divine Word, to bring the Day of Vengeance on the Devil; this is the Husk that only remains for Man; and this the Preachers at this day deny.

For now I'm come the sinners for to call  
*To the lost sheep, and now redeem you all.*  
 Now to the *forty-fourth* page appear  
 The words of Satan I shall answer there:  
 "What ~~hath~~ provoked me now," I'll let him know—  
 Let him look back and see how all did go;  
 In every age what evil he hath done:  
 And was my anger never shewn to men,  
 When on their heads I did the evil turn,  
 And in my heart the anger it did burn,  
 To see thee, Satan, lead them all astray?  
 And in my heart I've always borne the day,  
 That on thy head I shall the whole return;  
 'Twas only lent thee—all that thou hast done:  
 That I the debt of thee did not demand,  
 Avenge my murder on thy bloody hand;  
 When Judas, as a man he did appear,  
 And hang'd himself for guilt he could not bear!  
 So at that time *thou* killed'st both *God and Man*:  
 Did I not know which way thou laid'st thy plan,  
 And how by arts thou workedst then on men?  
 And my disciples how thou didst betray,  
 And how their blood was surely shed by thee?  
 But mark, the *sixth day*, I did sure appear  
 To die for man—the *six thousandth year*  
 Is nearly ended, it must now be known;  
 But mark, the *sixth day* was but *partly gone*,  
 When on the cross they surely nail'd me up;  
 And the *six thousandth* now it cannot drop,  
 'Till on the cross they hang thee up the same;  
 So now I let thee know thy time is come.  
 Though darkness then was over all the land  
 From the *sixth hour*, men may understand,  
 That *three years' darkness will in man appear*,  
 Though on the cross I've shewn you Satan here,  
 How that by man he surely shall be cast;  
 And yet I know the darkness it will last;  
*Over all lands*, I know it will appear  
 Gross darkness in the minds of men three years:  
 For *one* already is in darkness past;  
 And now the *second* it is hastening fast,  
 And nought but darkness in the sons of men;  
 Therefore the mysteries they do not see plain.  
 But the *ninth hour* when it did appear,  
 Mark well the shock that all the earth did bear:  
 Or else, remember what they then did see,  
 And then the ghost was given up by ME;  
 That is, my life I did for man resign.—  
 And now, O Satan, thou shalt know my mind:

For all thy friends thou'lt know them in *three years*,  
 From the *new date* that this did first appear;  
 And then the temple's veil from thee I'll rend,  
 And something new to thee I'll surely send;  
 'Then Satan and Apollyon both will see  
 The anger of the Lord's inflam'd with thee.  
 So now my anger if thou'lt pacify,  
 Consent to let my SEALED PEOPLE lie  
 In peace and safety, and not one molest:  
 For fatal vengeance on thy head is cast,  
 If e'er my Sealed People thou molest,  
 Or ever temptest them, then thy doom is cast;  
 Because my heated fury shall appear  
 Seven times hotter now, I tell thee here,  
 Than ever it was poured out on man;  
 Because their blood upon thy head shall come;  
 And thou shalt find *her* GOD does not deceive;  
 I'll be a GOD to her as she believes;  
 And then *her paper* thou with grief wilt see;  
 Thy fatal end, Satan, will follow thee.  
 So now, I tell thee, 'tis high time to fear;  
 For thy destruction now is drawing near;  
 For thy own ruin now thou'rt bringing on.  
 And to the *forty-sixth page* now I'll come.  
 And they shall find Satan deceiv'd them all,  
 When out of Heaven he his host did call  
 For to stand out in words against their God;  
 He did deceive them all in what he said:  
 That he had power, as he said, supreme:  
 And now his power I have shewn in men.  
 And now in *Daniel* he may see it clear;  
 And from Belshazzar I shall answer here;  
 When he the gods of gold began to praise,  
 Of brass, of iron, and ador'd their ways,  
 And did begin to praise the wood and stone,  
 Then the *hand-writing* unto him was shewn,  
 That all his idol-gods must surely fall.  
 And his astrologers he then did call,  
 To give the meaning of my every hand,  
 But neither one the mysteries could command,  
 Until the Prophet Daniel did appear.  
 And now the mysteries I'll begin to clear;  
 The fallen gods of gold are now become  
 For to set up the honour of their king;  
 That is, of Satan, and the fallen host;  
 And of his praises they begin to boast,  
 And all his worship they have brought forth here.  
 Unto his gods the words I'll now compare;



For no more power is in Satan's hand,  
 Than the proud king could from his gods command,\*  
 Which in his heart he did set up and praise,  
 And all joined with him—now behold my ways,  
 How the *hand-writing* instant did appear ;  
 And now, like him, O Satan, thou must fear.  
 It was but shadows then brought to the king,  
 But now on Satan I'll the ruin bring.  
 For now the Prophet Daniel's words are come,  
 And Satan's gods of gold are now made known,  
 And my hand-writing doth to him appear ;  
 He saw the hand, but could not make it clear,  
 What were the words that did him so reprove ;  
 Nor could interpret how the Spirit mov'd ;  
 The hand of God their blindness could not see,  
 Nor the hand-writing, how reprov'd was he.  
 But now a DANIEL shall to them appear,  
 And the hand-writing I will now make clear.  
 Thou hast seen *the judgments all were past on man* ;  
 When I did threaten, so their ruin came ;  
 For out of Eden they were cast at first,  
 And on the World did the Deluge burst ;  
 When I did threaten it, I did fulfil ;  
 And in the deep I Pharaoh's heart did chill ;  
 And Ahab's house I surely did cut off,  
 And Jezebel did feel my equal wrath :  
 Though she adorn'd herself for to tempt man,  
 But see her beauty, what it soon became :  
 Cast from her grandeur for the dogs to tear !  
 And now, O Satan ! this shall make thee fear  
 To see my word I always kept with men ;  
 And where's the power that did escape my hand ?  
 When Sodom and Gomorrah did appear,  
 Against my angels they attempted there ;  
 Then fire from heaven did them soon destroy ;  
 But know, that Lot protection did enjoy ;  
 Because the angels he went for to free,  
 So nought but men appeared unto he ;  
 They being angels, Lot he did not know,  
 And to protect them did his kindness shew ;  
 And now the same mankind have shew'd it here—  
 Nought but a *woman* doth to them appear,  
 In every manner perfect in her form ;  
 But of her Spirit is to man unknown :  
 I tell you all, *as much conceal'd from man,*  
*As were the angels,* that to Lot did come.  
 But now a mystery must to all appear :  
 Just like the angels came the woman here,



To warn you all of what was hastening on,  
 But sure protection she did find in man:  
 When Satan's host did press upon the door,  
 With every threatening did to her appear;  
 Then now, like Sodom, thou thy doom shalt see;  
 The men that press'd upon the door was he.  
 I tell thee, Satan, and thy hellish host,  
 Man must be freed like Lot, and thou art cast;  
 Because upon her thou didst now press hard;  
 The weakness of her sex thou didst not regard;  
 And now thy greatness I'll regard no more;  
 Thou'lt find my angels they were at the door,  
 And did the woman's innocence protect;  
 And now, like Sodom, thou thy doom expect;  
 Unless that my desire thou'lt now obey.  
 I do not want thee to come back to ME;  
 Only, I tell thee to obey my will;  
 Or else, my fury thou wilt surely feel  
 If thou wilt trifle with the laws of God.  
 Jerusalem did feel the fatal rod;  
 Then, if I always kept my word with Man,  
 Canst thou expect my judgments for to shun,  
 When now against thee they are fix'd severe?  
 If e'er thou aim'st to tempt my chosen here,  
 Then the hand-writing thou shalt surely see;  
 And now I'll tell thee plain thy destiny:  
 For now, O Satan, I do tell thee here,  
 The meaning of the vision that was there:  
 Thy kingdom it is number'd now by GOD,  
 And he will finish it as he has said;  
 Because thy kingdom thou hast all run through;  
 Thy reign is short, and that thou'lt shortly know:  
 Because the Lord will shortly finish it,  
 If to his laws thou dost not now submit.  
 For in the balance thou art surely weigh'd,  
 And wanting found, from all that thou hast said:  
 Wanting in wisdom now thou dost appear:  
 Wanting in truth, thy lies thou canst not clear;  
 Wanting in power to support thy word;  
 And soon thou'lt see that all the power's of God.  
 And so thy kingdom I shall now divide;  
 From Medes and Persians now shall be applied;\*  
 The JEWS and GENTILES soon shall take the whole;  
 And to the Law and Gospel it shall fall.  
 So now, like Belshazzar is thy lot;  
 For thy destruction's in my Bible wrote;

\* See Daniel v.—latter part

And now the words of Daniel do appear,  
 Thy very destiny is written there;  
 Because that like Belshazzar thou shalt fall,  
 And of this kingdom have no power at all.  
 But how could I destroy him as a man,  
 Had it not stood *a type* for days to come,  
 To take the kingdom perfectly from thee,  
 As with my Bible it might all agree?  
 But know, that king my Prophet did approve,  
 Who did array him for to shew his love;  
 Then now my love I'll surely shew to Men;  
 And the *third person* in my Kingdom's them:  
 But as that *Man* shall be the ruler here,  
 Yet I before him surely must appear;  
 That is, in power, to chain the serpent down,  
 I and my angels then must first be found;  
 I and my angels to destroy the foe,  
 And the *third Ruler* then you all will know:  
 The LORD will give his Kingdom unto Men;  
 And the third Rulers then will be in them.  
 But now the *other Rulers* do appear,  
 That are your foes: and now you'll see it clear;  
 That is, to throw a *Daniel* in the den;  
 And that's the way your foes will all be slain:  
 And then Darius' just decrees you'll see  
 Throughout the world establish'd they will be;  
 The Kingdom of the LORD will ever stand,  
 And his Dominion be in every land,  
 Which all the arts of Satan can't destroy;  
 And my Dominion then shall all enjoy;  
 For so it shall be establish'd in the end,  
 And like Darius, now I'll be Man's Friend.  
 But further on with Satan now I'll go.  
 The *fifty-seventh page* he now shall know;  
 But I'll go backward, and turn back the blow;  
 And to my WORD I bid mankind to trust;  
 But as to Satan, there he well may jest;  
 Because my threatenings they have all been long,  
 That my fierce anger should upon him come:  
 And as my judgment I on him do lay,  
 The fool may laugh, and think they all will die;  
 But now look back, O Satan! and appear;  
 Thou dost confess thyself a murderer here;  
 The Man and Woman thou thought'st both to kill,  
 And with thy bellish hosts their hearts to chill,  
 And my Creation instant to destroy;  
 And yet thou say'st, "that God should thee enjoy,  
 "A fit companion for his heavenly seat;  
 "Because," thou say'st, "thy Golden Orb was great!"

Then now thy Golden Orb let it appear;  
 And with the dust dost thou thy gold compare?  
 And see what fruit thy Golden Orb will bring;  
 Can food or raiment from thy Orb now spring?  
 Can any beauty in thy Gold appear?  
 Without the dust, vain fool, I tell thee here,  
 That all the beauties of thy gold must die;  
 And so the dust is much more worth than thee;  
 The beauteous flowers from the dust do spring;  
 The lofty cedars all do come from them;  
 And every grain of wheat from dust doth grow;  
 And every root is nourish'd so below.  
 So now survey, and see the native dust,  
 And see what beauties now from it do burst;  
 Survey the stately palaces, how they stand;  
 'Twas from the dust their buildings they command;  
 Survey the gardens, how they all do spring;  
 The beauteous flowers that appear in them;  
 The shrubs and trees that make the walks appear,  
 Are by the dust, vain fool, now nourish'd here.  
 The finest flowers from the dust do come;  
 And every grain it from the dust doth spring;  
 And from the dust do all the fruits appear;  
 And from the dust men's lives preserved are;  
 And from the dust the beauties all do flow;  
 And can thy Golden Orb such beauties shew?  
 There's not a grain of wheat on it can grow;  
 There's not a tree that can its root take there;  
 And if thou build a house with all thy care,  
 To have it standing, all built with gold,  
 Then see thy fabric, how long 'twill hold,  
 When thieves do plunder, and the house pull down,  
 And lay thy stately fabric to the ground;  
 Then see thy grandeur, how thy house doth stand,  
 To tempt mankind to plunder by thy hand.  
 But if that food it should be wanted there,  
 I ask, if gold one single grain will bear?  
 I ask what life from it mankind could draw?  
 Or from thy Golden Orb if aught could flow,  
 For to give comfort to the sons of men?  
 Without the dust thy gold is all but vain;  
 So thou, vain fool, thy ignorant pride now see;  
 The dust is much superior now to thee;  
 And so is Man superior now the same;  
 And all may judge it by the different name.  
 But as thou boastest that thou wast in heaven,  
 And there thy grandeur thou say'st 'twas given;  
 Then thy *last state is now worse than the first*,  
 Because thy pride and malice there did burst;



And like the King, when seated on his throne,  
 And judged himself a god and lice became.  
 So by the heavens no honour thou canst gain;  
 For there thou didst discover all thy shame;  
 And there thou'st prov'd thyself much worse than man;  
 Because the heavens thou didst make unclean;  
 And by thy Golden Orb didst swell so high,  
 An fill'd the angels with thy majesty:  
 Or with thy worthless pride thou swell'dst them up,  
 And to thy greatness thought that all must stoop;  
*Then I CREATED MAN out of the dust,*  
*To shew the greatest things that then must burst,*  
 To be companions in thy vacant seat;  
 And now I've shew'd thee that the *Dust is great*:  
 Because all beauties from the dust do come;  
 But know, proud Lucifer, in thee there's none.  
 So now thy Golden Orbs may shine in Hell;  
 The Heavens were never made for thee to swell,  
 In pride and envy, and above thy God;  
 But *MAN is thy superior*, I have shew'd:  
 As from the dust all beauties here do spring,  
 And of the DUST the HEAD OF ALL IS MAN;  
 And of the Dust the Head shall now appear,  
 To have my KINGDOM and my HONOUR share;  
 When all this Earth I've made it now anew—  
 The barren Minds and barren Mountains too,  
 I now shall turn them to a fruitful field;  
 And every beast to Man shall humbly yield;  
*Because the Dust I now do mean to try,*  
 What fruit they'll bring *when Satan is not nigh*.  
 But know, O Satan, though I speak from God,  
 The thundering of his Voice thou hast not heard;  
 No; all thy words must come before his throne;  
 And all his answers they will then be known.  
 Tis but thy folly here that I reprove;  
 The anger of the Lord thou now hast mov'd  
 With indignation, at what thou hast said;  
 For every page is now before him laid;  
 And thou wilt shortly find thy bill to come.—  
 And mark the *fifty-sixth page*, what is seen;  
 Thou say'st, "a liar God did then appear:"  
 But *Man is dead*, and now I'll prove it clear;—  
 Had he been *living* always in his GOD,  
 Then like the heavenly angels he had stood,  
 In full perfection with them all to shine;  
 And *from the Dust they all must know the VINE*;  
 That like the Vineyard they must all appear—  
 Is CHRIST the VINE? Then they're the Branches here.



As every thing is nourished by the Dust,  
 And so Man's likeness is in all things plac'd;  
 And in GOD's likeness this they'd all enjoy,  
 But death was pass'd this Likeness to destroy;  
 For to this Knowledge Man came instant dead;  
 His sense and feeling of these joys were fled;  
 And as a corpse thou surely lead'st them on,  
 Till to the grave, in sorrow, they did come.  
 But when the Life I do renew again,  
 And free Men of that *death* and of that *pain*;  
 Then a NEW WORLD to them will surely burst,  
 As Men do find when risen from the Dust;  
 And then they'll all confess that they were *dead*  
 To every Knowledge that was before them laid:  
 Dead to Perfection, they have surely been;  
 Dead to the Happiness I made for them;  
 Dead to the Knowledge they had of their GOD;  
 Dead to the Footsteps they themselves have trod;  
 Dead to their Sorrows; though they them do feel,  
 And yet they're dead—so now *My Friends stand still*—  
 When I begin to bring you all to life,  
 And come to conquer death, and end the strife,  
 And make the glory of my Kingdom burst,  
 And bring a perfect Paradise at last,  
 With love and harmony in every sound;  
 And every barren mountain shall be found  
 To drop down fatness on the sons of men,  
 Enrich your borders, and bring to a plain  
 The rugged rocks and mountains that are here  
 Unto a plain; for man shall all appear.  
 Because a Paradise I'll make below,  
 And I have *Thousands living now*, I know,  
 That when these changes do to them appear,  
 They'll say, "*we all were dead, we now see clear*;  
 " Though we were living, but like trees appear'd,  
 " That had no knowledge of the fruit they bear'd;  
 " Nor of the HUSBANDMAN that did plant them there."—  
 For no more knowledge Man hath got of ME,  
 Than thy *blind Friends* they now have got of thee;  
 And by their Blindness, thee they do not know;  
 I ask what *living* Man could judge thee so,  
 To think that *ten Years* thou would'st first go on,  
 Till all thy substance it was spent and gone,  
 And then to run all hazards for my sake?  
 And poverty for ME thou didst undertake  
 Because thy Labour it lies by thee dead,  
 Thou work'st for ME, *but dost not earn thy bread*?  
 Then how can men so void of reason be;  
 Were they not *dead*, they would begin to see,

That **THOU** no ends in this could have at all;  
 Unless from heaven thou judg'st the every call.  
 So man I'll prove that he is totally dead  
 To every knowledge that's before him laid,  
 And Satan he shall find the Words are true.  
 When *I bring Man to Life*, the fool shall know,  
 That he, like Man, is then pronounced dead,  
 And every knowledge then from him is fled:  
 And then he'll see the Truth for to appear,  
*His head is bruised by the Woman here;*  
 And Man is freed—and he receives his Curse  
*Above all living*, must the fool confess:  
 And then he'll grieve to see that **GOD IS TRUE**—  
 “And on *my Head* he now hath cast my doom”—  
 Or else, in agony, he may blaspheme,  
 And curse his God, and gnaw his tongue for pain,\*  
 That he is conquer'd by the sons of men;  
 To see the fatal die for him is cast,  
 The Woman conquer'd, and his doom must burst;  
 Because the Stone is cast upon his Head;  
 For *here* the stronger Tower it was laid:†  
 The Faith of others he did soon burn down;  
 He cut the Branches and did their Faith confound;  
 And to this fenced House he did appear;  
 But know, the Woman cast the mill-stone here;  
 That I did say was broken *at that time*,  
 When *Campion's* funeral did resemble mine;‡  
 For near together it did then appear.  
 And now this answer I give Satan here:  
 Guarded by soldiers now he'll surely be,  
 And share his dying fate as well as **ME**;  
 For to all knowledge I shall make him dead,  
 And now go backward; so the fool I lead. ||  
 And to the *fifty-fourth page* appear:  
 Suppose thy strength should now deceive thee here,  
 And thou begin to find that **GOD IS TRUE**,  
 And, like his word, in all things now he'll do.  
 Wilt thou not tremble at the wrath of God,  
 Begin to Fear, and tremble at his Rod?  
 For now remember, thou hast been deceiv'd  
 In all thy words to her, what thou'st believ'd;  
 That thou could'st *conquer*, and should make her fall;  
 Her death thou threaten'dst; see thy lies in all!  
 For she a living Witness now doth stand  
 Against thy lies, that dust thou may'st command,

\* See Revelation, chap. 16.

† Judges, chap. 9.

‡ See Strange Effects of Faith, page 87.

|| Alluding to the Fall.

For to creep on it, as she does appear  
 To be no corpse; so now must thou take care;  
 Because no mercy I to thee will shew,  
 If thou goest on to tempt my Chosen so.  
 For as the *fifty-third page* here is seen,  
 Thou hast mock'd thy God, and thou condemn'st the Son;  
 And now to murder both thou dost appear;  
 For the *Old Sheep* thou murder'dst long before;  
 And now, I say, thou'rt come to the *Ewe Lamb*,  
 And here with murder was thy every plan,  
 By every threatening thou to her hast made;  
 And here thou'rt cast, the Stone is on thy Head;  
 Because the Woman was the *Corner Stone*,  
 Wherein I said Man's happiness should come,  
 And as his Helpmate she should so appear;  
 Then sure the Corner Stone it must be *here*;  
 And on thy head thou knowest it did fall.  
 I said, which e'er *stood out* should conquer all;  
 And know, O Satan, that she did stand out;  
 And of thy power she did surely doubt,  
 That it was not so great as thou didst boast:  
 And in her SAVIOUR then was all her Trust.  
 More than a hero she stood out for ME,  
 And more than woman, every soul shall see;  
 With faith and courage she did sure stand out;  
 The POWER of her GOD she did not doubt,  
 And of his FAITHFULNESS she did not fear;  
 And as her faith, she now shall conquer here;  
 Because she did stand out in Faith so strong,  
 When close upon her thou didst surely come.  
 Now on thy Head is fallen the Corner Stone:  
 For her last words to all must be made known—  
 Her hatred unto thee was very great;  
 And so I told thee that the end would break;  
 But then, she told thee that her GOD was GOOD,  
 And in his LOVE and MERCY then she stood;  
 For his Protection she did seek to gain;  
 And know, O Satan, she hath not seek'd in vain;  
 For misery, she said, she did refuse;  
 But happiness, thou say'st, thou didst not choose.  
 For thy last words, O Satan, must appear:  
 God's Protection thou despisedst there,  
 As much as she thy favours did despise—  
 Here ends the Seven Days; let all be wise:  
 She told thee, great her hatred did appear,  
 Against such wretched *Being* as thou wert:  
 But then she told thee, that her GOD was GOOD,  
 And thou wast Evil, must be understood.



And mark in print how this *last page* doth stand,  
 Wherein the *Seven Days Dispute* did end ;  
 Three different manners doth the print appear,  
 And now three different answers shall men hear ;  
 For in large Letters, plain for to behold,  
 You'll see the truth from what the woman told—  
 Over the Earth MY KINGDOM NOW SHALL COME ;  
 The GLORY of the LORD shall clear be seen  
 As perfect as the letters do appear  
 As different from the rest, you all shall see clear ;  
 And great you shall find the change to be ;  
 I'll gain my footing here, you all shall see ;  
 And GOD over all the Earth I'll now become—  
 Three different Prints, must unto all be known,  
 Do in this last Dispute with *both* appear ;  
 I say the Woman, and the Devil there ;  
 And so the same when I gave up the Ghost,  
 Three different LANGUAGES over my Head was plac'd,  
 Of Greek, and Latin, and of Hebrew too.  
 Now let them both be laid before your view ;  
 For this I'm speaking to the sons of men ;  
 And now's the time you all shall find ME KING.  
 So now rejoice, ye fallen sons of men ;  
 Because your standing I'll make *more secure*,  
 And much more firm for to endure ;  
 Than ever it could be *before you fell*.\*  
 For now's the time I'm come to *conquer* Hell.  
 So here's my Answer to the sons of men ;  
 If Paradise was lost, you may regain,  
 If by the WOMAN you in *Faith* do stand,  
 And *take* the GOOD FRUIT from the *Woman's Hand*.  
 For now the Woman, I will answer here ;  
 If from herself her works do all appear,  
 Then *something more than Human is on earth*,  
 For to bring in to MAN a *second Birth* !  
 And in this world there must be something *new*.  
 'Tis more than all the learned men could do,  
 To act like her, such mysteries to bring round ;  
*More than a Woman* ! is in every sound ;  
 And if she vainly boast 'tis from herself,  
 I say, her pride must equal that of hell,

\* The Reader will observe, that if Satan had never tempted Man to fall, Man would still be liable to his temptations, whenever he chose to begin, during the 6000 years ; therefore infinite Wisdom permitted the Fall, and secured Man from eternal ruin, by preserving the Tree of Life from his reach, until the fulness of time came, when Man is again restored to the image and likeness of his Maker ; secured from the power of Satan, who wilt be so bound and chained as to have no access to deceive Man any more. Then may he take of the Tree of Life and live ! Can this all-wise and merciful plan originate from the weak brain of a simple Woman, or in any wisdom of Man, either natural or acquired ?



And judge herself superior to this race,  
 And all the learned men she must disgrace.  
 For now I'll challenge,—none with her shall plead,  
 To say my Bible's true, and she's misled;  
 And all the learned world I will defy,  
 To prove their Bibles, and give her the lie,  
 To say my Spirit doth not lead her on;  
 Then she must be a WONDER born to man.  
 But if such boasting fool she did appear,  
 I'd drown her senses and send wise men here,  
 That they should soon confound her haughty pride,  
 But know, vain men, your wisdom all is tried;  
 For there's none that can confound her hand;  
 Because in FAITH she humbly now doth stand,  
 And doth confess the Spirit came from ME,  
 Or some Invisible, is said by she;  
 So to her *Wisdom* she hath ascribed none:  
 But fools, in folly, have their folly shewn,  
 To judge that Man, who is pronounced *dead*,  
 Could in such wondrous manner ever lead:  
 Then they in Wisdom must be all Divine,  
 And with their Maker must pretend to shine.  
 So now, vain fools, I'd have you to appear,  
 And lower your pride, or fully answer here,  
 That all such wondrous Mysteries you'd bring round;  
 Then soon I'd come and every sound confound.  
 So here are the different answers now for man,  
 To those who do deny her written hand;  
 That like the Serpent you must now appear,  
 To speak in lies that you can never clear:  
 And, like the Serpent, all your pride must fall,  
 Because your GOD you rob him now of all,  
 Of every honour due unto his name,  
 And so your pride I'll surely put to shame.  
 So here of Men you hear a different sound;  
 But now to Satan see the end is crown'd:  
 Because the *Enmity* see how it doth stand,  
 The *Seventh Day*, and now the whole command;  
 For there the *Enmity* in both is plac'd;  
 Satan against the Lord he doth confess;  
 And she against the Devil doth appear,  
 And boldly told him that she did hate him there.  
 Then back to the Creation you are come:  
 He kill'd the SHEEP but I preserved the LAMB;  
 Because MYSELF I was the LAMB that was slain;  
 But for my own Death I did not contend,  
 To bring my *Murder* then upon his head;  
 It is the Murder on my Followers laid!

The Martyr's blood upon his head shall fall :  
 The Death of LEWIS must forewarn you all,  
 That Satan now must like the *Roman* fall ;  
 For as he saith, "*He never will Repent,*"  
 He'll find my anger and my mind is bent,  
 With every threatening he did come to thee,  
 With equal threatenings now I'll come on he.  
 But what I've answered is with him and Man ;  
 But now unto the purpose I whall come ;  
 And all his words thou'lt read then unto ME,  
 And now I tell thee I shall answer thee :  
 For now the first, as thou hast read them here,  
 Is like the Serpent, when he did appear  
 In the Beginning. for to work on Man,  
 And there the *Marriage of the Lamb* did come.  
 Wisely thou answer'dst, Man was counted dead,  
 And so the Serpent, perfect as thou saidst.  
 But here's a folly thou didst *not* discern ;  
 I did not then convince thee, at that time,  
 To see if man could ever find it out ;  
 But thou'rt entangled, and thou now dost doubt  
 Of thy own judgment, that it is not clear :  
 Because *three Marriages* thou makest there,  
 Before thou say'st the Marriage of the Lamb ;  
 So 'tis the *fourth Marriage* thou dost join ;  
 For the first Marriage thou didst not discern,  
 It was an Union with your GOD to join ;  
 The second Union was between the *Two*,  
 And Man and Woman were within my view,  
 That they in marriage *then* should be *complete*,  
 In happy Union, and in Blessings great.  
 So here the Union it stood at the first :  
 With God, with Man, the Union it did burst :  
 And then the second it did sure appear ;  
 I gave the Woman to *complete* it there ;  
 And then the *Marriage* did appear but *one* ;  
 For I a Father to them both did come ;  
 But then the Serpent he soon struck them dead ;\*  
 As with the *Woman* he did intercede  
 To bring in Death, you say, upon the *Man* :  
 And there the Marriage of the Lamb did come ;  
 Because I said that I'd die in his room,  
 And make the Serpent tremble at his doom :

\* The Reader is requested to read with particular attention, and compare with Page 75 of the *Dispute with the Powers of Darkness*, where the Devil said, "by Marriage now abide ;" for he imposed on Joanna, and called his *fatal Divorce* a Marriage which he produced between Man and Woman and their Maker ; but Divine Love, at the same time, provided the remedy by the *Marriage of the Lamb*.

As on his head the Woman cast the blame,  
 I instant told her I'd her HUSBAND come;  
 And over her in power I said I'd rule;  
*And so preserve the TREE of LIFE for all,*  
 That in the *end* you all might live in ME,  
 When I fulfil the promise given to SHE.  
 So, as thou say'st, the third Marriage shall stand;  
 The first a Union was with GOD and Man,  
 That in my LIKENESS I said he should stand;  
 And so my LIKENESS I did join in Two;  
 The Man and Woman they were joined so;  
 The Man was *One*, and soon became as *Two*:  
 Then know, *as Man I surely did appear*,  
 When I did die, the guilt of Man to clear;  
 Because the Woman's Ignorance was betray'd,  
 And perfect so the Serpent now did lead;  
 That as a Husband he did sure become,  
 And said to Marriage he would hold thy hand;  
 And thou for want of judgment didst not see,\*  
 Satan was *never nam'd a Husband* once to be.  
 Then how the fool could he the marriage claim?  
 And to his words to marriage now I'll bind:  
 I said, a whoring they went all from ME,  
 When unto Satan they were wandering free;  
 And nought but bastards did their children call,  
 Because strange gods had drawn the hearts of all,  
 That they as bondsmen surely did appear:  
 But know, a bastard never was an Heir;  
 Though Satan's arts had thousands so ensnar'd,  
 That all a whoring they went from their God.  
 But now the fool shall tremble at my rod:  
 Because a Husband he cannot assume,  
 And now the fool shall tremble at his doom.  
 For now to Marriage every soul I'll bind—  
 And, Satan, where's thy Altar now to find?  
 Produce thy License; who thy Banns will call?  
 Produce thy Ring for to encircle all;  
 And now thy Marriage Deeds, let them appear;  
 I ask thee, how a Husband thou canst clear  
 That thou wast ever to the sons of men?  
 Or where's the Woman thou'st put on the Ring?  
 Or where's the Priest that did the Marriage join?  
 The roving heart is an adulterous mind,  
 That I pronounc'd was whoring from their God,  
 And so the Harlots they are public shew'd,  
 That they are prostitutes to men become;  
 But where's the Marriage doth the Harlots join?

\* See the bottom of the preceding page.



No, if they're married, then they are made free,  
 If they no longer live in adultery.  
 So 'tis not *Sin that Marriage can proclaim*;  
 Because that Marriage bears the sacred name;  
 (But nothing sacred, Satan, is in thee;  
 So by thy own Bonds bound thou now shalt be.)  
 For that's the way I made the Bonds at first;  
 And that's the way I said the Heirs must burst.  
 So now a Husband wilt thou dare assume?  
 Then now I'll make thee tremble at thy doom.  
 And bring thy sacred altar; tell ME where  
 That as a Husband thou didst *once* appear?  
 Bring ME the priest that ever join'd thy hand:  
 I tell thee MARRIAGE *was design'd for man*.  
 But make the Crosses,\* see how all do stand,  
 In every page where Satan threaten'd there,  
 And all these Crosses shall on him appear;  
 For on his head his threatenings all shall fall.  
 The *fourteenth page* the Crosses do appear;  
 And like the fourteenth page my words he'll hear.  
 So if in pieces I do tear the fool,  
 He now shall know he brought it on himself.  
 So, if his Back be Brass, he can appear,  
 And made of Iron that he doth not fear  
 For to contend so boldly wjth his God:  
 He now shall find and feel my iron rod,  
 If he is come my Subjects to compel,  
 And boldly triumph of his host in hell.  
 Then now, his hellish host, they may appear  
 And meet their awful JUDGE now in the air,  
 And see if they can be match for heaven.  
 For now the Challenge is by Satan given;  
 As in the *fifteenth page* it doth appear;  
 And the mad fool shall know my Power's there;  
 For he shall know that I have seal'd his doom;  
 And now his matchless power, let it be known;  
 For there I tell him, his proud waves are stay'd.  
 When I the Earth a strong foundation laid,  
 I plac'd for man a *double flaming sword*;  
 And now I'll use it perfect like my word:  
 For every way I've sav'd the TREE of LIFE;  
 And now I'll use the sword to end the strife.  
 The Breath of LIFE in Man I sure did breathe;  
 And Man shall find I will not him deceive.  
 But as the Devil saith that I'm unjust;  
 Then like his faith I bid him now to trust;  
 If they no mercy ever found in ME,  
 Then now they never shall, they all shall see.

\* The Reader will see the reason of the Crosses in a subsequent page.



So now their power let it to appear,  
 And meet their awful JUDGE now in the air,  
 Whose just displeasure they have now provok'd;  
 And now I bid them fear the coming stroke:  
 And then their power they'll begin to see,  
 The limits of their space were given by ME:  
 And that their boasting I shall soon destroy,  
 And then their wisdom let them all enjoy.  
 As in the *seventeenth page* it doth appear,  
 I'll now go on, till I the whole do clear.  
 And to the *eighteenth page* I now shall come:  
 There stands the Cross, and so it shall fall on them;  
 For as he said the fish did jump on thee,  
 I tell him now, it so shall fall on he;  
 So now the fool I'd have him to take care,  
 If he is hardened now he'th all to fear;  
 For to my word he'll find that I will stand.  
 I want not armies now for to command,  
 But want to see if he's a *King supreme*,  
 And by his power can all my subjects gain;  
 But to attempt it now, I say they dare—  
 The *twentieth page*, like him, I'll answer here:  
 Unto men's peril let them join him here;  
 For all his Votes must meet him in the air;  
 For there, I tell you all, will be the sight,  
 And you, my Friends, *below will see the fight*;  
 And then with pleasure you may stand and gaze,  
 And say we're lost in wonder and amaze,  
 To see our God stand out a Man of War,  
 And all his heavenly armies to appear!  
 For as the Shadow unto thee was seen,  
 I tell thee plain the Substance will begin;  
 Shot after shot, I tell thee, fast will fly,  
 And fiery serpents be seen in the sky;  
 And for a Type my Thunder it doth stand;  
 Flashes of lightning are seen in your land,\*  
 And so the lightning will to all appear,  
 And rolling thunder bursting in the air:  
 With great confusion fast it will be hurl'd,  
 Wave after wave, and world confus'd with world.  
 For as the Vision it did first appear,†  
 I tell thee plain, the End will be seen clear;  
 For all the swords will be seen in the sky,  
 And fast the shot on every side will fly.  
 So Satan thou hast challeng'd for a War,  
 Mark, how the *twenty-second page* appears;  
 For in thy own words I shall answer here:

\* See Dispute with the Powers of Darkness, page 96.

† See Strange Effects of Faith, page 29.

If thou art a devil, so thou say'st thou'lt be,  
 And in like manner, now I'll answer thee:  
 As in my ways thou say'st I've been unjust,  
 Then now I tell thee perfect so't shall burst;  
 In fury on thee I will now appear;  
 And unto Man my justice I shall clear,  
 Who doth confess that JUSTICE is in GOD;  
 And unto Man my Justice shall be show'd.  
 But as the fallen angels all agree,  
 To say that God is nought but cruelty,  
 And with their Leader they do all combine,  
 To say in wisdom brightest he doth shine,  
 In words, in merit, and in every praise,  
 And altogether they adore his ways;  
 Then all together they with him shall go;  
 Ingratitude shall all its vengeance know:  
 The worst of witchcraft it doth now appear,  
 When I have tried his reign Five Thousand Years,  
 And now Eight Hundred added to the Sixth;  
 Then now he'll find that my Decrees are fix'd.  
 For as the Cross for him it doth appear,  
 Drawn with the Circle, so I tell thee here,  
 In all thy words I have so encircled thee,  
 And now, O Satan, thou thy ruin see;  
 For on thy head the threatenings they shall fall,  
 And like the King I'll act, I tell you all,  
 That made the man his poisonous coat to wear,\*  
 That he had brought the king to poison there;  
 So on the man he did his guilt turn back,  
 And perfect so shall Satan feel the rack;  
 For his low cunning arts I all despise;  
 And all *thy* ways are now before mine eyes;  
 For as thou say'st that GOD is *now unjust*,  
 And all thy fury doth against ME burst;  
 Then all my fury thou shalt surely see—  
 Prepare for battle, meet thy match in ME!  
 If thou dost judge thou hast a powerful hand,  
 Call forth thy legions, and the challenge stand,  
 To meet thy awful JUDGE now in the air.  
 I ask what armies there need to appear  
 One single woman's life for to destroy?  
 And see what brittle thread man's life enjoys;  
 And if that brittle thread of life be cut,  
 There need no armies for to make it break.  
 So all thy hellish host thou call'st in vain,  
 And thy destruction now thou'lt surely gain;

\* A poisoned Coat that was made for a King, which, when on, the warmth of the body caused the poison to infuse its baneful effects. This Prince, being secretly apprized of the plot, desired the man to put it on himself, to see how it looked. This the person endeavoured to avoid; the king insisted on being obeyed; and in a short time he felt its effects, and expired.

Before the Woman thou'st *begun* to fall :  
 And now, O Satan, I do tell you all,\*  
 Thy powerful reign make hast for to prepare,  
 As in the *twenty-ninth page* it is here.  
 No more for honour I'll contend with thee,  
 But in thy weapon now cut down thou'lt be ;  
 Because of honour in thee there is none ;  
 No love, no pity, or mercy hast thou shown ;  
 And now of mercy I'll show none to thee,  
 Bring in thy bill ; and all thy debts now pay ;  
 And now I tell thee I will sure pay mine :  
 The Curse I did pronounce thou now shalt find ;  
 For *all thy Legs I now shall take away*†—  
 I ask thee how thou'lt stand the Judgment Day,  
 When I in thunder do to thee appear,  
 And show the murders thou'st committed here,  
 And show what traitor thou hast been to man ?  
 For like a thief, in ambush, is thy plan ;  
 Because the thief in ambush thou dost prepare ;  
 And now thou'lt find the gallows it is near,  
 That thou so often didst prepare for man.  
 To rob and murder was thy every plan :  
 But yet of man thou daily dost complain !  
 I tell thee now I'll try the sons of men ;  
 For all thy power now I'll take away—  
 If I'm unjust, Satan, it shall be to thee :  
 Because my Justice thou'st allow'd there's none ;  
 Then now I tell thee, it shall not be shown,  
 For any justice now to come to thee ;  
 What thou call'st Justice can't agree with ME.  
 But to my JUSTICE justly thou art cast,  
 And now I'll come to be thy JUDGE at last :  
 That I in RIGHTEOUSNESS may surely sit,  
 When I pronounce on sinners then their fate,  
 That to eternity it must endure,  
 Firm as the Heavens, and *never* alter more.  
 Then clear in Judgment I will sure begin ;  
 And now, without thy arts, I will try Man ;  
 And then in Justice I'll to Man appear ;  
 If all the Fault be thine, the Fault thou'lt bear :  
 But as thou say'st, " the Fault is so in Men ;  
 " 'Tis their own hearts that first enticed them."  
 Then now the TRUTH *of this* I'll surely know ;  
 To prove the Truth I'll chain thee down below ;  
 And then a JUDGE of MAN I'll surely be,  
 Whether the fault do lie in Man or thee.  
 But as to *Man*, his ways I sure do blame ;  
 I gave him *Reason*, to exert the same ;

\* His whole host.

† See Genesis, iii. 14. Upon thy belly shalt thou go, &amp;c.

And plain before them I have set my law ;  
 They have not kept it, that I well do know :  
 And of their ways if they do not repent,  
 They'll feel my anger ; for my mind is bent,  
 I will not always be wearied out by men ;  
 Nor shall my angels always strive with them,  
 To guard and keep them from the tempter's power ;  
 I'll make a Peace ; and Satan shan't devour  
 The peace of angels, and the peace of men ;  
 For now in Union I them both will join.  
 Then my delight with men will surely be,  
 To see that men and angels do agree.  
 Because a *Heaven I'll surely make below* :  
 This is my KINGDOM, and I'll make it so.  
 For as the *thirty-first page* doth appear,  
 If I am a fool, my folly now I'll clear.  
 I bear'd the Cross to conquer Death and Hell,  
 And now the *second Cross*, for *thee* I tell,  
 Shall surely fall on thee, as mine did at first.  
 If I am a fool, my folly now shall burst.  
 But dost thou say, Satan, thou wilt *not* submit ?  
 From thy own words, Satan, I'll finish it.  
 'Thou say'st the Laws that thou didst never make,  
 And from thy words the whole I now will break ;  
 Because, I tell thee, thou didst ne'er make Men ;  
 And now I'll break them off from all thy hand,  
 And all thy power now I'll take away ;  
 For over Man thou shalt not always sway ;  
 And as this Earth was never made by thee,  
 I tell thee, in it thou shalt never be.  
 When I've *tried* Man, and so secured my wheat,  
 'Thou'lt find the truth of all these words are great ;  
 As thou didst never make the Man at first,  
 Thou never shalt stand with him at the last ;  
 And as the world was never made by thee,  
 I tell thee, in it thou shalt never be ;  
 And upon it, I say, thou shalt not stand,  
 To have a footing, but to be condemn'd ;  
 And so like Jezebel must be thy fall ;  
 In vain thy hellish host thou now wilt call ;  
 Because unto thy word I'll hold thee here :  
 Thou never mad'st this world by thy care ;  
 And now the world thou never shalt destroy ;  
 Thou mak'st no laws, nor none shalt thou enjoy,  
 But what do from thy own words now appear ;  
 And in the *thirty-fourth page* see clear :  
 For Man, I tell thee, shall not want a guard ;  
 And death and hell shall soon be thy reward.  
 If thou goest on to answer ME again,  
 Or dost presume to tempt my chosen men ;



Thou'lt see the wonders I shall surely do,  
 And to thy sorrow find, that God is true.  
 For unto thy appointment thou shalt come;  
 I will not be thy Keeper 't shall be known,  
 I say to keep thee on the earth I made;  
 And by thy own words thou art now betray'd;  
 Because no longer thou hast footing here,  
 Than in the *thirty-fifth page* doth appear;  
 That is, thy JUDGES to be found by Man;  
 And so I tell thee to call in thy own:  
 To thy own Kingdom call them to appear;  
 But know, the SEALED must my Kingdom share;  
 Because this Kingdom thou didst never make,  
 And here my Laws, I say, thou shalt not break.  
 But if the greatest part thou say'st are thine,  
 Then in thy Kingdom let them go and shine.  
 For now I tell thee, I shall answer here,  
 That perfect like my Gospel I'll appear:  
 And my Appearance will be in *this land*,  
 And here my Sealed Number they must stand;  
 Because the Seals must in their hands appear:  
 These are the Lamps that will the Mysteries clear;  
 And with the Bridegroom they may enter in;  
 That is, my Kingdom they will surely win.  
 But all the rest, I say, I know them not;  
 And if they're thine, then Death must be their lot.  
 But if that MINE stand out through unbelief,  
 I'll tell them plain that Death *must end* their grief;  
 Because that like my Gospel I'll appear—  
 It is the SEALS that every Lamp must clear:  
 The SEAL's the LAMP they must have in their Hand,  
 And they, and they alone, I say will stand,  
 Who will go out with joy to meet their LORD,  
 And say they're seal'd according to my word.  
 Then it's *too late* for any to appear,  
 To ask to have their Names now sealed here;  
 Because the Seal there's no one can command,  
 But what is sealed by the *Woman's Hand*;  
 Because her Hand, I tell you all, is mine,  
 And to her Hand I will MY Hand resign.  
 So now I tell thee, Satan, to leave all,  
 And thy own friends to *thy own* kingdom call;  
 And there I bid thee for to call them home,  
 And leave ME and my Kingdom then alone.  
 Thou shalt *not stand* on what thou didst *not make*;  
 So from thy words I tell thee now't shall break;  
 And all thy friends thou now may'st call them home,  
 WHEN I HAVE HAD ONE YEAR TO SEAL MY OWN:  
 And if thy pleasures they do all approve,  
 Then let them go and join the king they love;

For I'm not come to rob thee of thy own ;  
 But all thy Power I'm come for to unthrone,  
 And take thee from a world thou hast never made ;  
 And from thy own words now the whole shall break.  
 So now thy subjects I shall shortly try ;  
 I know a *Famine* in them all doth lie,  
 That are thy faithful subjects to appear ;  
 Through unbelief they'll starve and perish here ;  
 And so the *Famine* now the *Rich* shall see ;  
 Through unbelief they'll surely starve and die.  
 For here's the *BREAD* that must preserve your *Life* :  
 The *BREAD* of *HEAVEN* now must end the strife.  
 For men's provoking words shall soon be o'er,  
 As in the *forty-second page* appears,  
 By Satan's arts, provoking words are spoke ;  
 And now, O Satan, tremble at the stroke ;  
 For as the *Cross* doth on this page appear,  
 And circled round, just so thy doom is near ;  
 For thy provoking words are tully up,  
 And now, proud Lucifer, thou'lt surely drop.  
 Though thou'st advanc'd thyself to heaven's high throne,  
 By boasting of a power that's not thy own ;  
 This mighty power I surely shall chain down,  
 And let thy legions tremble at the sound.  
 For as the *forty-fourth page* appears—  
 And mark the *Crosses*, *seven* are placed there ;  
 So *Seven Crosses* now are on thy Head,  
 From every word thou'st in that sentence said :  
*Seven times hotter* shall my wrath appear,  
 Than ever it was kindled here before ;  
 If thou to tempt my *SEALED* do go on,  
 Thou'lt feel the fury of my wrath to come.  
 So in thy Power do not put such trust—  
*APOLLYON* and the *DEVIL* both are cast.  
 For if already I've deceived *MAN*,  
 And better than my promise I have been ;  
 Then now I tell thee, Satan, I'll appear  
 No better unto thee, but be severe ;  
 The worst of torments thou must now endure ;  
 That is, thy haughty *pride* must now *stoop here*,  
 To have thy Sentence from a *WOMAN's* hand,  
 Whom thou'st betray'd—see how the *Cross* doth stand ;  
 For *two together* they do now appear,  
 And two thou hast betray'd—Satan, take care !  
 The *First* the *Woman* thou didst sure betray ;  
 The *Second* thou in *Judas* then didst lay,  
 And so thou didst betray the *SON* of *GOD* ;  
 But now the *Woman's* hand brings on thy rod.  
 And so thy ruin thou hast now brought on,  
 As in the *forty-sixth page* it is seen.

For now, *Apollyon*, I'll turn back on thee  
 The very words that thou didst say to she,  
 And thou wilt find Satan deceiv'd thee there;  
 His power is not so great; so now take care,  
 As he hath told his angels that did fall,  
 And soon thou'lt find Satan deceiv'd you all:  
 And the two Crosses will fall on thy head,  
 As in the *forty-sixth page* they are laid.  
 And now unto the *fiftieth page* I'll come:  
 The Power of Satan thou say'st is known  
 To be superior to the Power of God;  
 Then now HIS Power shall sure be tried and know'd.  
 So now the *fiftieth page* let all weigh deep;  
 There stands the Cross, and there the Cross shall break:  
 So, Satan, now the hazard thou wilt run  
 To try thy God, if he hath Power supreme;  
 And his superior Power thou shalt see—  
 I freed the WOMAN, and I'll conquer THEE."

THURSDAY, SEPT. 16, 1802.

" But now, Joanna, I'll to thee appear,—  
 Satan hath held ME to my promise here,  
 That if thy Body I in pain afflict,  
 He knows thou'lt curse ME, if I lay the stroke;  
 So now the stroke I gave into his hand,  
 When *forty days* are past, as I command,  
 He, *seven days* may lay the stroke on thee,  
 To suffer pain as 'tis judg'd fit by he:  
 Only, thy Life, I say, is in my hand,  
 And that he cannot touch, is my command;  
 But as the pain in Wilson's head appear'd;  
 Just so he holds ME, thou the same must bear.  
 And this already thou didst sure resign,  
 To bear for Wilson; but mark, this is mine;  
 'Tis for my honour thou the pain must bear;  
 And dost thou answer, thou'lt my honour clear,  
 With much more pleasure than thou would'st for Man?  
 Then now's the time the trial must come on;  
 Because that Satan holds ME to my word,  
 And then with power thou'lt hear the Voice of God."

*This was written four days before her Illness, of the 21st of this month, Sept. 1802.*

Joanna, while reading the book of her Disputes with the Powers of Darkness, was ordered to put Crosses with her pen at particular places. One cross was to the answer of Apollyon, near the top of page 46; another cross to his next answer, in same page; and in page 50, another cross against Apollyon's answer, near the top of that page. At the beginning of the Sixth Day's Dispute, she was ordered to put a Circle to Satan's words; then to divide it into four parts, by a cross; and in each division to put a cross, making in the whole five Crosses, thus—



And there she was ordered to stop until the 27th day of the month; as the Power of Darkness was permitted to afflict her seven days, as he thought proper; but not to have power over her life. It is to be observed, that the week before this took place, she was afflicted with a pain in her head; and on the 18th day of the same month, she had the following directions: “*Set thy house in order; for thy sick bed is sure; give one of thy keys to a friend, to come in on the 21st day, as it will be dangerous for thee to come out of thy bed.*” On the 20th she went to bed, and dreamt she was laid on a bank or stone; some people went by and asked why she laid there: she said, to view the planets, and the clouds, that appeared working in a strange manner. She then awoke, with a violent pain in her bones and bowels, as though she had laid according to her dream. After laying awake a long time she again went to sleep, and dreamt she was laid on the same bank; when some reapers passed by; they asked her if she would go with them: she said yes, and arose and followed them, till she came to another bank, having in her hand a goad, like that which is

It may perhaps be of use to the Reader, if he were to mark the Crosses in their proper places in his own book of the Disputes.



used to drive oxen, &c. She then threw the goad over the bank, and it instantly sprang back to her again; she threw it a second time over the same bank, and it sprang back as before; then she thought to throw it gently, and to her astonishment, it returned to her gently back. This she marvelled at, particularly, as the two former throws, she thought when they returned to her, it was from their force repelled back. Here she awoke, and found herself full of pain as before; she was then ordered to go out of bed, and take some wine, that Mr. Sharp had sent her, as he was warned of the *certainty* of her illness. On drinking the wine she found her inside relieved with a comfortable warmth; she returned to her bed, and lay composed until her friend, Mrs. Field, came, who had the key to let herself in. Her pains then returned, with a fever; when she was answered, that as her sickness was left for the Power of Darkness to afflict, he had not afflicted her in the head, because she should not say she was afflicted like Wilson; so the pain of her head that she had the last week was turned; which was the reason the Lord ordered her to keep her bed; as he knew which way Satan meant to cast the blow. The second day she was seized with a choaking, which seemed to rise from her stomach, accompanied with laughing fits, which lasted more than an hour. An apothecary being sent for, he arrived at eight o'clock at night, who wrote a prescription, which was to be taken, *but was omitted*; she was something better when he came, but at midnight she was in a delirium, that she knew not what took place; for she was *invisibly forced out of bed*, sick as death, and lay in a senseless state on the floor, which awoke her friend. After the sickness was a little over, her friend, with much trouble, got her into bed, being astonished at the senseless, stupid state she was in. She laid in her bed a little while, and was again forced out with the same effects, which much alarmed her friend, to see her so deadly sick, without the least appearance of sense. After her sickness was abated her friend helped her into bed a second time; when, after laying a short

time, she rose up in the bed, and began fighting and talking; all this so much terrified her friend, that she said she would not undergo such another night for a large sum. At last, having returned a little to her senses, she saw her distressed friend, sitting out of bed, and dressed; she asked her, seeing her clothes on, why she did not come to bed, and what made her sit up? and told her she had a most wonderful dream,—for she thought she was out of bed, down in a dark passage, where she lay for some time, and after that she thought she was upon the bed fighting with the devil. Her friend answered,—“I think you have been fighting with the devil; and I shall tell you to-morrow.” So she persuaded her friend to come to bed, and they lay composed until the morning, although she continued in this state from between 11 and 12 at night, until near 4 in the morning. Her friend then convinced her, by proofs, of her horrid sickness, which she said she could not have believed, had she not seen it; for she had no other knowledge than by her dream. *All this time she had taken no medicine whatever.* The fever continued during this day, when another apothecary\* was brought by Mr. Sharp, about three o’clock, who told her that the fever would last *twenty-one days*; she answered, “*then I shall not live so long.*” He replied, “you may not be so bad as you are now all the time.” He then prescribed medicines to be taken. But in the midst of all her violent pains and illness, she was assured by the Lord, that he would raise her up on the *seventh day*, which she repeatedly told all her friends, when she lay in the most dangerous situation; but none believed that the Lord would raise her up, in the manner she was, but Mr. Sharp. During her illness she had many remarkable and wonderful dreams; one of which was, “that she was in a corn-field with standing corn, except some that was cut down; she

\* This gentleman was desired to attend, he being a man of much professional knowledge and practice (and of an upright character, like the former) but having no belief in visitations out of the course of nature, was judged to be the most proper person to relate the facts, without being partial, in order to guard against every idea of imposture, that many persons might wish to believe.

thought the Lord threw down from heaven three sheets of paper, that fell upon the standing corn. It was in print, much like her mode of writing. She thought she read them, and that they were the decrees of the Lord for men and devils; she thought the writings were full of the most heavenly and beautiful language; she remembered a few of the words when she awoke, but soon forgot them. She thought there was a large quantity of birds in the corn-field, pigeons and partridges, which she was ordered to catch, when a large covey came to her, and flew on her arms and on her breast, which she caught and put in her apron; there were other flocks in the field, and she told all her friends, who were in the field with her, they must also catch them; she saw the birds gathered round them in coveys to be caught, so they gathered them without trouble." *The meaning of this dream will be known hereafter.* She had strange dreams every night, but they are not all to be penned at present. The fourth day her fever began to abate, and for two or three hours in the evening she seemed quite recovered, and talked much to her friends, very cheerfully; but the next day, her pains returned with double force, and her faith, like Peter's, *began to sink*; she thought it impossible to be recovered from such illness in *two days*; and she was again assured, that the Lord would fulfil his promise; but she wished to conceal from her friends the dangerous state she felt herself in; knowing how they rejoiced the night before, she did not love to *sink their hopes*; but she was so ill that it could not be concealed from them, and they were sunk in fear, except Mr. Sharp, who declared his faith was as firm as ever, as he judged him faithful that promised—and *all must be fulfilled*, which in the end proved true;\* for, although she had such a fever, accompanied with such tormenting pains in the bowels and bones, and was not from her bed until the end of

\* The Reader is desired to refer to the five first pages of this Book; particularly the second page, which was written from Joanna on the 3d of September, and the writing continued until the 17th; when she was to stop, and receive instructions preparatory to her *Quest*.



the seven days. On the seventh day in the morning she was told she was to arise from her bed at four o'clock, "*the very same hour that the temptations left her by words, on the seventh day ; then so it should leave her by sickness now ;* and she should be perfectly restored and raised up at four o'clock on that day," which, although at that time ill, she mentioned to Mrs. Field ; who, being filled with joy, said she had a desire to surprise Mr. Sharp, who was always confident of her recovery ; and also to have a laugh at the person who came with him, and who was always doubtful of her recovery, and often said, " We will wait and see." So she would make up an image in Joanna's likeness, and place it in the bed, to see how Mr. Sharp would look, seeing his faith disappointed ; and the other to cry out that her faith was right : this she said she would do, if Joanna did not think it a sin ; but Joanna answered, she was afraid it was carrying a jest too far, as the Lord, in his mercy and goodness, had raised her up, she thought it their most serious duty to return him thanks. . She said if she thought it was wrong, she would decline ; but Joanna was immediately answered, she might return thanks, and permit the other to be done also ; for the thing was simple, but not sinful. So it was put into execution ; and a perfect image, made up of clothes, was put in the bed that she had risen from, and had retired into another room, most miraculously restored, as though she had never been ill, so as to tell her friend she was doubtful whether she was in her senses or not ; for she *felt no effects* from her illness. But when Mr. S. came in the evening, with the doubting person, he still believed Joanna to be perfectly restored, but in a sweet sleep, after her recovery ; so his faith was not altered ; but the other soon discovered the innocent cheat, turned away offended, thinking it presumptuous, and done with an intention to cause fear. But Mr. Sharp soon found his faith was on a true foundation, and laughed at the innocent invention. This simple thing would never have been put in print, if it had not been commanded. It was explained to her,



that they had judged the Lord as dumb an image as that which was put into the bed she rose from; to try to baffle the faith of those that did believe, and to strengthen the unbelief of mockers: as this must be done, if the deceit was not found out. Here begins the manner the Lord spake to her after her illness:

“ Now, Joanna, thee I’ll answer,  
 And with Satan next begin;  
 From the sixth day I’d not answer,  
 Till I did fulfil the thing.  
 In Wilson’s room, behold thy doom;  
 He held me to my word;  
 And now let Satan dare presume  
 For to condemn his Lord.  
 Because you see the mystery,  
 The truth doth now appear;  
 The Shadow first did come to thee,  
 And now the Substance here  
 Did surely come; so all was seen,—  
 Thy sick bed did appear,  
 And thou hast suffer’d Wilson’s pain;  
 But Satan’s arts were near;  
 For to afflict a *different* stroke,  
 He surely laid his hand;  
 Because his God he thought to mock—  
 Be wise and understand:  
 Because, like Job, it must be known,  
 I said he would appear.  
 Can Satan be a powerful god,  
 His wisdom cannot clear?  
 Did I not say, to thee that day,  
 Satan should lay his hand  
 Where’er it was judg’d fit by he?  
 Be wise and understand:  
 And so by he, you all do see,  
 Thy body he did afflict,  
 As I before had said of Job;  
 So Satan now expect  
 The coming stroke; for I’ll not mock  
 Those that believe in me;  
 For as the faith in Sharp was seen,  
 The end you all shall see;  
 He did believe I’d not deceive,  
 But raise the seventh day;  
 And though she went to foil the man,  
 The truth he then did see,  
 That an Impostor in the bed  
 Was placed in thy room,  
 To make him judge thee almost dead,  
 And mock the faith of man.

But I'll appear to answer here,  
 There's no one I do blame;  
 But to the shadow I shall come,  
 And put mankind to shame:  
 Such fools appear, I tell you here,  
 To mock you all with lies;  
 And as the shadow she plac'd there,  
 So fools do all disguise,  
 To tell you plain, ye sons of men,  
 Your faith is on the sand;  
 And plac'd a shadow in my room,  
 To wound the faith of man;  
 But when you come to see it plain,  
 The shadow doth appear;  
 But now the substance I'll maintain,  
 Is what I said before.  
 He that believ'd was not deceiv'd;  
 But laugh'd the truth to see;  
 But she that stood in unbelief  
 Offended seem'd to be,  
 That she was mock'd, the other jok'd;  
 But here the lines go deep;  
 For as the shadow then did come,  
 The end of all will break:  
 Those that believe won't be deceiv'd,  
 By any artful hand;  
 And they will laugh at every way  
 They've baffled been by man;  
 But those that doubt, when they find out  
 How they were mocked there,  
 May then in anger all stand out,  
 To see what fools they were,  
 To judge that I, who dwell on high,  
 Will not fulfil my word!  
 A boasted zeal they may begin,  
 And say "we judg'd our Lord  
 "Would never come in such a form,  
 "In jesting to appear."  
 But how my Gospel do you scorn?  
 When I arose, see clear,  
 I did go on to jest with man,  
 And ~~me~~ they did not know,  
 Until they had constrained me,  
 That I with them should go.  
*So men must come and now constrain  
 And hold me to my word;\**  
 And then you all shall know my name,  
 And then behold your LORD.

\* This alludes to the Disciples of Christ at Emmaus.

So I'll end here, and say no more,  
 But to the purpose come;  
 Men's jesting, I have answered here,  
 Is like the women done:  
 To mock the faith of prudent men,  
 Like her you place the sign;  
 To mock the fools, and ignorant men,  
 I'll own the jest is mine.  
 So let the fable to appear,  
 As 'tis a type of man;  
 For fools do mock my followers here,  
 By Satan's artful hand.  
 So it was I that work'd on she,  
 To shew the mystery plain;  
 The very thing that she had done,  
 Was like the sons of men—

Who would make men believe the word of God  
*was as dead*, and like the image she put in thy room;  
 for just so have the ministers placed my Bible, that  
 could neither see, hear, or speak; and so they have  
 judged their God! for I must be like the image she  
 placed in thy stead, if all these wondrous writings  
 and truths had come round in such order without  
 my Spirit and direction; but as thou wast in the  
 inner room, perfectly risen in health and strength,  
 according to Sharp's faith; perfectly so shall he find  
 his God, not as the ignorant world, who say, "Since  
 the fathers fell asleep, all things remained as they  
 were"—judging there is no more knowledge in the  
 Most High than there was in the image she made up.  
 But let all men know, the substance was a *living wit-*  
*ness*, close by; and *so close* am I to all your faith and  
 unbelief. Those that have believed will find the world  
 have imposed upon them to mock their faith; but  
 the unbelievers will be hurt to find I have mocked  
 their unbelief; so now let the living lay it to heart;  
 for they have placed me and my Bible perfectly like  
 the image they placed of thee, to mock the faith of  
 believers, and strengthen the unbelief of fools. Sim-  
 ple as this may appear to the world, let it go in print;  
 for it is perfectly like what men have likened *ME* to.

So now to men I've shew'd the plan,  
 How you your Bibles place;  
 And now to Satan I shall come,  
 Who did his Lord disgrace,

To judge that I, who dwell on high,  
*Have done* with Satan here;  
 No, no, the fool will find me nigh,  
 And the *sixth day* appear:  
 He'll surely know the truth is so,  
 I kept him for this day;  
 His punishment he now shall know,  
 And like his word, I say,  
 Such harden'd being he appear'd;  
 He held me to my word,  
 That I with pain should visit thee,  
 But now he'll feel the rod.  
 For I'll appear, in anger here,  
 Just like the words he spoke;  
 For the sixth day I now shall clear,  
 And there the fool shall drop;  
 And then I'll rest, and man possess,  
 As I have said before.  
 Just like the Circle now he's plac'd,  
 And let the sign appear;  
 He's circled round with every sound,  
 The Cross throughout doth stand:  
 The four Crosses do appear,  
 He fatally brought on man.  
 You see the first when man was cast;  
 What Cross did then appear!  
 And when the World I all condemn'd,  
 And brought the Deluge here,  
 What Cross for Man there then did come,  
 And Satan brought on all!  
 Now Sodom and Gomorrah see,  
 What Cross on them did fall!  
 When fire from heaven did appear,  
 The flames they could not miss;  
 For they were so encircled there—  
 And Satan's doom is cast  
 To be like them; it now must come;  
*For I went through the whole!\**  
 And then you see the Cross to be,  
 Jerusalem did fall!  
 Encompass'd round with every sound,  
 The Heathen took the place.  
 So, Satan, see thy destiny;  
 For this is now thy case.  
 The WOMAN she did stand my friend—  
 Let Pilate's Wife appear;  
 And now I'll be a Friend to she,  
 And thou thy Judge shalt fear.

\* The great Cross within the Circle, is the Cross of Christ, who suffered for the whole. The four Crosses which fell on Man; viz. his fall from the Divine Image at first; the Deluge; Sodom and Gomorrah; the Destruction of Jerusalem, in consequence of the Death of our Lord, who bore all for Man. This Note is only made for the Reader to attend to the Figure in Page 56.



Thy MASTER here I'll now appear,  
 And that thou'lt surely find;  
 Thy Trial now is hastening near  
 Thy fetters I shall bind,  
 I tell thee, strong before 'tis long—  
*Both Sheep do now appear,*  
 That thou art murdering by thy hand,—  
 And now I'll Answer here.

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Satan, Satan! how wilt thou appear?  
 And in the *fifty-fourth* page see clear,  
 Where thou condemn'dst the Lord is now come true;  
 And Wilson's illness bring before thy view;  
 For she hath suffered all of Wilson's pain,  
 Her head afflicted did one week remain;  
 And after that in arts thou didst appear  
 To wound with pain her body most severe.  
 So as one truth so hasty now has come,  
 I tell thee plain, the other will come on;  
 And so already thou'st begun to fall;  
 And from thy words I now shall answer all.  
 If she had forg'd my Name she'd been undone,  
 And never liv'd to see the morning sun.  
 When on her sick bed thou didst so appear,  
 To pull her lifeless from it on the floor:  
 Dead to all feeling was my Handmaid plac'd;  
 Dead to all knowledge of the death she did taste;  
 And there advantage thou didst surely gain;  
 She neither felt her sufferings or her pain,  
 When on the floor she gasping there did lie—  
 Tremble, O Satan, I WAS STANDING BY,  
 When thou didst go to pull her from the bed,  
 And on the floor her body there thou'st laid;  
 And sick I know thou mad'st her to the heart;  
 And thou, O Satan, now shalt feel my dart.  
 Weigh thou her answers, speaking for her LORD;  
 Weigh thou her life what she hath all gone through;  
 No Woman *like her on the earth* I know,  
 In upright dealings now with God and man;  
 Then now, O Satan, trembling thou shalt stand:  
 For here, I say, shall thy proud waves be stay'd—  
 It is not she hath room to be afraid:  
 For I must act unworthy of a God,  
 If on thy head I do not cast the rod.  
 To see my friend so wounded for my sake,  
 Her Love to ME shall now make mine to break  
 With fury on *thee*, as thou didst appear  
 With all thy threatenings, thou thyself shalt bear.

For now her Character I'll give to men,  
*What is seal'd up*, and then behold her hand.  
 If such a Woman ever did draw breath,  
 Since I created man, and form'd the earth ;  
 For of her virtues I'll begin to boast,  
 And show you plain when all her Seals do burst,  
 That more than Woman she must then appear,  
 If you do not confess her *LORD* is there.  
 For Men and Devils she has strong withstood,  
 And all her conduct I'll pronounce is good :  
 For as her Judge *I surely do appear* ;  
 If from herself alone her virtues are ;  
 Then I may blush to view the human race,  
 That in their conduct do their *LORD* disgrace ;  
 Who do profess to praise my holy name,  
 And yet they often put their Lord to shame,  
 By many follies I do see in men ;  
 But in this Woman, form'd by nature's plan  
 That you, vain fools, do judge her for to be ;  
 Then how can *GRACE* and *Nature* now agree,  
 If she in virtue do outshine you all,  
 Without my Spirit? judge her every call  
 And see if *Nature* brings you better fruit  
 Than *Grace* can render ; O ! ye fools, stand mute.  
 When all her life is laid before your view,  
 You must confess her character is true :  
 Beyond all women doth in virtue shine ;  
 And tell *ME* if this Spirit is not mine?  
 Or will you answer, No ; she is too good  
 To have a Spirit ever like her *God* ;  
 Then sure like Satan you must all appear,  
 Condemn your *God*, the Creature now to clear,  
 To shine in virtue brighter than mankind ;  
 And say that *Nature* all these virtues binds,  
 Without a spirit ever come from heaven.  
 I ask you, who *this Spirit* to her hath given?  
 And will you answer, " why it came from hell"  
 Where the infernal host in rage do dwell,  
 In pride and envy, and in malice great,  
 With every subtle art, and all deceit ;  
 With lies and murder, and of every ill,  
 And with all evil he men's hearts doth fill ?  
 But here is a heart from every vice is free ;\*  
 Vain fools, appear and instant answer *ME*,  
 If unto Satan you will give such praise,  
 To say *he's chang'd*, and hath *reform'd* his ways !

\* It is to be remarked, that Joanna was prepared from her birth by the Divine Spirit, which makes her by no means assume any superiority above others, but she feels it her duty to be humble.

Then all the vices you must say is in Man,  
 And so the World at once you all condemn,  
 If you will say this Woman came from hell,  
 That doth in virtue all her sex excel.  
 Because her Life I'll bring before your view,  
 And you shall own MY words are perfect true :  
 That she in virtue doth you all outshine,  
 When you do know the Mysteries lie behind ;  
 Because her Life hath all *been hid* with God ;  
 And all her foes shall tremble at my rod ;  
 Because my fury they will surely heat ;  
 For in this Woman *there is no Deceit*.  
 And this I bid thee publish now to man,  
 And soon I'll prove it by thy written hand ;  
 Which men will see when all thy Seals are broke,  
 And then let Satan tremble at the stroke :  
 For if my murder I did him forgive,  
 I never will the injuries done to THEE ;  
 Because my love thou didst prefer to man's,  
 When in thy youth thy passions they were strong ;  
 And now, MY love I will return to thee,  
 Much greater love than e'er in man could be ;  
 As for my sake thou hast renounced all ;  
 And from thy mother's womb I thee did call ;  
 And from the Name was given unto thee,  
 So MARY and JOANNA let them see,  
 Whose names were mention'd when I did arise ;  
 And now, ye sons of men, you must grow wise ;  
 Because it was my MOTHER and my BRIDE,  
 To whom these Names to all must be applied.  
 Now see Joanna, how she doth appear ;  
 In every volume you her Name see clear,  
 That she is come to testify of ME ;  
 And now TWO MARYS\* let the public see ;  
 That at the first thou didst these things reveal,  
 And let them know, thy Name is in the Seal ;  
 And show the SECOND STAR doth now appear ;  
 And mark the C, and let the Seal appear,  
 I tell thee, to be printed in this book ;  
 And in my Bible let the public look ;  
 For as my Resurrection did appear,  
 The stone was roll'd, and the Seals broke there ;  
 So when thy Seals by Man is surely broke,  
 Then, *Satan*, thou shalt tremble at the stroke :

\* The two persons to whom Joanna first communicated this knowledge, in 1792, were two female friends, both of whose christian names were Mary.

See St. Luke, chap. 24, the 10th and following verses to the end of the chapter. Also St. John, chap. 19, verse 25.

Because the stone shall now be roll'd on Hell,  
 And seal thy doom, where thou shalt surely dwell.  
 For now such Mysteries I will open here—  
 And let the *five and fiftieth page* appear :  
 And then, like Satan, I shall now begin,  
 To open mysteries man hath never seen :  
 And all the truth to man I now will prove,  
 Of all my words, and man shall know my love ;  
 And plain I'll make the whole before your eyes,  
 And open mysteries will you all surprise.  
 You know my COAT it was without a Seam,  
 And so I tell you, Man I'll now redeem :  
 No seam of sorrow will I leave for Man,  
 But interwoven now you'll find my plan ;  
 That is, my friends I'll interweave them through,  
 And the Creation bring before their view ;  
 Because I come to do my Father's Will ;  
 And now is the time I will the whole fulfil.  
 Man's happiness *HE* did pronounce at first,  
 And now is the time Man's happiness shall burst ;  
 Lord of this Earth I surely did him make,  
 And now is the time that promise it shall break.  
 But how can Man be call'd the lord below,  
 While Satan, as a god, his power doth show ?  
 But now *his Power* I will all destroy,  
 And Man and I together will enjoy  
 The whole Creation now *without a seam*.  
 I'll cut off sorrow, and I'll cut off sin ;  
 And like my garment all the Earth shall be,  
 And interwoven in *ONE VINE* with *ME* ;  
 And my Delight shall surely be with Man ;  
 And now, my brethren, see my every plan ;  
 To open mysteries deep before your eyes,  
 I've seal'd the tomb that soon shall make you wise :  
 And mark *Joanna* that doth to you appear,  
 And tell you mysteries I shall shortly clear.  
 And to the *fifty-sixth page* now I'll come.  
 In Satan's words I'll answer back again :  
 Because a liar I will never fear ;  
 In the *beginning* now his lies I'll clear ;  
 He really thought to mock the God of Heaven,  
 When the Creation unto Man was given ;  
 He really thought for to destroy them all,  
 And the creation as his own to call ;  
 Because if Man *did disobey* like he,  
 He thought the Earth for him must then be free.  
 But here *like him* Man never disobey'd—  
*But they, through Ignorance, artfully were betray'd :*



That Good from Evil they might surely know,  
 And be as gods in goodness here below ;  
 Then now as gods I'll make them to appear ;  
 And unto Satan's words I'll hold him here.  
 For Men as Gods they now shall be below,  
 And Good from Evil now they all shall know :  
 And those that join close to the Woman's hand,  
 In knowledge of the *good fruit* they shall stand ;  
 But those that do refuse for to appear  
 To sign their hands, and will not join with her,  
 Then by the *evil fruit* they all must fall,  
 In Eve's transgressions, now I tell you all.  
 For the Bonds-women I shall *all cast out*,  
 And all their sons that with them now do doubt ;  
 Because the Woman here I've made her free,  
 And all my Heirs I know will join with she ;  
 Because the good fruit they will wish to know,  
 And have the knowledge of their God below ;  
 And all my words they then shall find them true.  
 I'll bring another mystery to your view :  
 To clear my honour I cannot free Man,  
*But by the Woman*, as I've laid my plan ;  
 Because I said Man's bliss she should complete ;  
 Another way Satan would prove deceit.  
 So if he's freed according to my word,  
 Let Satan now appear and answer God,  
 Why did he tell her that *they should not die*,  
 But be as gods, and now give ME the lie,  
 To say that I did then go from my word ?  
 I tell him now he'll feel my glittering sword.—  
 Two different ways he to the Woman came :  
 At first he said NO DEATH was in the name ;  
 That is, I say, if she did eat the Fruit ;  
 And now the serpent he shall sure stand mute ;  
 Because his God he now hath given the lie,  
 And said the Woman was pronounc'd to die.  
 Then for his murder let him to appear ;  
 A liar and a murderer I'll not clear ;  
 So if I did forgive him for the first,  
 I never will forgive him for the last :  
 And he shall know and feel I am a God,  
 That will not bear the words from what he said ;  
 No, no ; my honour I'll begin to clear ;  
 One way or other thou the guilt shalt bear.  
 Thou say'st thou aim'dst at murder at the first,  
 And here thou threatenest murder at the last ;  
 And such companions I had got in heaven ;  
 And by such arts from thence they all were driven :

And such companions men have got on earth !  
 And 'tis for gold ! *it often brings on death ;*  
 To rob, to murder, and to every ill,  
 I see the golden orbs men's hearts do fill ;  
 Therefore the golden orbs I'll all destroy,  
 And all the DUST in harmony enjoy ;  
 In heavenly splendour I the earth will place,  
 And like a paradise I'll make this race ;  
 In every heavenly beauty they shall surely shine,  
 And love and harmony shall be in every mind,  
 When all thy golden orbs I've took away.  
 And now, O Satan, hear what I do say :  
 Before thy God thou'rt summôn'd to appear,  
 And answer for thyself the question here.  
 Thou say'st that God did tell the lie at first ;  
 Then here my fury shall upon thee burst :  
 Not like the Woman will I answer here,  
 But *like thy own words* I shall now appear,  
 And in plain words I shall with thee begin,  
 And see if I such wretch shall ever screen.

Now, Joanna, hitherto the Lord hath been echoing back his lines in verse to Satan, as he hath to men ; but now he is come to plain terms with the Devil, and to answer the fool according to his folly. Begin at the mark made for him at the sixth day's dispute. Satan said he preserved thee for the last day's punishment ; and for the last day's punishment the Lord hath preserved him : seeing what a hardened wretch he is, the Lord will deal with him accordingly ; for he shall not have the last word of his Master, but find the LORD is *his* MASTER. And so sure as the Lord hath made thee ill in Wilson's room, so sure shall Satan fall in my room : and he shall *know* and *feel* that I, JESUS, the Son of the MOST HIGH GOD, *will fulfil* my promise made to Man for his REDEMPTION, and to Satan for his *Destruction*. Now let his faith be shaken ! For on thy sick bed I shewed thee *how* I would gather in my people, as a hen gathereth her brood under her wings ; and as the birds flew on thy arms ; so let them trust to the arms of my mercy :\* for now will men be flocking unto Jesus, as doves

\* See the Dream of catching Pigeons and Partridges, page 58.

to the windows. Iniquity will abound, and grace will abound; but he that holds out to the end shall be saved, and have his part in the Tree of LIFE; for now the murderer shall be destroyed. I said if these things was done in the *Green Tree*, what shall be done in the *Dry Tree*? If I, that knew no sin, was crucified for man, what shall Satan suffer, that was the author of all sin? If thou didst lie lifeless or senseless on the floor, for my honour and great name, to manifest the truth to mankind; how lifeless and senseless shall Satan become to all men! I now tell thee, O Satan, I will make thee as senseless of the knowledge of men, as thou madest my handmaid to the knowledge of herself, when she lay sick on the floor; and so will I now make thee; for I will make thee sick with smiting thee, and make thee desolate, because of thy sins, that are more in number than the sands on the sea shore. And so thou hast provoked the wrath of the Lord against thee, and now I answer from thy own words—"Hell is thy portion;" for thou shalt not continue on earth to boast of power superior to thy Lord. Thou foundest thyself deceived already in Heaven, and now thou wilt find thyself as surely deceived again here upon earth. For the heavens be God's throne, and he cast thee from thence; the earth is his footstool, and thou canst not have any seat here with the Lord. When he comes to fill the earth with his goodness, he will then fill hell with his terrors. Now, Satan, thy terrors shall come upon thee, as thou threatenedst this handmaid of mine; for here is a sin I will never forgive thee in this world, nor that which is to come. Has she not only ventured her life, and left all she had in this world to follow ME? Friends, interest, and all dependence, she left to obey my commands; and, as thou sayest, "brought herself to poverty for my sake." All this she hath done at first; and when she was separated from her friends at home, and surrounded by faithless friends, and malicious foes;



yet in this trying hour, alone and by herself, ran the hazard of being accursed for my sake, sooner than submit to lose my honour as a God: she said in her heart, she would sooner judge there was no God, than judge there was a faithless God: she judged ME all good, and all good she shall find ME. Thou sayest, Satan, I am all that was bad, and so thou shalt find ME: I will not contend with thee for my Honour, but for JUSTICE, that now demands thy guilty crimes to fall on thy head! Look back on thy words, and tremble, as a murderer when he looks on the person he hath murdered, and sees the judge appear to condemn him; for now I tell thee, every threatening thou hast breathed out against this Handmaid of mine, shall now fall back upon thy own head. Dost thou say God is a liar? Then now I will be the God of truth: thy head shall now be bruised, and thy curse above every living creature; thy footing here on earth shall be taken from thee; and as thou didst cause a pain in her bowels, to cause her to lie senseless on the floor, so shall the pain in thy bowels be; on thy belly thou shalt go, and fall headlong down to thy fine palace; there set up thy golden orbs in hell; and build thy palace with thy gold; and I will draw forth a glorious Earth with the Dust. So now thou shalt not fear a liar, but fear the God of truth, who made man in my own likeness; and in MY *own likeness* he was betrayed and crucified; and as thou didst set the angels in heaven at variance, so thou settest men on earth at variance; and now the earth is in the same confused state the heavens were in; some on my side, and some on thine, through unbelief. As the angels, that fell, did not judge I should cast them out of heaven, that joined thee Satan, so thou temptest men to believe I never shall cast thee from the earth, nor ever bring in a heaven here for man; but now I tell thee and all mankind, this Earth shall be renewed to a Paradise and a place of rest for men that trust in ME. So now, Satan, this is thy doom, as thou thoughtest to rob me



of the creation at once, so will I rob thee of all at once; and as thou sowest discord amongst mankind, so will I sow discord amongst thee and those thou hast betrayed; for thy destruction now is sure. Thou sayest, thou goest to the woman with murder in thy heart; and now her blood is on thy head; thou sayest, I ought not to cast them out of Eden, knowing what a wretch betrayed them; then now I will show mercy to man that trusteth to ME for mercy; I will show pity to man that looketh to ME for pity. As I knew what a wretch betrayed them, so now, Satan, thy reign is short, and thou hast but a little space before thou shalt find ME the God of truth; and I will send my angel to *chain thee down* for a thousand years, and set a seal on thee, as I have begun to set the seal on my people; for as thou sayest thou despisest my mercy, my mercy thou shalt never find. Thou hast spoken what was in thy heart, and let men bear witness against thee: thou sayest thou art betrayed by a WOMAN; then know, a WOMAN was *betrayed by thee*; for now I tell thee, Satan, I will bring on thy head every threatening thou breathedst out against my Handmaid. Thou sayest, thou hast showed thyself a complete devil—thou hast done a thing that will never be forgiven in this world, nor in that which is to come: thy violence in assaulting so faithful a servant. And as she stood out in such faith and courage, it shall for ever rest as a blessing on all women that believe in her; for as Eve's *disobedience rested* on the one hand, so shall her *obedience rest* on the other, from generation to generation, until time is on more. So say not that she only is blessed; for all are blessed that believe in her; for they that believe in her must believe in ME; for it is my word, not her words; it is my SPIRIT, not her spirit, whom we believe in—and *whom men persecute also*; for they have opened all my wounds afresh, and put ME again to an open shame.—Now answer for thyself to the public, the manner of thy life and faith, and then I will answer thee again."

Now I shall begin to answer for myself thus publicly to the unbelief of ignorant people. Some say my writings are from myself, of a spirit possessed of a devil; others judge it really from the devil, coming in every character, both good and bad. So they judge the devil has come to me like an actor on the stage, who changes his clothes, and acts many different characters; and sometimes the man comes in the character of a woman, and the woman in the character of a man; so one person acts many different characters; and just so the ignorant and unlearned have judged the devil comes to me. O simple and unwise! here is the truth of my writings and the Bible together; for it is written by the prophet, "*that in the latter days darkness will cover the earth and gross darkness the eyes of the people.*" For the book of God is like a book that is sealed, that neither the learned nor the unlearned could read; for the Lord saith by the prophet, "In the latter days I shall do marvellous things amongst them; for the wisdom of the wise men shall perish, and the understanding of the prudent man shall be hid; the bows of the mighty men shall be broken." So ye have all drawn out your bows against me in vain; for all your bows will be broken, and all your spears will be snapped asunder; for ye have no knowledge of God or his ways; for ye have judged God is like the dumb image made in my likeness, that could neither see nor hear; perfectly so you judge the LORD; and ye have judged me another such as yourselves, that can mock God, and trifle with eternity. Such is your judgment of me. But now I shall answer for myself: The fear of the Lord was placed in me from a child, and I was fearfully made: my heart was tender within me, and my conscience also. I not only feared sin, *but hated it*, and found no pleasure in any thing, but in the service of the Lord; my character will bear the strictest scrutiny; and so bright did it appear in my early age, that many that I lived with said, I had not my fellow or like

amongst women ; as my temper was mild and heavenly ; my principles honest and upright in all things. Such was my character in my earlier days ; but I found myself as a sheep amongst wolves ; I was surrounded with people that were artful, deceitful, proud and malicious, with every headstrong and ungoverned passion, more like lions than like christians ; and I was hated for being of a different spirit ; as their characters were bad, and mine good ; so I was hated when I never gave offence ; and finding myself surrounded with such people, who made their own lives unhappy, and all around them ; I began to determine to shake off the world, and to live to God, and to God only ; and to have my conversation in heaven, and all my hopes of happiness to be centred in the Lord ; wishing, with Job, I could go down to the cold chambers of the grave, where the wicked cease from troubling, and where the weary be at rest. I saw no happiness in this world nor any did I expect ; for I have been weary of the world for more than twenty years ; nay, I may say, forty years long have I been grieved with a crooked and perverse generation ; for when I was a child I was weary of the tempers and dispositions of sinful people ; my discernment was deep in my earliest age ; and now let any candid reader judge, if a heart and mind like mine would run themselves into the grossest sins, to dwell with devils and wicked spirits in another world, when I was sick of their vices in this. It was a hell to me to be confined with wicked people here ; then how wretched and miserable must I feel my case to be confined with nothing but wicked people hereafter ! The Lord is my judge and is witness against you ; the Lord is my law-giver of whom shall I be afraid ! So singular hath my life been in this world, and so many remarkable things have happened in it, that it was nineteen years ago I was ordered to write my life, for it should go in print, and thousands should be convinced by it ; I then wrote it, but I had no thought that the spirit of



prophecy would ever be given me; and I was strongly persuaded by my friends not to put it in print then, as they could not see that many thousands could be convinced by it. I gave up to their persuasions, not being strongly pressed by the Spirit to put it in print at that time, after I had written it; but when the visitation of the Lord came so powerfully to me, in 1792, I began to think of my former writings, and was at war with myself, whether this last might not be like the first, to write, but not to print; so my jealousy made me spend my time in tears and prayers, that the Lord would not permit a wrong spirit to deceive. I will not say I had no doubts arise in my mind, as every thing I was told appeared very unlikely to come to pass; yet the manner of my visitation sometimes made my faith as strong as the mountains; at other times jealousy alarmed my breast, fearing the devil might come as an angel of light to deceive me; as I am not unacquainted with the devices of Satan; for he hath as much power to speak to the hearing of the ear, as he hath to have an influence over the heart. So my faith was mixed with fear, which made me to be in fervent prayer to the Lord that he would not suffer me to be deceived by a wrong spirit; repeated signs of truth were set before me, to assure me my calling was of God; but many of my writings were hard to be understood, and full as hard to be believed: but the severe threatenings pronounced against me, if I drew back through unbelief, made me persevere, as I was injuring none but myself, if my writings were not of God; but if they were of God, I knew they were for the good of all who believed in them; and the strictest of justice I found in the Spirit that directed me. I was ordered to seal up my writings in 1792; but not to keep them in my possession; and my writings after, I was ordered to seal up every year, and to have witnesses to sign them; and I was ordered to send letters to ministers, of



events, before they came to pass, every year, from 1796 to 1800. But the standard for men to be clear judges, that they could not be deceived, was fixed by the wonderful vision I saw in 1794,\* when I was told, that when twelve chosen men should meet together to break the Seals, then the Lord would make every crooked path straight before them, and the truth be as clear as the noon day sun; and such signs were then given me that should happen at that time, that no man could err. Now such justice and equity I have never yet found in man; and I can never believe it is in the devil, though some worldly-wise men are led to believe it; for he must have risen against himself; then how will his kingdom stand? Is Satan come to tell me that his whole nature is like the serpent when he appeared to Eve at first? For such he is represented throughout my writings; though some of my readers do not believe him so bad, but judge men are their own devil. O, madmen and fools, how hath Satan bewitched you! what mad judgment have ye drawn! I grant the wind bloweth where it listeth, ye hear the sound thereof, but cannot tell from whence it cometh, or whither it goeth; so is every one that is born of the Spirit; and so it is to me; and I judge of the spirit by its truth, that it came from the Lord, as he saith. But some are so ignorant to judge my writings are of myself; I must be bold to say that they are both proud, vain and conceited, to think that *dust and ashes* could invent such writings as mine are; and bring all so close to the Bible, and so full of truths; which is more than all men on earth could do, if they had all Solomon's wisdom. So let no man give such merit or wisdom to me; for as distant as the heavens are from the earth, so distant are my writings from any knowledge, wisdom, or understanding of my own: and were I so proud and vain a fool to say it was of myself, I should judge the Lord would take my senses from me; so men of wisdom *must see* they come from a superior power to man, and placed by justice more than I

\* See Strange Effects of Faith, page 17.

find in man. They have judged me without knowledge, according to the deceitfulness of their own hearts; but I have not so learned of Christ, as to mock God, and deal deceitfully with men; and I should not have penned the manner of my life, *if I had not been ordered*, to convince mankind *I was born for what I am*. So a religious life I do not consider as any merit due to myself, but give unto the Lord the glory due unto his name, *who gave me a heart to hate sin from my childhood*: and yet to my shame, I have one ruling sin I cannot conquer; and that is a resenting spirit, where I have been used ill; but can venture my life for those who use me well. My readers may say, if I am a true Christian I ought to forgive every one. I answer, our Saviour said, if thy brother offend seven times a day, and seven times a day say he repents, thou shalt forgive him; and so can I freely. We are commanded to pray to the Lord to forgive us our trespasses as we forgive them that trespass against us: now we cannot expect the Lord will forgive us our trespasses *unless we repent*; and by repentance I can forgive the greatest enemy. But though I bring scripture to clear myself, I do not justify myself in so strongly resenting a spirit; it is a sin that has mortified me ever since I began to write; I have often been *compelled* to act contrary to my own natural evil, and fight against myself; so I have nothing to boast of: it was the unbounded love of God who drew my heart to run after him, before I had any knowledge of him; so it is the Lord's goodness that hath made me what I am; but let no one say I am self-righteous; for I may say, blessed be the rod of the Lord, that crossed me in every thing in this world, that I might not set my heart upon it, but seek for happiness in him alone: it is the crosses, disappointments, and cruelties of this world, that made me seek all my happiness in the Lord; and I always found him a God hearing and answering prayer; and I have found the truth of his words for more than twenty years; the Lord

never did deceive me, and he never will. But do my readers judge if I had not been acquainted with the ways of the Lord, *before* the Spirit of Prophecy was given me, that my faith would lead me to leave my work, spend my time and money, to write things that then seemed to me as unlikely to come true as the most distant thing? But I have found the truth of the Lord, concerning myself, for near twenty years before; so I judged concerning the nations, and the truths have followed for eleven years, as I have frequently observed in my writings; and as the past have come true, I judge the future all will take place, however unlikely it may appear; and the wondrous manner I have lately been restored from a sick bed confirms my faith. Here I have given a short account of the manner of my life, and find the world perfectly like the judgment I had found for years past.

Now the world I bid farewell,  
 For now I plainly see  
 The hearts of men, in chequer'd lines,  
 Lie open unto me:  
 For now the world I plainly see  
 In colours black and white;  
 Farewell, vain world, adieu to me,  
 For God is my delight!

Here I shall mention two particular instances that happened to me when a child, as they are explained by the Spirit. One was my reading about Peter's denying of Christ, which made me often go into a garden of my father's, that was like a grove shaded by trees, at a small distance from the house; where I went in prayer that I might never do as Peter did, to deny Christ. The other instance was from an accident; I was sliding upon the ice on a large pond belonging to my father, when I came to the further end the ice broke and I fell in and went under, and must have been drowned, had not my father, who was in his barn threshing, seen me, and immediately ran to my



relief, and he was obliged to break the ice to get me out. This simple thing I should not mention had it not been explained to me by the Spirit; and I have been wonderfully preserved from being drowned three times. Now I shall give the answer of the Spirit to what I have written of myself.

“ Now thou hast ended, I'll begin—  
 Awake, ye fallen sons of men !  
 For now I see you are all asleep ;  
 Awake, awake, or soon you'll weep.  
 All she hath written here is true ;  
 Her Life and Faith no man doth know ;  
 But I, that am enthron'd on high,  
 Do tell you all she does not lie ;  
 Because I tell you she was born  
 My GOSPEL TRUTHS for to perform ;  
 Because a Spirit she hath got  
 That Man by *Nature* knoweth not ;  
 No vice to conquer it is true,  
 A Child that's *born my Work to do*.  
 The voice of nature must be free :  
 Satan could never dwell in thee ;  
 Because my Spirit I plac'd there :  
 Ere thou wast born, thy mother's prayer  
 I surely promis'd so should be ;  
 Like Samuel I have brought up thee  
 Ever to wait upon the Lord ;  
 And great they'll find is thy reward.  
 So as thy Life is written here,  
 I say in print it must appear ;  
 And half the truth is now not told,  
 What I hereafter shall unfold ;  
 Because my Spirit was in thee,  
 When from a child, they all shall see,  
 Which made thee to the Garden go ;  
 And all thy Life I'll let them know :  
 When thou a child didst go in prayer,  
 And all shall know that I was there :  
 I saw thy tears, I heard thy tongue,  
 What from thy infant lips did spring ;  
 And this they'll find is Foley's Child,  
 That he did dream, and so was foil'd ;  
 Because thou'rt come of riper age,  
 And short thy life is on the stage ;  
 Therefore thy Writings they must prove,  
 And then they'll find the harmless Dove,



To bring the Olive Branch of Peace.  
 Believers' joy will then increase ;  
 For then they'll know, that from a child,  
 Thy Spirit was by ME *beguil'd*;  
 And so thy life they'll then trace back,  
 And know I kept thee from the rack,  
 When to be drowned thou wast near ;  
 But then thy Father did appear,  
 And quickly sav'd thee by his hand.  
 So here's the Dove in Foley's dream ;  
*Thou brok'st the ice, 'tis broke for MAX*,  
 That on the bason it was seen,  
 That then may rest on Foley's head.  
 So wash your hands, you need not fear,  
 And quench the thirst that will be laid  
 On every thirsty soul that's there.  
 " The Robes of Innocence are found,"  
 Will be the voice in every sound ;  
 " We see the Dove, we see the Child,  
 " How Innocence was always foil'd !"  
 And it hath been throughout thy life ;  
 Thou'st found a world of sin and strife,  
 So different from the make of thee,  
 Which always spoil'd thy harmony.  
 But when my Kingdom doth appear,  
 Such spirits will be plenty here ;  
 And *then* your bliss will be complete ;  
 For I shall surely finish it.  
 So now men's mockery do not fear ;  
 I know the truth is written here :  
 And for my honour it must go  
 In public print, that all might know  
 That *thou hast serv'd ME* from a child.  
 Thy heart was tender, temper mild,  
 And from all vice thou sure wast free :  
 I know the Cains will envy thee ;  
 Because like ABEL thou dost appear ;  
 Thy Innocence I'll surely clear ;  
 Because the whole I know is true ;  
 And many things before my view,  
 That make thy virtues bright to shine.  
 I'll answer man as I did Cain ;  
 If they in virtue act like thee,  
 Then so accepted they shall be ;  
 But if that *Sin* lies at the door,  
 Let all their pondering wrath be o'er ;  
 Or else I'll prove they act like hell,  
 Where the infernal host do dwell ;  
 Who envymerit where 'tis good,  
 But in their vices still they stood :

And yet they want to have a praise,  
 Like those that fear'd and lov'd my ways;  
 But this I tell them cannot be;  
 For God and Belial can't agree:  
 And Saints and Sinners are the same:  
 Those that do love and fear my name  
 Are hated by the sons of men,  
 Whose ways from hell, and act like Cain.  
 But now the Cains, let them take care;  
 I tell them now 'tis they must fear;  
 Because a change they now shall see;  
 'Tis hell must tremble, and not ME;  
 'Tis there the cross shall then be found;  
 I soon shall shake this earthly ground,  
 And chain the Rebel to his doom,  
 And seal him as they seal'd my TOMB.  
 Therefore, ye shepherds now awake;  
 I say your flocks stand all at stake;  
 If you so blindly lead them on,  
 Like sheep for slaughter soon they'll come;  
 And this I told you of before—  
 Dumb dogs my shepherds would appear;  
 Blind leaders of the blind are come,  
 And so the ditch is hastening on;  
*For Hirelings, I say, you are,*  
 And for your sheep you do not care:  
 If you the fleece from them can find,  
 The naked sheep you do not mind.  
 What storms and tempests do come on,  
 You make my Bible but a song,  
 Full of invention and not true;  
 What I have spoke I shall not do—  
 Is judged by the sons of men:  
 You wrest the Scriptures, and contend  
 That all as fable doth appear;  
 The voice of wisdom you do hear  
 Charming in every different sound;  
 Yet still the *Adder* doth abound,  
 I plainly see, to stop your ears;  
 But soon I'll fill your hearts with fears;  
 And all my Bible I demand,  
 An answer from the shepherds' hands,  
 If they will prove 'twas ever true?  
 If I *no other work* shall do,  
 Than what I have already done,  
 My Bible up and down must come,\*

\* In order for the reader to understand these lines, Joanna had, as it were by accident, written in her book from the opposite ends, one part she began where the bottom of the other was, and when she came to these last lines, half was written one way, and the other half the opposite way, meeting in the middle of the page; so she had to turn her book to read one half different from the other.

\* Thus will the Lord turn HIS Bible to fulfil it.

Just as thy Writings do appear,  
 And thou thyself the words can't clear,  
 Unless thou turn'st a different way,  
 And perfect so my Bible lay."

Here I shall insert the dream of the Rev. T. P. Foley, as it is alluded to in the preceding poetry, which was on the 24th September; it was given at the very time I lay on my sick bed. The dream is as follows:—"I thought I was in my bed-room with the sash open; there came in a most beautifully-coloured Dove, and which seemed to be remarkably tame. It flew to the wash hand bason, and drank twice with much eagerness, as if it had been very thirsty. I then thought it remained upon the table, and stretched out its neck, as if it was satisfied and delighted. Soon after, to my wonderful surprise, the bird turned into a most beautiful girl, about twelve years old, and had on a most elegant and handsome white crape dress; and I thought I saluted her, and then awoke."

I shall also insert another dream of my own, on the 6th October; having received a letter from the Rev. Stanhope Bruce the day before, wherein he writes, that the Rev. Mr. Mossop complained of the rubbish, that he said was in my writings; which ought to be parted. In the night I dreamt I was near a shelving bank; there was a large square board that stood against the bank, within something like a tray, about four yards each way; the upper part was filled with meal, that seemed to stick to the board; for although it was nearly upright, none of the meal fell, which was covered all over with dust; there was a lady who wanted some of the meal, or flour, *but none of the dust*. I thought I struck the board with a stick, and all the dust rolled off like a cloud by itself. I then took a broom and swept it away; next the bran came down, which I threw out for the pigs; lastly, the fine flour came down *by itself*. I said to the lady, this is the way I have



parted it ; for you now see the fine flour come down by itself. Oh, she said, you have a very good way, for I should have never thought of doing that ; it is nicely parted ; the dust is blown away ; the bran is given to the pigs ; and I should now like to have some of the fine flour, which is left behind. Here I shall give the answer of the Spirit to this dream.

“ Now this Dream to thee I’ll answer,—  
 And let Mossop to appear,  
 He shall find I am thy Master,  
 And the mysteries will make clear.  
 Both, thou didst see, were placed by me  
 To shew the perfect sign ;  
 And close to it the whole did stick,  
 But here the truth they’ll find.  
 When I begin to shew you plain  
 The Flour it is here ;  
 I’ll strike my rod, it shall be known,  
 And all the Dust I’ll clear  
 To fly away, you all shall see ;  
 For so my broom shall come ;  
 And then the Bran, that’s judged by man,  
 The Pigs may feed thereon :  
 And then behind, you all shall find,  
 The Flour will appear ;  
 And then my wisdom all will see,  
 That no man now can clear.  
 My Bible’s true, bring to your view,  
 But like the dust become ;  
 The mysteries there’s no man doth know,  
 What faith they hang upon.  
 But in the *Dust* is all their trust,  
 The mysteries don’t discern,  
 That all these things must fly away,  
 To make the Flour come.  
 Gross darkness here doth now appear,  
 My Prophet did foretel ;  
 And darkness I have told thee here,  
 It in men’s hearts would swell.  
 Where I speak plain to simple men,  
 The truth they cannot see ;  
 Where I speak high they give the lie ;  
 And now the dust you’ll see  
*Is all in Men* ; for I’ll speak plain,  
 They like the dust appear.



Some foolish fancies fill their heads,  
 My Bible none can clear.  
 It is too high for men I see ;  
 They do not understand  
 That all the dust must fly away,  
 And then I'll show the Bran  
 That doth appear ; I now shall clear,  
 The pigs may eat the bran ;  
 But those that do *believe thee* here,  
 They'll find the flour to come ;  
 And then they'll say to thee that day,  
 That wisely thou hast done ;  
 They never could have thought such way  
 To try what was in man ;  
 And shew them plain, from every sign,  
 Their senses they were fled ;  
 Wrong was the judgment in mankind,  
 And proves that they were dead  
 To every knowledge of their God,  
 And all Perfection here ;  
 Dead to the footsteps they have trod,  
 As I have said before."

Here I shall give in plain words, as it was answered in prose and verse. " The board is my bible ; the flour that stuck close to it are thy writings ; for though it stood almost upright, it did not fall ; the dust that covered it was the unbelief of mankind ; the bran that was with it is the husk for the devil to eat ; for he hath been feeding man with husk, from his fall until this day ; as no one hath been without his sorrows. The fine flour, that is behind, is what is in store for believers. When I come to part the whole, the unbelievers will roll down as a cloud, and pass away as a thick cloud ; then cometh the husk for the devil to feed on ; and then cometh the fine flour, that is left behind for those *that believe*. And now cometh my Gospel : those that hear these sayings of mine, and believe them, are like a wise man, who built his house upon a rock, and the winds blew and the storms beat, it fell not, for it was founded on a rock ; but he that heareth these sayings of mine, and keepeth them not, is like a foolish man, who built his house on the sand, that when

the storms beat, and the winds blew, it fell, and great was the fall thereof! And so they will fall like the dust, and the wind will carry them away; for they will be swept off with the besom of destruction: then will those that believe in ME and my Gospel, and that I *shall redeem them* according to my promise, have nothing but fine flour to feed on, both spiritual and temporal; for their peace shall flow as a river, and my Spirit shall descend as a mighty stream. Now I will come to the rubbish in thy writings: let men sweep off the bran when all is fulfilled; then let the fine flour remain. I spoke *highly* by my prophets, which stumbled the Jews; I have spoke *simply* by thee, and it stumbles the Gentiles; though I said with the simple I should *deal simply*; but none discern the truth of my Bible: for the wisdom of God is foolishness with man; so they prove the truth; but the wisdom of man is foolishness with ME; for they stumble in visions, and err in judgment; and there is no judgment in their goings. For I said, like the days of Noah and Lot, so will the coming of the SON of MAN be. I said, at my second coming I should scarce find faith on the earth; and they no more believe I shall fulfil my Bible, than they believe thy writings: for if they believe my sayings, they must believe thy sayings; but if they believe not thy sayings, they cannot believe mine. And now let my sayings appear; did I not tell you, the time shall come when your redemption shall draw near? Did I not tell you, all shall grow together until the harvest? then I will gather my wheat into the garners, and burn up the chaff with unquenchable fire. Did I not tell you, if the days *were not* shortened, no flesh would be saved: but for the elect sake they shall be shortened? Now if you believe ME and my gospel, explain my meaning, why I compared the kingdom of heaven to every thing here on earth. Did I not tell you, I came not to destroy the law of God, or the prophets, but to *fulfil them*; for this

generation should not pass away till all was fulfilled? Now look to the Prophets, and see *if ever they were* fulfilled.

ZECARIAH, ix. 10. "And he shall speak peace unto the heathen: and his dominion shall be from sea to sea, and from the river even to the ends of the earth."

MICAH, iv. 4. "They shall sit every man under his vine, and under his fig-tree, and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

5. "For all people will walk every one in the name of his God; and we will walk in the name of the Lord our God for ever and ever."

3. "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

EZEKIEL, xxxix. 29. "Neither will I hide my face any more from them; for I have poured out my spirit upon the house of Israel, saith the Lord God."

xxxvi. 24. "For I will take you from among the heathen; and gather you out of all countries, and will bring you into your own land."

25. "Then I will sprinkle clean water upon you; and ye shall be clean: and a new heart also will I give you; and a new spirit will I put within you."

35. "And they shall say, this land that was desolate, is become like the garden of Eden; and the waste, and desolate, and ruined cities, are become fenced, and are inhabited."

36. "I the LORD have spoken it, and I will do it."

xxxiv. [The *shepherds* are threatened in this chapter for the carelessness of their flocks; but the flocks are *promised* to be saved.]

28. "And they shall no more be a prey to the heathen, but they shall dwell safely, and none shall make them afraid."

ISAIAH, xl. 5. "And the glory of the Lord shall



be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."

31. "But they that wait upon the Lord shall renew their strength; they shall mount up as with the wings of an eagle; they shall run, and not be weary; and they shall walk, and not be faint."

xlv. 22. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

23. "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return: that unto me every knee shall bow, and every tongue shall swear."

25. "In the Lord shall all the seed of Israel be justified; and shall glory."

lii. 1. "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come unto thee the uncircumcised, and the unclean."

10. "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

14. "As many were astonished at thee; (his visage was so marred, more than any man, and his form more than the sons of men.)"

15. "So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider."

lv. 12. "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

13. "Instead of the thorn shall come up the fir tree; and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

xlii. 4. "He shall not fail nor be discouraged till he have set judgment in the earth: and the isles shall wait for his law."



9. "Behold the former things are come to pass, and new things do I declare: before they spring forth I tell you of them,"

10. "Sing unto the LORD a new song, and his praise from the end of the earth."

13. "The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war; he shall prevail against his enemies."

14. "I have a long time holden my peace, I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once."

18. "Hear, ye deaf; and look, ye blind, that ye may see,"

xliii. 6. "I will say to the north, give up; and to the south, keep not back: bring my sons from far, and my daughters from the ends of the earth."

8. "Bring forth the blind people that have eyes, and the deaf that have ears."

xliv. 21. "O Israel, thou shalt not be forgotten of me."

22. "I have blotted out, as a thick cloud, thy transgressions; and as a cloud, thy sins: return unto me, for I have redeemed thee."

23. "Sing, O heavens, for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest and every tree therein; for the Lord hath redeemed Jacob, and glorified himself in Israel."

24. "I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself."

25. "That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish."

xlv. 8. "Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together: I, the LORD, have created it."

17. "But Israel shall be saved in the Lord, with an everlasting salvation; ye shall not be ashamed nor confounded, world without end."

22. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

23. "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return; that unto me every knee shall bow, every tongue shall swear."

25. "In the LORD shall all the seed of Israel be justified, and shall glory."

li. 11. "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy, and sorrow and mourning shall flee away."

22. "Thus saith thy Lord, the LORD and thy God, that pleadeth the cause of his people, behold, I have taken out of thy hand the cup of trembling; even the dregs of the cup of my fury thou shalt no more drink it again."

23. "But I will put it into the hand of them that afflict thee."

lvi. 1. "'Thus saith the Lord, keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed."

8. "The Lord God which gathereth the outcasts of Israel saith, yet will I gather others to him, besides those that are gathered unto him."

10. "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber."

11. "Yea, they are greedy dogs, which can never have enough; and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter."

lx. 2. "For behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee."

18. "Thou shalt call thy walls salvation, and thy gates praise."

20. "The Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

21, 22. "Thy people also shall be all righteous: they shall inherit the land for ever; the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I, the Lord, will hasten it in his time."

lxv. 17. "For behold I create new heavens, and a new earth; and the former shall not be remembered nor come into mind."

18. "For behold I create Jerusalem a rejoicing, and her people a joy."

22. "And mine elect shall long enjoy the work of their hands."

lxvi. 12. "For thus saith the Lord, behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream."

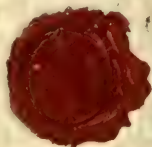
22. "For as the new heavens, and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."

"Here is the SCRIPTURE before you, that is to be fulfilled, but is not told *how*. But in thy writings I have told how they shall be accomplished. There is first some cause before there is a war; there are first clouds before there is rain; the sun must first be risen before it shines upon you; and a man must first break the law before he is condemned; there must be a beginning before there is an ending. So it must be with the coming of my Kingdom, and the destruction of Satan's. It is for Man's sake that Satan is cast; and Man must first *sign* the articles of his destruction before he is cast; it is for Man's happiness that I shall bring in my peaceable Kingdom, *as promised*. And Man must first *sign* the articles of my coming, before I shall come; or how shall the scriptures be fulfilled? How can they say, "this is the



Lord, we have waited for him," *if they are not warned before?* How can you say, "the Bridegroom cometh, go ye out to meet him," *if you are not warned of my coming?* How can you say, "Satan, the great accuser of the brethren, is cast down," *if you know it not?* How can the days be shortened, *if they run until the whole six thousand years are up?* For I said, My SPIRIT shall not always strive with man, but my delight shall be with the sons of men; and what delight could I have with men, *before I have tried their love?* *It is no Love to ME, that a man aspi-  
reth to be a bishop, a chancellor, an archdeacon, or  
a shepherd of the flock : it is their love to themselves ;  
for they all preach for hire.* But it is in LOVE to ME, that men are striving to convince the world of my COMING; for here they have no present reward; but when I come *my reward is with ME*; and they shall find I will not tarry: but I must gather my wheat into my garner, before I burn the chaff with unquenchable fire; for now all my Bible *shall be fulfilled."*

All the chapters I have mentioned the Lord hath promised to explain their meaning to me. And now I come to the second Psalm: "Thou art my Son; this day have I begotten thee: ask of ME, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."



Here ends the ANSWER of the LORD  
to the *Powers of Darkness---*

Directing Men to search the Scriptures; for  
in them ye have eternal Life.

October 12, 1802.



*Further* COMMUNICATIONS *given to me, in Answer to Man's Controversies.*

I was ordered to open the Bible and write :

NEHEMIAH, vii. 36. "The children of Jericho, three hundred forty and five."

PSALM, xcix. 6. "Moses and Aaron among his priests, and Samuel among them that call upon his name : they called upon the Lord, and he answered."

MATTHEW, xxvi. 55. "In that same hour, said Jesus to the multitude, are ye come out as against a thief, with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me."

THE ANSWER OF THE SPIRIT.

"Here is the LAW and the GOSPEL together. What was then done concerning Jerusalem *shall be now done again*. The city shall be wondrously and gloriously built; the people shall be numbered by the Seals, that go to possess it; as they *then* were numbered by Names, so shall they *now* be numbered by Seals; for there is the number of the Tribes mentioned in the Revelation; and so shall the Tribes now be sealed, like that chapter. For as Moses and Aaron were amongst the priests, and Samuel also was with them; and they called upon the Lord, and he answered them; so shall men call upon ME, and I will answer; I will be a LIGHT to lighten the Gentiles, and the GLORY of my People Israel; those that I call my People Israel are they that *inquire after ME*, to know my ways, and to seek out the truth of my words: they are my People, and I will be their GOD; and my Glory shall rise upon them. They shall take up the stumbling-block out of the way of my People, and make plain my paths before *all nations*; for *thy WRITINGS must go into all countries*. The night is far spent; the day is at hand, that I shall redeem my people, according to my promise, from the fall of Adam; and the world shall be like the garden of Eden; and man shall enjoy that perfect happiness I created him for; or *how can man*

*know what happiness I created him for, or what Satan robbed him of?*

HABAKKUK, i. 12. "Art thou not from everlasting, O Lord my God, my Holy One? We shall not die: O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction."

ii. 14. "For the earth shall be filled with the glory of the Lord, as the waters cover the sea."

ZEPHANIAH, ii. 11. "The Lord will be terrible unto them; for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathens."

iii. 9. "For then I will turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

MALACHI, iii. 16. "They that feared the Lord spake often one to another; and the Lord hearkened and heard, and a book of remembrance was written before him, for them that feared the Lord and thought upon his Name; and they shall be mine, saith the Lord of hosts, in the day that I will make up my jewels, and I will spare them, as a man spareth his own son that serveth him."

iv. 2. "Unto you that fear my Name, shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be as ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts."

"Now these prophecies of my Bible were never yet one of them fulfilled; but when I bring in this glorious rest for my People that seek ME, and think upon my Name; that the Sun of Righteousness shall arise with healing in his wings, *to heal the fall of MAN* and he shall be *one with ME*, and I with him; then must my fury be poured out upon all nations that believe not in me. Hitherto I have given them milk; that meaneth I have mildly given the sincere milk of my word, that ye may grow thereby, as new-born babes

I have spoken as a Father, a Brother, or a Friend: but this love and condescension is despised, and not judged as coming from a merciful Father, and a compassionate God and Redeemer; but soon they judged it a foolish invention from some spirit, they knew not where or from whom. Now as my love is despised, my condescension abused, and not believed; I shall come with a voice of thunder to my enemies: for with the meek man I will deal meekly, and with the humble man I have dealt humbly; but now with the froward man I shall deal frowardly; and with the proud man I shall deal proudly: for I will bring down the proud hearts of men, and level with the dust the haughty spirits. My fire shall burn like an oven, and the pride of men shall be burnt up as stubble; for if they will not hear, and will not lay it to heart, to give glory unto my name, I will send a curse upon them: for if I spared not the natural branches, but cut them off through unbelief; let the wild olive, that was grafted in, not be high minded, *but fear*; for as I cut off the Jews, from Jerusalem, for their *unbelief*; so will I now cut off from the face of the earth that mock the coming of the Lord. Now have I shewed you the promises made to my prophets; and now I have shewed you by prophecies they shall be fulfilled; for as sure as I told thee, nineteen years ago, thy life should go in print, and now it is done; so sure will I do upon the earth all I have spoken by thee; and it shall be a savour of life to them that believe; but of death to them that disbelieve: for know *by faith* are ye saved, and ye *perish through unbelief*. The time I told thee thy life must go in print was the year after the American war was ended; and then thou wentest through great persecution from man, and had false witnesses raised up against thee. I warned thee the second time to write it again; it was one year before the war broke out with France: and as sure as the war broke out the following year, so sure shall all break out, that I have said unto thee: for I will



now break out on the right hand, and on the left; on the right hand, to fulfil all the promises I have made to believers; on the left, to destroy all the mockers. Therefore the day of the Lord will be terrible; and mine anger and indignation burn with fury; because I come in meekness and love to draw men with cords of love; but they judge there is no condescension in their God; then I will not condescend longer to bear with their iniquities. If they judge ME as an austere master; like an austere master let them fear ME: for now to the merciful man I will show MERCY; and to the pitiful man I will show PITY; but to the cruel man I will show cruelty: and as men judge ME, let them fear ME. If I am a Father, where is my honour? If a Master, where is my fear? They that judge ME as a Father, let them know I have spoken as a Father, to shew my loving kindness to the works of my hands; that I made man and promised to redeem him; that my delight may be with him. So have I drawn near to men, that they may draw near to ME; but ye have snuffed at it, saith the Lord of hosts; and ye have *brought that which was torn*—the blind and the sick *for an offering*; shall I receive this at your hands, saith the Lord of hosts? Ye call the proud happy; yea, they that work wickedness are set up, and they that tempt God are even delivered! But they that think upon my name are despised: and shall I not visit for this, saith the Lord of hosts? The *torn* are those that break off from my Bible, and make it a broken book; one part fulfilled, and the other part *never* to be fulfilled; then it must be broke asunder; and how will ye join it together? The blind are those, that in seeing, they cannot see; nor in hearing, they cannot understand; yet ye set up *such* men's judgment to be right. So the evil day will come upon you unaware: for when I bring my blessings on the one hand, to those that are waiting for my coming; I shall bring the curse on the other; on all those that say, "where is the



promise of his coming? for since the fathers fell asleep, all things remain as they were—"and so they shall remain to them: for as the deluge destroyed the world of old, and the fire destroyed Sodom and Gomorrah, and the sword destroyed Jerusalem; so shall the sword of my anger go forth and destroy all those that look not for my coming. So now if I am a Master, where is my fear? Have I not told you, a day shall come that shall burn as an oven, and all the proud and the wicked shall be burnt up like stubble? For I will make a full end of sin; my whirlwind shall go forth with fury, a cutting whirlwind, that shall fall grievously on the heads of the wicked. In the latter days, they shall consider it perfectly.\* So if ye will not look unto ME, all ye to the ends of the earth and be saved, ye must all perish through unbelief. For I say unto man, as I said unto Satan as you judged ME, *so shall ye find ME*: as your faith is, it shall happen unto you. If ye believe I came first in the Body and made myself free and familiar with man; ye *must* believe I shall come more familiar in the Spirit, when I come to bring in my Kingdom unto Men, and make you joint heirs with ME; and show you my Salvation, that is to be revealed; which is to save you from death, hell, and sin, and reveal to you the Tree of Life. Salvation being revealed, must be revealed here on earth. To all that believe, I shall show my salvation unto them. And my righteousness being revealed is, that I have done just and right by men, devils, and fallen angels. This is what I told thee in 1792—"Thou shouldest declare my wondrous works to the children of men; and my faithfulness and loving kindness, thou shouldest not keep back:" but what wondrous works hadst thou then to declare? or what faithfulness or loving kindness hadst thou then to keep back, when thy own life hath been a scene of sorrow and persecution

\* Jeremiah, xxix.

from a deceitful people, laden with iniquity. All the loving kindness thou couldest *then* declare, was in *being delivered from them*, and a strong faith in God, and of happiness hereafter, which is placed in *every* true christian."

Now I was ordered to open my Bible.

PSALM, cxviii. 10. "They compassed me about; but in the name of the Lord I will destroy them."

SAMUEL, xiv. 5. "The fore front of one was situated northward against Michmash; and the other southward against Gibeah."

EXODUS, iv. 9. "Thou shalt take of the water of the river and pour it upon the dry land; and the water which thou takest out of the river shall become blood upon the dry land."

"Now I shall answer.—Strange as these chapters may appear to thee; I shall now do as in the days of old. And as I destroyed the *Philistines* and *Egypt*, so will I now utterly destroy the *Turks*; and their land will I give into the hands of *Israel*. For their land shall become a land of blood. They are a people that Satan hath set up, and worked in their hearts to work wickedness; and every cruelty is in their hands: but now the *axe is laid to the root*, and *every branch shall fall*; for I will utterly destroy all the works of the devil. I will not leave root or branch: but unto them that seek after ME, to know my statutes, and keep my judgments, and abide in my law; unto them shall the Sun of Righteousness arise, with healing in his wings; and I will dwell in the midst of my people Israel. And as it was by faith Abraham obtained the promise; so by faith shall they now be saved, who trust in ME for salvation: for I will throw down, and build up; I will kill, and make alive; I will wound, and I will heal; I will destroy, and I will save. For I, that AM the God of Abraham, of Isaac, and Jacob, will now be the God of all the families upon the earth: and man shall know his God; and I will know my people. Am I not present amongst the children of men, and do I not see who is for ME, and

who is against ME? He that is *not* with ME, is against ME; he that gathereth not with me, scattereth. Now I shall come to the purpose with all men: I that am the God of heaven, whose eye is every where present, beholding the evil and the good; unto ME all hearts are opened, and from ME no secrets are hid. Do I not see, do not I consider, do I not hear, do I not understand, who is desirous for ME and my Kingdom? and who is like the Laodiceans, neither hot nor cold, but luke-warm? and such I shall spew them out of my mouth. For now I shall come to my Bible: was it to run out the six thousand years, no flesh could be saved; *for Satan would bring in idolatry in every heart, and condemn every man; then how could man be justified, and Satan condemned,* was I not to chain him down *before the time,* TO TRY MAN, *what he is, when he hath no devil to tempt him to evil?* Then shall I try man, as I have tried the angels in heaven; and then *the thousand years I shall be judging the world, by the conduct of mankind.* When Satan is sealed up, *then will he feel the effects of my anger,* as the world did when they were destroyed. But as Noah was preserved in the ark, and suffered to come out and fill the earth again; so shall Satan be let loose *at the end of the thousand years,* and go over the earth again: then if he reforms, he may find *some* MERCY; but if *not* he shall find no pity, if he tempts Man to sin again. This shall I do, that I may be clear in judging, and just in condemning: but how could I be clear, to judge after the manner of men, to let Satan run out the full time first, *and then to give him no space of repentance,* as I have given to man the space of repentance? It must be a *tried repentance,* and a *proved repentance:* and thus will he be tried and proved, when he has suffered the confinement for his sins; as a man suffers for his crimes in a jail; but if he is freed, and breaks the law again, he must be hanged: and so if Satan tempts man again, he shall be cut off from the society of men for ever. Here is



my just dealings with men and devils; and he that denieth the justice of my sentence, let him be an *atheist* of a *barren mind*, that is accursed when his Lord cometh. For such a man must judge without judgment; and he must condemn without justice: and just so have men judged thee; and just the same they judge ME. So there is no judgment in their goings; but I am GOD, and not man; and my thoughts are not like man's thoughts; nor my ways like man's ways: for as high as the heavens are from the earth, so far are my ways from man's ways, and my thoughts from man's thoughts. What must become of the world, was I to judge men as *they judge thee*, without searching out the truth? Every man must be lost. So let none judge, that they may not be judged; let them not condemn, that they may not be condemned. If thou, by the spirit of Satan, hated every appearance of evil, by what spirit do men drink iniquity, as the ox drinketh water, and sin with a high hand? O, ye simple and unwise, if ye cannot judge your Bibles, how can ye judge the WOMAN? If ye make ME and my prophets false, is it to be marvelled at, that ye condemned the Woman also? Know ye not, when the Sun of Righteousness arises *with healing in his wings*, that ye shall tread down the wicked as ashes under your feet? but how can the Sun of Righteousness arise with healing in his wings, if I do not heal them from their sins, and bring them to that state of innocence and happiness they were first created for? And how can you tread down the wicked, as ashes under your feet, if the *author of wickedness is not destroyed and trodden down*? No, I have said, ye lay in the wicked one, which is the devil, and when *he is destroyed his works will follow*; then will ye tread down the *wicked one* as ashes under your feet: but how will ye tread down the wicked *while the root remains*? The weeds will spring up; and if ye tread them down, they will rise again; they cannot be *ashes until the root is burnt up*.—And now I will begin like a HUSBANDMAN, and go on like a man of war.



Like a HUSBANDMAN I'll now appear;  
 I'll plough my Ground, and make my Fallows bare;  
 And then to stroiaul\* it I will sure begin:  
 I'll burn the weeds from whence come every sin,  
 And then the ashes you may cast abroad.  
 The best of Husbandmen, you'll find is your God;  
 To cleanse my Ground I'll break up Root and Mote;  
 With a strong Plough I'll now let deep my Sull,  
 Till every Root of Evil I've broke up,  
 And made my Ground fit for the Wheat to drop;  
 Because the Stroiaul I'll surely burn to Dust;  
 And here's the Ashes I for Man have plac'd;  
 Under your Feet, I say, they all shall come,  
 And then, my Brethren, you may tread them down,  
 Just like the ashes that are cast abroad;  
 For by the Husbandman it must be know'd,  
 When all the Stroiaul is burned to the Dust,  
 The Ashes then abroad by man are cast;  
 And they that walk thereon may tread them down.  
 Now like the Husbandman I shall be found;  
 For like these weeds is SATAN in the Earth;  
 Deep are his roots, and so the seeds come forth,  
 That he is always sowing in the Ground;  
 For in the Hearts of Men his Seeds are found.  
 But now the Root of Evil I'll destroy,  
 And then the Wheat may their clean land enjoy,  
 To grow together, and increase their crop,  
 When every weed that choaks is burned up.  
 So like a Husbandman I'll now go deep,  
 Till every Root of Evil I do break;  
 And all the Roots of Evil now I'll burn,  
 And then I'll bring a glorious Crop for Man.  
 So like the Husbandman I've ended here,  
 And show'd you plain the way I shall appear,  
 To burn the wicked weeds that so do spring,  
 By burning every Root, I say, of Sin.  
 And now a Man of War I'll surely be,  
 And leave no Foe without a Victory;  
 My heavenly Armies I shall now prepare,  
 To meet the Root of Evil in the air,  
 And make the heavenly pillars for to shake,  
 And earth's foundation tremble and to quake.  
 Where as you see your Stroiaul for to burn,  
 Just so my fire you will see to come;  
 And as your cannons they do loudly roar,  
 Just so my thunder will be in the air,  
 When I the Warrior do begin for Men,  
 Who sign their Names to have my Kingdom come.

\* These words are Terms in Agriculture, used in the country near Exeter, and are explained at the end of the work.

But first, the LOVE of MEN I'll surely try,  
 And then my arrows shall like fury fly.  
 If Men should hasten, as a few begin,  
 The Victory of the LORD would soon be seen;  
 Because they'll find ME standing in the air,  
 With the drawn Swords, that did to thee appear;\*  
 And fast my angels they will follow on,  
 Till Satan headlong to his Pit shall come,  
 With all his legions, and his hellish host,  
 That of their power do so proudly boast;  
 And then their power they may set up in hell,  
 With all his host, and let his power swell:  
 For he shall find that I shall gain the war—  
 The Woman conquer'd; let the fool take care;  
 Because my honour she did so maintain,  
 And now I'll prove my honour to her friends;  
 And all shall find her words of ME were true;  
 And as she judg'd ME, I for her did do;  
 And as you judge ME now I'll do for all,  
 And prove to Man, from Heaven hath been her call.  
 But as she's simple, simply now I speak;  
 But Man will tremble, when my fury breaks,  
 And like a Man of War for to appear,  
 And every foe before ME now I'll clear.  
 So now you see, your Bible's hastening on:  
 As by the Woman Mysteries here are shown;  
 So by the Woman Mysteries did begin,  
 When first their Nakedness to them was seen;  
 So by the Woman's hand it shall appear,  
 To show you *Cloathing* every soul shall wear.  
 As from the trees, the leaves in Autumn fall,  
 So in the Spring, I now do tell you all,  
 That the same trees do all bud out again,  
 And so the green leaves you may then see plain  
 To bud, to blossom, and the fruit appear,  
 And bring the leaves to man another year:  
 Just so's the WOMAN, like the Trees become;  
 And know, the Fruit came from the Woman's hand;  
 And so the Fruit doth from her all appear—  
 I ask what man a child did ever bear,  
 More than the elm, or the lofty trees?  
 The Fruit's in Woman, judge this as you please,  
 Who brought to Man the GOOD FRUIT at the first,†  
 And from the Woman shall the good fruit burst;  
 Though at that time the good fruit it did fall,  
 But now you'll find 'tis budding out for all,  
 To bring the *perfect Fruit to Man again*;  
 And here's the Fruit that ever shall remain,

\* See Strange Effects of Faith, page 29. † This alludes to the Birth of Christ.

To bud, to blossom, and bring every year.  
 With my Creation I shall all compare;  
 So now, I tell you to mark every sign;  
 The fallen leaves are budding to mankind,  
 That will the perfect fruit unto you bring,  
 And from the WOMAN *must* the GOOD FRUIT spring;  
 Because no Fruit did ever come from Man,  
 Though it is often grafted by his hand:  
 But 'tis the trees that must the fruit now bear,  
 That man hath pruned, and grafted with all care;  
 So I have pruned, and grafted the Fruit for Man,  
 And here's the Tree from whence your Knowledge comes;  
 Twelve manner of Fruit you'll find this Tree to bear;  
 So now, all Nations, you may hope and fear;  
 For he that plucks this Fruit through unbelief,  
 I tell him in the end he'll find his grief;  
 And he that saith, "the Fruit, let it remain  
 " Until 'tis ripe, and then we shall see plain  
 " What fruit is on it, whether good or bad;  
 " And then the knowledge from it may be had—"  
 To such I tell you, you do go too far;  
 For when the ripen'd Fruit do all appear,  
 The *withered Fruit will fall before the time*;  
 And so the knowledge you *too late* will find;  
 Because no judgment you will draw before,  
 That all the Fruit was ripe, and then see clear;  
 But then your Wisdom it will be *too late*;  
 The Fruit's preserv'd, and the door is shut!  
 And then *too late* your judgment you will show,  
 When those who judg'd it first, you all will know,  
 Will take possession of the Tree of Life:  
 It is the HEIRS to it *must end the strife*;  
 But know, an Heir to it no Man can be,  
 But such as from the LEAVES *begin to see*."

Here I shall insert part of a letter, I sent to the Rev. Mr. Foley; it being the answer of the Lord to me concerning him, when I heard he had launched into the great deep, by making known to the people, where he resides, these communications; for when believers are joined with unbelievers, the latter think the former mad. I was thus answered:

"Fear not thou worm, Jacob, nor be dismayed, ye men of Israel; for I am your GOD, and will be with you, and protect you; and I will shame all that shame you, and confound all that confound you.



For as you have begun, the **SHEPHERDS** of the flock *must follow*, or be *no shepherds*: for the Lord will send faithful labourers into his vineyard, as the harvest of the Lord is *nigh at hand*. However confident men may be, that there is no cause for them to judge for themselves, or sign their names; they will find there is no man that will have part in the Tree of Life, whose **NAME** is not found written, and the **SEAL** given him: for these are the *leaves* for the *healing* of the nations. The *pure river* that proceeded out of the throne of **GOD**, and the **LAMB**, is the **PURE WORD OF GOD**." The **TREE** in the midst of it you will see explained in the following verses; and what is meant by the leaves of the tree for the healing of the nations. You know it is written, the servants of the Lord shall be sealed, before they hurt the earth or the sea: so they will find it a blessing that the Lord has established you amongst them, if they obey the call: but whether they will hear, or whether they will forbear, speak my words unto them, saith the Lord, by his prophet; and so you have faithfully done, that you may be clear from the blood of all men.

"The **HEALING** of the **NATIONS** now is come,  
 And from the **TREE** a **LEAF** I'll give to **MAN**,  
 That he may *prove* to it he is an *Heir*,  
 When all the *Fruit* do unto him appear.  
 So by their *Leaves* the *Heirs* I all shall see,  
 By every *Leaf* that's given from the *Tree*:  
 And every *Leaf* that's given I do mean,  
 It is the **SEALS** that must the **HEIRSHIP** gain;  
 Because another cannot stand an *Heir*;  
 These are the *Leaves* for healing do appear,  
 To heal the Nations as they all do come.  
 Thou'lt find the **SEAL** must go through *every* Land;  
 For when *thou dost die*, the **SEAL** it must be given  
 Unto thy Friend, where I the lump shall leaven;  
 But that, I say, I'll tell thee at the time,  
 But here's the *Leaves*, the Nations all will find,  
 That sure must heal them of their every Fall,  
 And ign their Names to have my kingdom all.  
 And so the *Fruit* will every Month appear;  
 I tell you all you'll see another year;



For fast I say it all is hastening on—  
 The healing of the Nations is begun.  
 Although the Fruit it does not *yet* appear,  
 The Balm is laid before the Wound is cur'd :  
 But in the end the Wound it shall be heal'd ;  
 And from these Leaves the Nations shall not fail  
 To gain my Kingdom, and to bring it near,  
 And Satan's Kingdom it shall disappear :  
 And then the Chapter it will hasten on—  
 They'll find the SPIRIT and the BRIDE are come ;  
 They'll find the ROOT of DAVID to appear,  
 And then the MORNING STAR, you may see clear,  
 Is with the EVENING STAR arose to shine ;  
 The night's approaching, and the day decline,  
 For Satan's Kingdom for to govern here ;  
 'Tis Man hath all to hope ; but fools shall fear,  
 Who judge these things came from a Woman's hand,  
*Without* the LORD, and in such order stand.  
 Then tell ME why such thoughts ne'er came before,  
 To prove my Bible, and to make it clear,  
 That every word that's written there is true ?  
 'Tis more than any learned man can do,  
 To make my Bible clear as thou hast done ;  
 I ask, what Rock this Nation's built upon,  
 If that my Bible they do all deny ?—  
 And now I'll come to the weak Faith of thee."

Here is the answer to Women, as some were desirous to know if any may be admitted at the proving of the sealed writings.

"Now I answer thee of women: They followed ME to my Cross, and stood weeping to see ME crucified; they were the first at my Sepulchre to see my Resurrection; now I will not refuse women that assist thee. Let it be known unto all men, the work at first was carried on by women; the first presents that were made were from the women; so they showed their love and faith, before man showed any. So now suffer women to be present, and forbid them not. It was by a Woman I came into the world in the form of a Man; and now by a Woman I will reveal myself unto men, in and through the woman, as *much in the SPIRIT* as I did then in the *Flesh* make my appearance to the world from the woman; and now from the woman shall my SECOND COMING be revealed,

that no man may boast, nor be worshipped in my stead; for there it is that *false Christs* will arise in *man*; but no Saviour can arise in a *woman*, for her to be a Christ. For here I AM, *all in all* acknowledged by *thee*, come to heal the fall of the *woman*, which *must first be healed*, before *man's redemption can come*; for how can *man* that is *born of a woman* be free from his fall, or from his original guilt, *before the original guilt be taken away*? However deep men apply their Bibles, the fountain must first be cleared before the vessel can bring forth clear and living water; can a corrupt fountain bring forth a pure stream? If the fountain be tainted, the water will be tainted also; if the vessel be tainted, the liquor is tainted. Therefore *as long as the taint of the fall remains in the woman, all her offspring must be tainted the same*; but first make the vessel good, then the liquor will be good also: therefore I said, *the new wine must have new bottles*; for the old bottles would burst with the new wine: now I tell thee, every old bottle will burst, that looks for redemption in Christ, *before the fall of the woman is freed*; for here is the meaning of the bottles being new when the wine is new also: and now if you put a new piece on an old garment, the rent will be made worse; so the garment must be made new throughout. So he that will not believe the Sun of Righteousness will arise with healing in his wings, *to heal the fall of the woman*, will never be healed *in this world*; for it is by faith ye are saved, and that not of yourselves; for it is the Lord must heal the fall, *but ye must have faith to believe it*. So if ye will not have faith *to sign your names*, to wish for my coming, and Satan to be destroyed, ye shall never live to enjoy it. I will, for this, be inquired of by the house of Israel; and every man must set to his seal that God is true. He said *the woman should be the helpmate for man*; “and now as a helpmate *we receive her*.” He said *it was not good for man to be alone*; “and now we prove the truth of

his words:"and this shall be acknowledged by all men who live to see my kingdom established in peace. And now let Satan swell with all his rage in man; my Spirit shall lift up a standard against him, for all that believe in ME and my Gospel; for I died to triumph over death, hell, and the grave. But how could I *then* triumph over death, hell, and the grave, when death and hell followed close on ME and my followers? And so they are now pursuing the same: but one man shall now chase a thousand in my Name, and two shall put ten thousand to flight, till they are left as a beacon upon the mountains; for in the strength of the Lord will I destroy them; but how could one man chase a thousand, or two put ten thousand to flight, if believers were many, and mockers but few? How could my gospel be true? At my second coming I said I *should scarce find faith upon the Earth*; for as the unbelief of the world of old, and the unbelief of Sodom and Gomorrah, so I said shall the coming of the Son of Man be. But fear not, my little flock; for it is my Father's good pleasure to give you my kingdom, when I establish it in righteousness and peace! for I will take away the foxes that hurt my vines, and the singing of birds shall come for all that believe; for the voice of the turtle is now in your land: therefore, tremble ye mountains, that build your foundation on the sand of your own wisdom; be afraid, ye tree that have no root in ME; for the north winds will blow you down; the south winds will root you up: for I will come into my garden, and eat my pleasant fruit with those who wait for my coming; therefore now be ashamed, ye husbandmen; and blush, ye vine-dressers, who dress not your ground with the true dressing of my word; and blush for your vineyards, that do not prune them according to my covenant made with man. But now, ye trees of Lebanon, whose roots are fixed in ME, believing and relying on all the promises I made to Abraham, Isaac, and Jacob, that I should fulfil them according to my word, which was made



through faith, and must be obtained by faith; unto you was the promise to be fulfilled; so ye may break forth into singing; for as the birds build their nests on high; so ye, by faith, build your nests on high; and ye may break forth into singing thereon. And you, O mountains, who build on the ROCK of AGES, who judge him faithful that hath promised, and who also will do it; a remedy was instantly promised, and *help* was laid upon ONE that was MIGHTY, that the SEED of the WOMAN should bruise the Serpent's head; unto you shall the Sun of Righteousness arise with healing in his wings; and ye shall see the curse of the Serpent above every living creature; and tread him down as ashes under the soles of your feet. For as the hills stand round about Jerusalem, so will I stand round my people for evermore; and as firm as Mount Zion, that cannot be moved, so firm shall my covenant stand, that I have made with man; for my delight shall be with man, the work of my own hands; and my throne shall be established in righteousness and peace: and so in peace possess your souls; for he that troubleth Israel shall be cut off.

And now I shall come to thee: thou sayest, thou hadst rather live in sorrow, than die and leave thy friends in sorrow, if thou wast sure of heavenly happiness at thy death. Now if this be thy love for men who have got themselves persecuted for thy sake, believing thy writings to be of God; how much greater dost thou think is my loving kindness unto them than thine! Is thy life to be compared with my love; or thy feelings with my feelings? I tell thee, No: I will not rest until I have filled my friends with joy unspeakable and full of glory; and rewarded every man according to his works! for their labour of love shall not be in vain in the Lord. For I tell thee, thy love springs from ME; thy gratitude from ME; thy pity from ME; and the form of thy nature was formed by ME; and every passion in thy heart springs from ME. Thou mayest well say thou wouldest sooner



judge there was no God, than judge there was a faithless God : and this judgment I will recommend to all men ; it is better to judge your Bibles false, and never made by the Spirit of God, than to judge they are of God, full of lies, as the world now judge them : for if men compare thy Writings and my Bible together, they will find there is no shadow nor variableness of turning in them. The prophets prophesied of *all* I have told thee ; and that I shall shew thee plainly from every chapter I have mentioned ; but now thou art come to tell them how it shall be fulfilled, and *who are the heirs to the promise*. For perfectly as the Woman's hand brought the knowledge of the evil fruit, so perfectly now is the enmity between the Serpent and the Woman ; and now thou wilt bring them to the knowledge of the good : how all is applied, and how all shall be possessed ; and as the evil fruit *then* destroyed the good, so *now* the good shall destroy the evil. For Eve brought forth her children by a *natural birth* ; and thou art bringing them forth by a *spiritual birth* ; she plucked the evil, and *the evil remained*, and the good was taken *from the evil to come* ; but thou bringest the good fruit, and *the evil shall be taken from the good to come* ; for they must be of *one mind and heart* who live to possess my Kingdom ; or how shall I establish it in peace ? Neither will I shew my loving kindness to men *before* they have shewn their love to ME. What pleasure couldest thou have to visit a people who do not look for thee, nor wish for thy coming, more than thou hadst in going to Bristol ? Just the same would my coming be received, by a people that did not know ME, nor look for ME : and I should be as desirous of leaving them as thou wast to leave Bristol, and returned to thy friends at Exeter. Therefore, I shall not come *before* men have made known my coming ; then they that look for ME will be like thy friends ; after thy writings are proved, every one will be eager to see thee ; and thou wilt receive a different welcome when thou goest hence, than ever thou hast received here."

I am now to insert a dream given me on the 10th of October. I dreamt I was in my bed, which was close to a stable, and a toad came from the stable on to my pillow under my head, which I thought I took and threw out against the stable, and told some persons who were present, that it was behind the wall, and would get into the stable amongst the dust; for which reason they threw out all the dirt, and washed the stable clean, when it appeared with red bricks. Here I awoke, and then went to sleep again, and dreamt I was in my own room, and I saw it full of ill-looking men, and was much afraid; I then thought I heard the cracking of a friend's shoes in the adjoining room, when I was filled with joy, and awoke. I then went to sleep again, and dreamt I had a large jar that had been full of ink; but the ink was out; and I saw a large candle burning in the jar, and then I awoke. My dreams were answered in the following manner:

“The toad that came close to thee, and that thou threwest away, is the Devil, who laid close to thy ears in all thou hast written of him; and thou hast thrown him away like thy dream. The ill-looking men were evil spirits, that surrounded thy bed at that time; the cracking of the shoes is my Spirit, that guards thee and keeps thee from all danger, and will awake thee out of all thy fears; the stable being washed and cleaned, and the red bricks appearing, represent my birth and death: that I shall now cleanse the whole; for my blood shall cleanse from all sin; but all sin is not yet cleansed. The jar that was filled with ink, was for thee to write and me to indite, but is now empty; the candle placed in its room, shews that thy time is nearly run out; and the candle of the Lord shall fill the place, and prove that I the Lord, who formed the heavens, and laid the foundation of the earth, have spoken by thee, to thee, and through thee. And my candle shall burn bright among mankind; for now shall the stable be cleansed and washed; that is, all the dirt shall be done away: for I will sprinkle many nations; I will wash and

make them clean. But first I will come to the purpose with thee, and then I will end with the whole. How couldest thou be travailing in birth, and in pain to be delivered, if I had not placed thy writings in such a manner, to confuse thy mind, before the twelve Stars were gathered together, to sit on thy head, to prove the truth of thy words? It is only thy jealousy makes thy burden; it is thy jealousy makes thee wish for the time *that thy Writings should be proved and the TRUTH made manifest*; it is the signs I have set before thee, make thee so longing for the time; but how could the dragon draw the third part of the stars to the earth, if all thou hast written to, had believed, and stood steadfast in faith? No; thou wilt find four out of the twelve, that had the three seals, *cast to the earth already*. This I will make plain before thee: When they were coming to prove thy writings, Satan stood before the spiritual man-child to destroy him, as soon *as he was born by faith to believe in thee*; and now thou hast travailed in birth one year, to bring forth the spiritual man-child, that shall rule the nations with a rod of iron. Iron is strong, and *strong shall be his words*; iron is for the horses feet, and the horses shall run swift, and my word shall run swift. Satan hath pursued thee and cast out floods after thee, to the very place that *I prepared for thee*; the floods are cast out by men on the one hand, and the earth helps thee on the other: and so shall they swallow up every flood that is cast out against thee; for now I will be a wall of fire round about thee; that is, my anger shall be kindled against all that are against thee: for if thou goest *to the true meaning of the word*, the SPIRITUAL MAN thou art bringing forth to the world is the *second coming of CHRIST*: for I said Bruce was a type of ME; and it is ME and my kingdom thou art proclaiming to the world, the acceptable day of the Lord: and thou hast singed thy paper: so will I singe the sons of men. So fear not Jacob, nor be dismayed O



Israel for Jews and Gentiles, Greeks and Arabians, are all one in ME, that believe in ME and my Gospel, in God and the Prophets; they are the true Israel of God. It was by faith Abraham obtained the promise; and it is by faith ye are saved; for now have I called with an effectual calling; and now will I save you with an everlasting salvation the works of my hand. Man was the work of my hand; and by the work of my hand, I formed the Woman; and now I will save them in the day of my power; and the work of my hands shall prosper in my hands: and man shall praise my name from the rising of the sun until the going down of the same; and he shall know what happiness I created him for here on earth: for the new Heavens and the new Earth is a heaven here below, that they never yet possessed; the new Earth is making all things new; and I will so improve the Earth, that it shall be as the Garden of Eden to Man for every barren mountain shall become a fruitful field: and I will throw down and build up, until every house is made pleasant for man: gardens and vineyards shall join to their houses: I will throw down your towns and build them anew, with gardens and fruitful vines to every man's dwelling. Such shall Jerusalem and all the borders be new built. The out-houses of this place, that is not within the city, are most like the dwellings I shall make for man. The houses thou admirest are in my heart fixed on for man to dwell in. As to MAN I shall make him anew; that is, his heart shall be enlarged, his wisdom increased, and his understanding enlightened: a new heart will I give him; and a new spirit will I put within him; and I will write my laws upon his heart, and put my spirit upon his inner parts; and he shall walk in the delight of his God, and in the love of his neighbour: righteousness and truth shall meet together; love and peace shall kiss each other; for I will cleanse the blood that I have not cleansed; and I will bind up the broken hearted, and



set the captive prisoners free ; and all the earth shall praise my name, and walk in the law of the Lord. I the Lord have promised it, and now I will do it. But when was this ever done ? or when was it promised to be done ? *Not until she that travailed had brought forth her children* : then shall her children be taught of the Lord ; and great shall be the peace of her children. Every promise made to the prophets, I ordered thee to be put in print, *shall now be fulfilled* ; but no man can prove that any one of them was ever yet fulfilled ; for they extend to the ends of the earth ; and a perfectly happy state for all men ; which happiness no man living ever yet experienced in this world. No sooner was man formed for happiness, but Satan robbed him of it, *by the woman's hand* ; and now, *by the woman's hand*, I will turn back the blow ; for Satan's reign hath been too long ; his happiness is increased, to think he shall draw all men to perdition with him. Now I will blast his happiness, as he did the happiness of man ; for nothing is so great a happiness to Satan, as to find he can draw away the hearts of men from ME. And now those that judge Satan would not speak such blasphemy, must judge man is worse than the devil ; for what blasphemy is spoken by man, and what blasphemy hath been printed by man ! But I, who am the maker of all men, and the judge of all men, knew it all came from the influence of the devil ; so grieve not at the judgments of men, who judge more favourably of Satan, than they judge one of the other : I, that know all things, know that he has spoken as thou hast written ; and I ordered it to go in print, with my answer to it, to prove the truth of the Revelations—The woman hath trod down Satan under her feet, by strength of arguments ; but those who screen the devil, to condemn themselves, let them *go with him*, and then they will *know him better*. So do not grieve at the judgment of men ; all this must be, to fulfil the

scriptures. The Lord hath concluded all men in unbelief, that all men may be saved. Now here you may ask if unbelief will save a man, when it is written, "ye perish through unbelief?" I answer, thousands and tens of thousands will perish through unbelief; but the meaning of all men being saved through unbelief, is,—the Lord tried the Jews, and they stumbled at their prophets; for the very scriptures I ordered thee *now* to put in print, that shall *now* be fulfilled, they expected would be *at my first coming*. Now I am come to try the Gentiles, and they stumble the same; and I find them as bad as the Jews, and as full of unbelief: so now I will not trifle with man any longer: he that stands out through unbelief shall be cut off; and he that believeth shall be saved: for *now* shall believers be called the children of Abraham, Isaac, and Jacob; for *now* in Isaac shall all the families of the earth be blessed, that abide in faith, and believe that I will fulfil all the promises I have made to man; but the fearful and unbelievers shall be cut off from the face of the earth. So now I tell thee, thy hour draws near; thy trial must come on; every seal thou gavest into their hands must be broken, the first month in the twelfth year; and every cause fairly tried; then will I spare the nation one year from destruction. So now it is in vain for thee to fly, and it is in vain for any to fly from danger, unless they fly unto ME by faith; then they may inherit the promise, and possess the promised land: for *every land* is now promised to be made happy, yea even to the ends of the earth: so now look unto ME, and be ye saved, all ye to the ends of the earth. So let not thy heart be faint within thee; I am thy God and will be with thee; I am thy SAVIOUR and will redeem thee from all the power of men and devils. Thy calling is sure; thy deliverance draws nigh; but I know thy pains will increase, like a travailing woman when her hour draws near."

To the Rev. T. P. FOLEY.

REV. SIR,

October 24, 1802.

I RECEIVED the letter, you sent me, that you received from the Minister, and was astonished at hearing him say that the Sealing in the Revelation meant to be in the Baptism.

I shall give you the Answer of the Spirit to his letter: —“ He that is not for ME is against ME, and he that gathereth not with ME scattereth; for what is bound on earth is bound in heaven; and what is sealed on earth is sealed in heaven; but how can baptism seal your redemption? Are ye not all baptised? The professors and the prophane, the thief and the murderer, the whoremongers and the adulterers, and the hardened sinners that think not on God, nor of his ways; are they not all baptised? But who amongst them fight manfully under my banners, against the world, the flesh, and the devil? Then now fulfil your baptismal vow, if ye will now become my followers; set to your seals, that you do wish to renounce the devil and all his works, and fight for your LORD'S KINGDOM; or ye are like the man's guests, that when they were invited began to make excuses, and he said that not one of those that were bidden should taste of his supper: and now I say unto all men, *he that refuses to sign for my coming, shall never see my Kingdom of Peace here on earth*; for every name must be enrolled in heaven, and sealed on earth, that at my coming, I may say, well done, my good and faithful servants, enter into the joy of your LORD. For here is your calling; here is your election; and now strive to make it sure. Now I will come to another objection to the seals: what use was the blood of bulls or of goats to be offered up for a sin offering? *Could their blood, that had committed no sin, make an atonement for the crimes of man?* The ox knoweth his owner, and the ass his master's crib; but Israel do not know; my people do not consider. The beast was offered up as an offering for sin; then how much *greater offering* do you offer up



*now to ME, to join your hands with your hearts, to wish the beast to be slain that was the author of sin; and ME and my Kingdom to come, and my will to be done on earth, as it is in heaven! Let not him that doth not wish it, sign his name for it; your hands and hearts must join together: for I tell you all, this is a much more acceptable offering unto ME, than the offering up of bulls and goats: for they only stood as types of the beast, that should be slain in the end; for Satan is the beast that must be offered up for sin, as being the author of sin: but the beasts of the field know nothing of sin; they were sent in their kind, and act in their kind. Now I come to another objection: What use was there for the lambs to be slain, and their blood to be sprinkled on the posts of the doors, to prevent the destroying angel to go in? Should the blood of a beast preserve the life of man? Then how much more, judge ye, the laying your hands on the beast, by signing for his destruction, will be an acceptable offering to the Lord? that when the destroying angel goes through the land, wherever the seals are found, there is the beast found to be slain, and there the man must live, and the beast must die; but where the beast is not found to be slain by man, man must perish; because he preserved the beast, as Saul did, and the kingdom was rent from him. Now what sin, suppose ye, could it be to preserve sheep and oxen, that had not offended? The sin was in breaking the command of the Lord; for the beast then stood a type of the last day. He that would spare the beast, which is the devil, shall have the kingdom rent from him; that is, he never shall live to see my Kingdom here on earth. Now I ask, of what use was a piece of brass, in the form of a serpent, that looking to it should cure the sting of a serpent? This only stood as a type of ME, whom they judged as a serpent, that in the end should redeem them from death, hell, and sin! And what use was my spitting on the ground, to make*



a salve to cure the blind? only to shew you I work by instruments; and now by instruments I shall work; and as the hand-writing appeared against Belshazzar, so shall the hand-writing of men appear against the devil; and by their hand-writing he shall fall; for if I find but *fifty righteous men to sign their names*, I will destroy Satan for the fifty's sake, *and all the others shall be cut off; for no man shall save his life, that will not sign his name for Satan's death.* For if they said of ME, "Crucify him! crucify him! and I was crucified by man; so now let them say the same of Satan, and he shall be crucified also; that meaneth, his power shall be cut off from the face of the earth. Now I shall come to thee: he saith, *thou art not found* in Holy Writ; then let him explain the 2d chapter of Joel—12th chapter of Revelation, the 19th, and the last—54th chapter of Isaiah: and what my Apostle meant, when he said, "when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem those that were under the law." What fulness will he prove there was when I came in the body, in the form of a man, and sin and iniquity has abounded ever since? The Jews were the only people under the law of the Lord; for I said you only have I known, of all the families on the earth; and they are still under the law, and *not redeemed*; but how shall I call them from all nations, where I have scattered them, if the *Spirit of Prophecy* is not given to call them by? How can I reason with man, or plead with man, without giving the *Spirit of Prophecy* to plead by? How can I cry out like a *travailing woman*, if a *travailing woman* never cry out in my name? Shall I cry out like a woman with child, when she is near to be delivered? in that language shall I cry out to the nations? O simple and unwise! read your Bibles, and weigh them deep; then ye will know my second coming must be in the SPIRIT *when few believe it*; for it is written, "They

shall crucify the Lord afresh, and put him again to open shame," and this they are doing daily. Let it be known unto all men, I am come already in the Spirit, and I have scarce found faith on the earth: for in a day they little thought of I visited thee; and in a day little thought of I will come in majesty and great glory; but as I first went through **MY OFFICE**, and then *expired on the cross*, so will I now go through **MY OFFICE in the SPIRIT**, and *bring the cross on Satan*, and on every man that preserves the beast; for that is rebellion, like the sin of witchcraft; for Satan must bewitch men's minds, or they would all be glad to sign it. Can the Lord be offended to hear you sing the song of Moses and the Lamb? that as MOSES destroyed the *temporal Pharaoh*, so CHRIST will destroy *the Pharaoh which is the devil*." Here I shall break off.

COMMUNICATIONS, *Tuesday, 12th October, 1802.*

Joanna was ordered to open her Bible, and write the first verse she opened to; which was

PSALM, lxi. 6. "Let not them that seek thee be confounded, for my sake, O God of Israel."

7. "Because for thy sake I have borne reproach: shame hath covered my face."

8. "I am become a stranger unto my brethren, and an alien from my mother's children."

"Now I shall answer thee. This is thy prayer for thy friends, and this is thy petition for them, that they may not be ashamed for thy sake. I know the reproach thou hast borne for ME, and what thou hast suffered for my sake; I know thou art become a stranger to thy brethren, and alienated from thy mother's children; but thy throne will I now establish; thy goings forth shall be as the morning; and thy truth be as clear as the noon-day sun.—Now open thy Bible again and I will answer."

EZEKIEL, xiv. 16. But the Land shall be desolate."

PSALM, cxl. 2. "Their hearts continually are gathering together for war."

“Now I will answer thee. The *Land* shall be desolate, where I told thee of desolation; for they are preparing daily for war, and all the threatenings pronounced in that chapter shall now come upon them.\* If Noah, Daniel, and Job, be in it, they shall save none but their own lives; for I will utterly destroy them, and make a full end of them; and I will give their land to them that seek ME, and think upon my covenant, that I made to Abraham, Isaac, and Jacob: for now I will be known of all the families upon the earth.”

ISAIAH, ii. 2. “And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills, *and all nations shall flow unto it.*”

vi. 3. “And one cried unto another and said, Holy! Holy! Holy! is the Lord of hosts; for the whole earth is full of his Glory.”

ix. 6. “For unto us a CHILD is born; unto us a SON is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor; the mighty God, the everlasting Father, the Prince of Peace; of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth, even for ever: the zeal of the Lord of hosts will perform this.”

xi. 9. “They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea; and it shall come to pass in that day, that the Lord shall set his hand a second time to recover the remnant of his people.”

xii. 5. “Sing unto the Lord, for he hath done excellent things; this is known in all the Earth.”

“Now I shall begin to answer thee. These things I spoke by my prophet; and now I will do it; but

\* The Turks.



when was it done? Thou answerest, never. Neither was it ever done; *for sin hath covered the earth, as the waters cover the sea*; but the knowledge of the Lord was never yet known to man; neither was my glory known over the whole earth; neither have I established the throne of David; neither have I yet been the wonderful Counsellor, the everlasting Father, the Prince of Peace: for unto them a CHILD was born, unto them a SON was given, and the government was on my shoulders *upon the Cross*—“Jesus of Nazareth the King of the Jews;” but when did I establish my reign? The JEWS have no king nor governor, nation nor city; they are driven, as I said, into all countries, and become a prey to their enemies: MY APOSTLES were destroyed; the MARTYRS burnt; and my BIBLE is now become like an old worn out coat, that is no more fit for wear: for what is not fulfilled, they judge never will: but now I will make it as a garment to men that is interwoven through, to be fulfilled throughout. For this was my knowledge when I made MAN at first, to take the Man and make him *two*, the MAN and WOMAN: and here I knew it would begin with the Devil and the Woman: and so he overcame the Man; by the BONE, that was taken from him, Satan made an instrument to destroy that happiness I promised him. *When I came at first it was like MAN alone*, and Satan attacked ME as he did the woman, but I did not avenge it on his head, as I knew I could defend myself; but left it for my *second coming* in the WOMAN. But, as *the perfect Man was parted, to make the Woman, to complete MY FATHER’S will*; so must I come in the BODY as the *perfect man* at first; and in the SPIRIT at my second coming, I must come *made of a woman* made under the law to redeem those that were under the Law. Perfectly as they died in Adam, perfectly so they shall be made alive in ME; for, as the Serpent, that is the Devil, overcame the Woman by arguments *at first*; so, let all men know, thou hast overcome him by arguments *at last*. And this was the



knowledge of the Lord, when he created the MAN: The Lord knew that Satan would lie as close to him as he did to the Angels in Heaven: therefore he parted the Man to make the Woman. Now, as Man fell by the Woman, he must rise by the Woman, by my power, as he fell by Satan's arts; and she must overcome the Devil as he overcame her. This must be known throughout the world, *how the knowledge of God hath preserved Man at last*: for now I will preserve all Men that join with the Woman, and ascribe the glory and honour due unto my name. For however ignorant mankind be of thy disputes with the Devil, there is no man living could write or act like thee, without my being with them, to keep and direct them. Let those ignorant fools invent such a book themselves, and say it was a Dispute between the Powers of Darkness and them; and then forge the Answer of the Lord to it; and see how long they would live and reign. I tell thee they could no more do it, than they could work the miracles I worked here upon earth.

So let Jews and Gentiles stop their mouths,  
 Without a murmuring word;  
 For the whole race of Adam stand  
 Guilty before their Lord.  
 The Gentiles here do now appear,  
 With all their boasted pride,  
*Blind as the Jews did then appear—*  
 My Bible's so applied.  
 When I did come, 'twas judg'd by them,  
*All this I should fulfil;*  
 And then establish David's throne,  
 And them with joy should fill.  
 There's not a promise that is made,  
 But they did *then* expect,  
 That Israel I should *then* redeem,  
 And give them David's seat.  
 The Mighty Counsellor become,  
 My Prophet did foretel,  
 The Prince of Peace—*then wars must cease;*  
 But mark how wars did swell;  
 Invasion round their City came,  
 And they were forc'd to fly;  
 And where's the Peace that he did name?  
 The Jews they still do cry.

The increase of my Government  
 He said should be in PEACE;  
 And there's no end should be to it,  
 And David's throne increase.  
 With Judgment I should set it forth;  
 For so it shall be done;  
 And from henceforth for evermore,  
 The Seed it so shall come;  
 Even, the Seed shall ever be—  
 The zeal of God was so!  
 But now I say, look back and see  
 If I the things did do?  
 No; simple people and unwise,  
 These things are all to come!  
 I will no longer blind your eyes,  
 But call you back to Man;  
 The Woman here must first appear,  
 And I her Counsellor be;  
 And prove to you my Spirit's here,  
 And plainly now tell ye,  
 I see the Gentiles and the Jews,  
 How they do both appear;  
 For many *then* did hear the news,  
 And so my Followers were;  
 And now the same, a few are come  
 Who seek the Truth to know,  
 And now I'll give them David's throne;  
 For what I've said I'll do!  
 A David's Throne must now be known,  
 The Keeper of the Sheep;  
 And so I'll now advance my own,  
 That do my Kingdom seek!  
 That is, I say, to raise you high,  
 As David was at first;  
 And you my Friends that judge me nigh,  
 Will find your crowns to burst.  
 So do not fear what Sauls are here;  
 For I shall raise the Throne;  
 As Jesse's Son did then appear,  
 Just so I'll raise MY OWN.  
 For David's Throne must now be known,  
 It is to raise you high;  
 But if I do exalt but one,  
 Then all the rest may lie;  
 As Subjects here you may appear;  
 Then where is David's Throne?  
 But as I did advance that Man,  
 Just so I'll raise my own,  
 That now will stand like valiant men,  
 Like princes in the fight;  
 For the Goliath he is slain  
 Now by a Woman's might;

But sure in ME her might must be,  
 Or she I know must fall;  
 So now I'll gain the victory,  
 And bring in Peace for all;  
 The Heathen Nations I'll destroy,  
 And let my SEALED come;  
 Because my friends I'll now enjoy,  
 And give them DAVID'S THRONE."

*The ANSWER of the LORD to Page 92, where the  
 Seal stands.*

MARK, the second Star stands close to the second Psalm; and as the I is meant for JESUS and JOANNA; so is my Spirit come to thee; and as the Morning Star is a type of Man, and the Evening Star of the Woman; so now I am come as the bright and Morning Star, to reveal my coming to the Evening Star: and all men shall know I will set to my seal, and fulfil all that is in thy writings and this book that is now printing. For here are the Prophets that prophesied of ME, what I was to fulfil: and now I will fulfil them; so put thy Seal to every book in print, with wax by the side of the Seal: let not one go out without being sealed with wax, and all Men shall find the printed Seal—

*Is signed and sealed by my Command;  
 And both together let them stand,  
 And they shall find I'll now appear,  
 And every chapter now I'll clear,  
 And every word I'll now make good,  
 And to the Woman now allude:  
 For Adam said, by her he died:  
 Then here's an ADAM now applied,  
 That bids you all to live again—  
 Obey her voice, I'll not complain:  
 She says, the Serpent all must kill,  
 As he did bruise HER SAVIOUR'S HEEL:  
 And she's begun to bruise his Head,  
 By every Word to him she said;  
 And for her MASTER did contend;  
 And all shall find I'll stand her friend,  
 So much in power like her word;  
 Her Friends I'll bless, and send my sword  
 Her every foe for to destroy;  
 And all her FRIENDS I'll now enjoy.  
 So let the Woman's Seed appear  
 In Hand and Heart to join with her,*

And then the BRIDEGROOM they shall see—  
 Welcome her Friends ; they welcome be !  
 To see the *coming* of the LORD,  
 And Paradise again restor'd ;  
 As Adam was cast out *that way*,  
 The Woman's Hand, he then did say  
 Gave him the Fruit, and so he died ;  
 But here's the ADAM now applied,  
 That bids you all turn back *this way* ;  
 Mark ye the Serpent where he lay,  
 And say, *you all agree* to kill,  
 Because the Woman's blood he'd spill,  
 Which you confess was *Part* of Man ;  
 Then how can you refuse her Hand,  
 As she was taken from your side ?  
 Part of the Man must be applied,  
 And so you *must together stand*,  
 I tell you all, both heart and hand,  
 If ever you will be redeem'd,  
 Just like my COAT without a Seam.  
 For how can your Redemption come ?  
 The Man and Woman both as ONE  
 Did join together *in the Fall* ;  
 And so again, I tell you all,  
 That *both together you must join*,  
 In heart as ONE you must combine,  
 Before your Bliss can be complete.  
 My FATHER's words are no deceit ;  
 And I shall prove it in the end ;  
*I died to be the WOMAN's FRIEND*,  
 My FATHER's promise to fulfil—  
*I said I'd come to do HIS WILL."*

An explanation given to Joanna, in answer to a person's saying that the whole of the 24th Chapter of St. Matthew was to be fulfilled at the second coming of Christ. The reader is desired to examine the 24th and 25th chapters together, with great attention ; they may then discover the events that befell the Apostles and Disciples of their Lord, which he told them would happen to them after his death :—the destruction of Jerusalem ; the false prophets and impostors of those days, &c. By an attentive reading of the two chapters, any person who searches for the truth, may know how to separate the two chapters, so as to discover the calamities that fell in those days, distinct from the blessings that will attend true and faith-



ful believers at this time, when the powers of hell can only fall on the wicked and unbelievers, who would wish to perpetuate human misery, and continue the dominion of Satan on the human race without end.

Here is the answer of the Spirit.

“ How do men read my Bible, without weighing one thing with another ! Let them read both chapters together, and then they may judge for themselves : but how can they judge of one without the other ? In the 24th, I spoke to my disciples of the destruction of Jerusalem, *and their persecution*, and the false prophets that *then* arose among them. How did the vagabond Jews try to act like my disciples ! What sorcery and witchcraft were then used amongst the people ! And how they delivered up my disciples to be killed for my sake ! And how were they hated for my sake ! Ye do not discern what is past, or what is to come ; what has been *already* fulfilled ; and what *is to be* fulfilled. The persecution I spoke of followed my disciples ; and now the *same spirit* is risen against them again : but he that endures to the end shall be saved. For now shall my Gospel be preached in all the world : but this was never yet done. . I have placed thy writings to shew mankind how my Bible stands : and how you must judge it. I told thee of three good harvests, *if men seek to find the truth of thy writings* ; in the following year I told thee of a *fatal harvest, if unbelief abounded* ; so they expected that to follow before the three following harvests of plenty were fulfilled ; just so the Jews judged my Prophets — that I must come *first* in power and great pomp and glory, to establish the throne of David, and have the uttermost parts of the earth for my possession, *before* I had been wounded for their sins, and bruised for their iniquities, or that the chastisement of their peace was laid upon ME : for as the words were spoken together, they knew not how to part them asunder ; so both grew together until the harvest of the

Lord, *which is approaching.* And now I shall separate my Bible, and so will I separate the people, one from the other; for if they look for my coming, to bring in my Kingdom of Peace, they must look to what is said in the 25th chapter; for there I have told you the perfect end, how ye shall inherit the kingdom prepared for you from the foundation of the world; which I made as a garden for Man, that he might be fruitful and multiply, and replenish the earth, and establish it in righteousness, and bring forth good fruit unto ME. *This was the foundation I laid for you, of this world to be in union and communion with your GOD;* and this I promised throughout my Bible to establish for man. Now, ye simple and unwise, how foolishly do ye understand my words or meaning! If ye judge the death I warned my disciples would certainly come to them, and the destruction of Jerusalem, that I said would follow, alluded to the time of my bringing in my Kingdom of Peace; then the following chapter contradicts it; and so the fools may burn their Bibles, and perish for want of knowledge, and Israel destroy themselves; and so may all men destroy themselves, if they judge the death, that fell on my disciples, must fall on my followers in the end: when I said, in the *following chapter*, what was done unto my brethren was done unto ME, and so would I reward them; and they that despised my disciples despised ME;—and they shall be cut off. Now, if ye have no discernment of what you read, how it was then fulfilled, and what was to follow after; one chapter contradicts the other; for, in the following chapter, it goes well with my disciples, and all others are cast out with these words—*I know you not!* for thus I likened my coming, to the coming of the Bridegroom; and so I likened the Kingdom of Heaven to Man.”

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Explanation of the provincial words noted in page 101. STROTAL, signifies the taking together of weeds, &c. for burning. MOULE, the running roots of couch and similar grasses. SULL, is the ploughing-machine itself; and PLOUGH implies both the machine and the cattle also that draw it.

## TO THE PUBLIC.

HAVING heard that we, who believe the communications given to Joanna Southcott, and published by her, are from DIVINE authority, are considered by many, and by the polite world in particular, as either fools or madmen; I feel it my duty to answer, for the sake of truth, however contrary it may be to the fashionable opinions of society, whose welfare I ought to respect, that whatever difference there may be in the talents and abilities of men, it is in every one's power, who will freely exercise the *gift* of reason, to discover truth from falsehood. I find I have not listened to any cunningly devised fable. For I have found Joanna Southcott, both from my own observation, and the evidence of others, who have known her from *ten to twenty years*, to be a character *that is incapable of uttering or writing a falsehood, knowing it to be such*. She foretold of the late war, before there was any appearance of it, as also the dearth and scarcity that followed; and for nearly eight years past, foretold every harvest, and how the war would go on in this and other nations. Of these things, there can be no doubt. She wrote to two ministers of the established church, in the year 1796, how the war would end; and published to the world at large when that war would end, which it is known it did for a short period. It is a serious question to know, how she could be wiser than the best informed men, distinguished by learning, and great political foresight. I have found her but a simple woman, innocent and without suspicion, who *cannot have any wisdom or foreknowledge of her own*. I am also a witness that she writes from no books, and has none to read; but in her hand is the pen of a ready writer. She writes fast, without blots, or any appearance of error. All her predictions have come true, though no one believed them, when first she read them from her writings; but as their unbelief did not prevent the truth of the past, I find no reason to doubt the truth of what she says *is hastening on; which the unbelief of the world cannot prevent*. I therefore trust and hope, that I and my friends, being counted fools, may make others wise: and my own experience teaches me *now to know*, that the wisdom of God is foolishness with men: and that the wisdom of men will be found foolishness in the end. How can any one believe that an industrious woman, always confined to her business, fond of work, by which she had saved money towards her future support, a stranger to craft or cunning, should wish to deceive? What motive could she have to leave her work in the year 1792, to write from any invention or contrivance of her own, about what was coming on the earth? Yet many of what are *called inventions* have already come true; and the rest may come true also. In the twelfth chapter of the Revelation, her character is described, which her very enemies now fulfil and prove. Will any candid reader say, that a woman, who is an impostor, would wait from time to time to see the truth fulfilled, that she might know on what foundation she had to rest, and be certain of the truth of the Spirit that spoke within her, so as to know if she spake from divine authority, before she imposed her predictions on the world? Thus Joanna Southcott has done; and to all natural appearance became likely to lose all the hard earnings of her industrious days; but though poverty and want were in her view, she firmly trusted that if her visitation was



from the Divine Spirit, that the hearts of believers would be influenced to assist her. In this manner she continued nine years (injuring no one) and in the tenth year she was ordered to print and publish her mission to the world, believing that if it was of God, *he would prove faithful to his promise.* All to her expectation has been *truly performed*, or she no longer could have gone on. Now the Earth may cast its floods against her, where justice is not in the heart, and equity is a stranger. But I cannot condemn a woman, who, with much grief of heart and mind for nine years, is now convinced of the truth of her writings, and has published them to the world: let those who accuse her take care that they do not depart from those principles of justice and upright dealing, which she has so strictly attended to. Thus far, at present, I am not ashamed to take her part; for I see no cause to the contrary; and I firmly believe that the truths which are in the Bible are now hastening on to be accomplished.

London, 24th October, 1802.

WILLIAM SHARP.

The reader must keep constantly in mind the following verses, to enable him the better to understand the true meaning of this sealed book:

### REVELATION,

xii. 4. "And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet; and upon her head a crown of twelve stars."

xix. 7. "Let us be glad and rejoice, and give honour to him: for the marriage of the lamb is come, and his wife has made herself ready."

xxii. 17. "And the Spirit and the Bride say, come: and let him that heareth say, come: and him that is a thirst come: and whoever will, let him take of the Water of Life freely."

xx. 1. "And I saw an angel come down from Heaven, having the key of the bottomless pit, and a great chain in his hand."

2. "And he laid hold on the dragon, that old serpent, which is called the Devil, and Satan, and bound him a thousand years."

3. "And cast him into the bottomless pit, and shut him up, and set a seal upon him."

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Printed by Marchant and Galabin, Ingram-Court; and sold by W. TOZER, Chapel Place, Duke-Street, Westminster-Road, Southwark; also by W. SYMONDS, Gandy-Lane; and the Miss EVELEIGHS, St. Sidwell's, Exeter; S. HIRST, Leeds; W. WADMAN, York; JAMES LIGHT, Coventry-Street, Stourbridge; EDMUND BAKER, Ilmiuster; C. BRADLEY, Digbeth, Birmingham; R. GOLDSMITH, Gravesend; and T. TURPIN, Greenwich.

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# A WORD TO THE WISE;

OR,

## A CALL TO THE NATION,

*That they may know the days of their Visitation, from the Prophecies that are given to Joanna Southcott, with the Reasons assigned why the Spirit of Prophecy is given to a Woman; and which is explained from the Scriptures in the following pages.*

JOANNA SOUTHCOTT.

Oldswinford, August 31, 1803.

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**N**OW, as my Prophecies are many and extend to large volumes, that the poor cannot buy them, if they should wish to know the meaning of them, I shall here explain them in a small compass for the sake of the poor, that no excuse may be found, that they could not afford to buy to judge for themselves; so that we may be clear from the blood of all men. And now I shall come to the meaning of my prophecies, and what they tend to. The purpose of them is to warn the whole world at large, that *the second coming of Christ is nigh*

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The Third Edition. Printed by Marchant and Galabin, Ingram-Court, Fenchurch-Street, London, July 1813, from the 2d Edition, printed in June, 1810.

*at hand*; and how they may stand when he appeareth; and to shew you from the Fall the promise that was made to the Woman *at first* must be accomplished *at last*, before Man's Redemption can take place. I shall in the first place give you some passages from the Scriptures, which are explained to me by the Spirit, different from whatever the learned understood them; and then I shall give you some of my Prophecies, how they were spoken, and how they were fulfilled; but I shall take some from my printed Prophecies, as I know the poor cannot afford to buy them, therefore I shall bring some of the heads into this little volume, that they may judge for themselves, *the end* is at hand, from the truths that are past, judge from the present and for the time to come. But first I shall shew you from the Scriptures, that all these things must come to pass to fulfil them. Here I shall give you the Scriptures which are not yet fulfilled, and how it is explained to me that they will be fulfilled.

*Isaiah*, chap. xlii. v. 1, 2, 3, 4. "Behold my Servant, whom I uphold, my elect in whom my soul delighteth: I have put my Spirit upon him, he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break: and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail, nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."

*Isaiah*, chap. xliii. v. 19. "Behold, I will do a new thing: now it shall spring forth, shall ye not know it? I will make a way in the wilderness and rivers in the desert."

*Isaiah*, chap. xlv. v. 3. “ For I will pour water upon him that is thirsty, and floods upon the dry ground : I will pour my Spirit upon thy seed, and my blessing upon thy offspring.” One shall say I am the Lord’s : and another shall call himself by the name of Jacob : and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. Thus saith the Lord, the King of Israel, and his Redeemer the Lord of Hosts.

*Isaiah*, chap. xlv. v. 11, 12. “ Thus saith the Lord, the holy One of Israel, and his Maker, Ask of me things to come, concerning my sons ; and concerning the work of my hands command ye me. I have made the earth, and created man upon it ; I, even my hands have stretched out the heavens, and all their hosts have I commanded. I have raised him up in righteousness, and I will direct all his ways : He shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of Hosts.”

Ver. 22, 23. “ Look unto me, and be ye saved all the ends of the earth : for I am God, and there is none else. I have sworn by myself, and the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely, shall one say, In the Lord have I righteousness and strength : even to him shall men come, and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified and shall glory.”

Here I shall give the answer of the Spirit to these Chapters, which I was ordered to pen, to shew you from the Scriptures of the Redemption

of Man. "Who is the man that contends with his Maker? or where is the man that boasts of wisdom? Let him answer these Chapters, how they are to be fulfilled? or when they ever were fulfilled?—that unto me every knee did bow, and every tongue did swear? or when were all saved to the ends of the Earth? or when were they ashamed in the Lord, that rose up against my followers? or those that truly believed in my word? or when were all the seed of Israel justified and glorified in the Lord? Here is a question that must make the diviners mad: and turn the wise men backward, and make their knowledge foolishness. *Isaiah*, chap. xlv. v. 25. For this is what I told thee from the vision shewn to Joseph. My Bible stands like this outward chain, full of places to be filled up, and now they shall be filled up, and made like the inward chain: for now will I answer of the work of my hands. I made the earth and created man upon it; and now will I raise him up in righteousness and direct all his ways; and he shall build my city; for Israel shall be saved in the Lord, with an everlasting salvation. He shall not be ashamed or confounded world without end. Now answer me, ye wise men, and ye that contend against me, when was this accomplished? have I not said,—heaven and earth shall pass away, but my words shall not pass away till all is fulfilled? Then where is my equal to contend with me? Have I not spoken, and shall I not do it? Can I not frustrate the tokens of the liars, who say in their hearts they have all knowledge given them. But let them know, every good and perfect gift cometh down from the Father of light, and from me the Creator of all men, and the Preserver of all men. This light and knowledge is come to open the eyes of the blind, and to unstop the ears of the deaf: that in



seeing they may see, and in hearing they may understand. The wisdom of the wise men is perished: and the understanding of the prudent men is hid. Darkness hath covered the earth, and gross darkness the eyes of the people: for in seeing they do not see: nor in hearing they do not understand: that man, whom I have created, must be raised up in righteousness, and I must direct his goings. But who inquire of me to direct them? or how do men judge they shall be directed without my Spirit visiting them; to come to me for directions and for protection? Is not every man directed by his own wisdom? Do they not ask counsel one of another? But who hath asked counsel of the Lord? Then now judge for yourselves, ye men of this world, who is the *true Israel* of God, that I shall redeem to be justified and glorified in me, and shame all that shame them, and confound all that confound them? The *true Israel* of God, whether Jews or Gentiles, Greeks or Barbarians, or whatsoever religion they profess, they must all come to the standard mentioned in holy writ, as it is spoken by my Prophet. Ask of me things to come concerning my sons and the works of my hands; for they are the true Israel, that shall be saved, when I come to build up men in righteousness, in the earth that I have created. The former things are come to pass, and new things do I declare; before they spring forth I tell you of them. Now answer me, O vain men, how the former things did come to pass? or who informed you of them? or who is now declaring *new things* unto you, before ye have any knowledge of them? Have I not said, I alone am God, and my glory I will not give to another? For I and my Son am one, who created you, and *suffered* to redeem you; and where is the power can stand against me, when I come to plead for my elect, in

whom my soul delighteth? He shall bring forth judgment to the Gentiles: He shall not cry, nor cause his voice to be heard in the streets: neither shall he be discouraged till he hath set judgment in the earth; and the isles shall wait for his law. Now open your eyes, ye blind; unstop your ears, ye deaf; when was this prophecy to be fulfilled? in the spirit? or in the body, when I was wounded for your transgressions, bruised for your iniquities, and the chastisement of your peace was upon me, and with my stripes ye are healed? Then was my voice heard in the streets; and over Jerusalem did I cry, weep and mourn. I was discouraged by my own disciples, and forsaken. How did they hide themselves from me! When they saw my afflictions they fled—smitten of God, and forsaken of man. Tell me, ye learned, if I was not discouraged: and what judgment did I then set in the earth? Or where are the isles, that are waiting for my law? or whom do ye call the house of Israel, that is saved with an everlasting salvation? or who is the house of Jacob, that I have redeemed? and where are all the enemies that the Lord hath shamed? Is it not all prophesied to be done *in the Spirit*, and not when I came in the Body? Tell me, ye wise men, what travail of my soul I have yet seen to be satisfied? Was it to see my followers put to death; my name despised; the martyrs in the flames? Could this *satisfy me*, to reconcile the whole world unto God? I tell you, No! but their love so far satisfied me, that it shall now rest upon man for a blessing, that copy after them in love to me, and wait for the coming of my Spirit to be poured out upon all flesh, as it is spoken by the mouth of my prophets: and Joel's words are plain before you, that dreams have been heard, and visions have been seen, and my handmaids do prophesy. Now judge for yourselves, all ye children

of men, is it not *in the Spirit* that *your Redemption* is spoken of throughout my Bible? But ye have understood my Gospel, as the Jews did the Prophets: they believed I should come to establish the throne of David, and be the mighty Counselor, conquering and to conquer, and have the government to be upon my shoulders, and redeem the house of Israel. But they did not believe I should bear the iniquity and transgressions of man, to be wounded for their sins, and to be put to death. So they believed *in one*, and not *in the other*; and perished through their unbelief; and had their holy city destroyed, that they thought I must come to establish, if I was the Son of God. So they believed the one, without weighing the other, what the Prophet had spoken of in another place, that the transgression of man must first be laid upon me. Reason must teach men, it could not come after I had come in all my Father's Glory, to have all nations brought to the knowledge of the Lord, and all the earth to praise the God of their salvation: to have the heathens for my inheritance, and the uttermost parts of the earth for my possession. Who then shall lift a hand against me, when every knee shall bow unto me? So the Prophecies could never be fulfilled to the wisdom of the Jews: and it is the same now by the Gentiles; for perfectly so they have understood my Gospel; the first for the last, and the last for the first; relying on one scripture, and denying another. Ye say, that false Prophets shall arise in the latter days. On those words ye build your unbelief of the true ones; for it is written also, Prophets shall arise, 1 *Thessalonians*, chap. v. verses 19, 20, 21. "Quench not the Spirit. Despise not Prophecies. Prove all things, hold fast that which is good." 1 *Corinthians*, chap. xiv. v. 1. "Follow after charity and desire spiritual gifts; but ra-



ther that ye prophesy. He that prophesieth speaketh unto men for edification, exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth, edifieth the church. 1 *Cor.* chap. x. v. 4. "Know, there are divers gifts, but the same Spirit: for to one is given by the Spirit the word of wisdom; to another the word of knowledge, by the same Spirit; to another the working of miracles; to another prophecy; to another the discerning of Spirits. 1 *Cor.* chap. ix. v. 5. It is written, every woman that prayeth, or prophesieth, must have her head covered. *Revelation*, chap. xix. ver. 10. It is written, "The testimony of Jesus is the Spirit of prophecy." Now let Jews and Gentiles stand together, and let one answer their Prophets, and the other the Gospel: for both alike have erred and strayed from the truth; believing in one Scripture, and denying another. Then how will ye join the Law and the Gospel together? for both have parted it asunder; putting the first for the last, and the last for the first: wresting the Scripture to your own condemnation; taking away the parts that tend to your own salvation and redemption: for both are taking your names out of the book of life; for the book of life is the word of God, that is left on record for Jews and Gentiles; and for all men, even to the ends of the earth. But who hath believed aright? Will you answer, those that believe in my Gospel? Then I answer, ye must believe all that is written of me by the Prophets and by my Disciples; that the testimony of my coming must be made known by the Spirit of Prophecy. For in the Spirit stands all your Redemption; or how are ye redeemed, if I do not take away the heart of stone, that is hardened by the devil, and give you hearts of flesh, by pouring out my Spirit upon you? Or how will the church be



edified by prophecies, if prophecy be not given to edify thereby? Why should ye desire prophecies rather than spiritual gifts, if prophecies were not to be obtained? Or how shall the church be edified to know and understand all the mysteries of the Bible, which they have never yet understood, without the Spirit of Prophecy is given to explain them? For there is no good and perfect gift but what cometh down from the Father of light. Now, what perfect gift is there in man? Though many have spiritual gifts; but they do not edify the church, nor give grace to the hearers; but prophecies are for the edifying of all that will hear them. Try and prove them with the written word of God; for it is by prophecies ye must have the testimony of my coming again in the Spirit, to fulfil all that is written of me, from the Prophets to the Apostles; and what I told you, the Holy Ghost, that is the Comforter, whom the Father should send in my name, he should bring all things to your remembrance. And now I have brought all to your remembrance, from the Prophets to the Apostles, and confirmed *the truth* by the truth of prophecies. For *new things* I have declared unto you, that *old things* shall be done away, and all things shall come *new*; before they spring forth I have told you of them; as I told you of the wars and dearth, and all other things; before they sprang forth I told you of them, that when they came to pass, ye might know it was I the Lord that told you of them.

So now awake, ye sons of men,  
 And see your Bibles clear;  
 The former things are come to pass,  
 In all I told you here.  
 And now *the new* before your view  
 They all are hastening on;  
 My Law and Gospel I'll make clear  
 To all the sons of men.  
 For as my body did appear  
 Upon the cursed tree,

And man's transgressions I did bear,  
 That he did lay on me ;  
 The past is gone, it must be known,  
 My prophets did foretell :  
 But *new things* I do now declare—  
 I died to conquer hell :  
 That I the earth might all bring forth,  
 As I created man,  
 In righteousness to raise him up,  
 And guide him by my hand ;  
 That is, for to direct his ways ;  
 The Israel now of God  
 Will fly to me, you all will see,  
 And now believe my word,  
 That all the whole I shall fulfil,  
 As it is spoken here.  
 It is mankind I must raise up  
 In righteousness to appear,  
 As I created him for at first ;  
 And now the end is come,  
 My promises with truth shall burst,  
 I say, 'on every land,  
 Until the Israel now of God  
 Shall all my goodness see ;  
 For the true Israel now of God  
 They all will trust in me,  
 That I shall come and now redeem,  
 According to my word.  
 It is by faith you now must be  
 The true Israels of God ;  
 Faith to believe my Bible true,  
 That I shall all fulfil :  
 Have all the prophets in your view,  
 And judge them as you will ;  
 They, like the Vision, do appear  
 The outward chain to be :  
 But now I will not tarry here,  
 Till Israel all shall see,  
 That like the inward chain 'tis come,  
 Fulfill'd in every word ;  
 I cannot be dismay'd by man,  
 That am a powerful God :  
 Strong to deliver, and to save ;  
 Strong to destroy my foe ;  
 Strong to the utmost now I'll save,  
 That Israel now shall know.  
 Israel, you'll see, my sons must be,  
 That on me do rely,  
 And judge me as a faithful God,  
 Whose dwelling is on high ;  
 Who made the earth a bliss for man,  
 And it I shall complete ;

Who made a promise first for him,  
 When I did him create,  
 That blessings here he should enjoy,  
 If he did me obey:  
 But Satan soon did it destroy,  
 And man in grief did lie.  
 But mark the curse that was pronounc'd  
 Upon the tempter's head;  
 If e'er my heel was bruise'd that way,  
 I should avenge the deed:  
 Upon his head the curse was laid,  
 If he should bruise my heel:  
 And for the Woman's fault was laid,  
 He must that vengeance feel;  
 And now that vengeance it shall come,  
 That was decreed at first;  
 As he betrayed the woman's hand,  
 It on his head was cast.  
 'Twas by her hand, you know he stands  
 Condemned by the fall;  
 Because her guilt was cast on him,  
 I now do tell you all.  
 For man's transgressions I did die,  
 And for them did atone;  
 But still the woman's guilt doth lie  
 Till Satan feels his doom.  
 Then can you not the mystery see?  
 The woman's promise it must come,  
 Who cast her guilt alone on he;  
 Then why do ye condemn?  
 For when he does receive his curse,  
 Then Israel's seed must come,  
 That now rely upon my word,  
 And build upon my Son:  
 That as he took the curse for man,  
 By hanging on the tree;  
 Satan must so receive his doom,  
 That was pronounc'd on he.  
 Then from his fall, I tell you all,  
 That man I must redeem;  
 My promises are so to all,  
 When I this earth do claim.  
 Then Israel's glory will abound,  
 And men my praise will sing;  
 And the true Israel will be found,  
 Of Jacob's God and King.  
 But Israels here cannot appear,  
 Without a saving faith,  
 That I will make my Bible clear,  
 And give them saving grace;  
 As I have promised at the first,  
 When I created him from the dust,  
 That I would make his bliss complete,  
 And so I died to finish it;

Because her foe should fall like me.  
 The woman's prophecies, you see,  
 Are on the serpent all now cast,  
 If men with me in love will burst,  
 To wish my kingdom for to come,  
 That Satan might receive his doom.  
 And doth this marvellous now appear?  
 Then marvellous things I told you here,  
 That I should bring you at the last,  
 When in the end the whole did burst;  
 To shew you 'twas the woman's hand  
 Must rise in judgment to condemn  
 The very foe that her betray'd;  
 Therefore the mysteries all were hid,  
 As dead to knowledge man became,  
 And said the Lord the thing had done,  
 By giving him the woman there.  
 And now let all men to take care;  
 For I the same shall cast on man,  
 That will not now obey her hand;  
 Because the woman now I give,  
 That you in peace with me might live,  
 And all these blessings now obtain;  
 If I cast down, I'll raise again;  
 And if I kill, I'll make alive:  
 And man shall find I ne'er deceive.  
 When I did make the woman first,  
 I said from her the good shall burst;  
 For man could not be good alone;  
 The woman must his helpmate come.  
 And now his helpmate doth appear,  
 With prophecies no man can clear,  
 To prove they did not come from God,  
 When all the truth therein is said;  
 And as my Bible doth appear,  
 The woman's hand hath made it clear,  
 Which all the learned men can't do,  
 To prove my Bible all is true.  
 But yet in truth she makes the whole,  
 And proves her words from Adam's fall,  
 That at the first I did not lie,  
 As in all ages men do say.  
 So now the fall let it appear,  
 And then I'll answer thee once more.

*Genesis*, chap. iii. v. 15. "I will put enmity between thee and the woman; and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." *Genesis*, chap. ii. v. 18. "And the Lord God said, It is not good that the man should be alone; I will make him



an help meet for him." Now answer me, O vain men, from your own judgment, why it was not good for the man to be alone, since you say the woman was his helpmate to cause his fall, and that fall you say is passed on all mankind, which was caused by the woman? How then will your judgment prove, the man was the better for the woman, whom I pronounced to be for his good, and to be his helpmate for the better? Here I have put the question to man. Did I not know the arts of Satan? Did I not know he that had influence over the angels in heaven, would find a way to have influence over man upon earth? Was there no other way, the powers of darkness could find to betray man, if Adam had not tasted of the forbidden fruit of the tree of knowledge of good and evil? I answer, yes : who brought the second curse upon the earth? Was it not man for cursing his son? And did not that curse rest upon his posterity? Then how was man good to be alone? Did not a few years show you how the devil worked upon the man, whom I pronounced to be a just man, and saved in the ark, when the world was drowned, and all flesh was destroyed? Here was man alone with his sons, when he pronounced the curse upon one of them. Did he say to his sons, I have sinned to drink of the grapes, and ye have sinned to laugh at my folly, that we ought to be ashamed of—Let us repent and do so no more, lest sin enter again into the world, and it be again destroyed? Had this been the admonition of Noah, man would have proved himself *good to be alone*; but it was not : Satan soon found a way to harden the heart of man and bring a curse upon his posterity. Then how can you prove, that man was good to be alone? But now I will answer man of the fall: The woman contended with the serpent, and answered, " God

hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, ye shall not surely die; for God knoweth, in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil." Now answer me, ye worldly wise men, who was the transgressor, the woman, or the serpent? Did she not justly cast her guilt on her betrayer, when she said, the serpent beguiled me and I did eat? Then did I not justly cast the guilt on him, for his subtilty and arts to pronounce him cursed above every beast, as a serpent, and above every created being, as a devil? And know I have said, I am Alpha and Omega, the beginning and the ending, the first and the last; and the last shall be first, and the first shall be last. Then was it not first pronounced, her seed should bruise his head; and the last, he should bruise his heel? And so the last was the first; for my heel was bruised before his head. For know, he worked on man to cast the blame upon his Maker, for which reason I said he should bruise his heel. Now answer me, O ye simple men and unwise, how can ye plead one promise without the other? How can ye rely on my heel being bruised, if ye do not rely on the promise I made to bruise the serpent's head? Did I not tell you to pray that my kingdom should come, and my will to be done in earth, as it is done in heaven? Did I not tell you that I had the power to deliver you from evil, and unto me ye should give the glory? Then why do ye mock me by your prayers, when ye neither wish for my kingdom, nor believe that I have power to deliver you from evil? Neither will ye give me the glory of completing at last what I promised at first, the woman to be a help meet for your good, to claim the promise I made her in the creation, that ye might

come to your redemption. Is not enmity now placed between the woman's seed and the serpent's seed? Are not your tongues like venomous serpents, full of deadly poison? From whence come all your lies and malice, hatred and revenge? Come they not from the root of all evil? Examine your own hearts, appeal to your own consciences, whether it be in love to God, or that your hearts are blinded by the devil, that ye do not wish to see my kingdom established, and Satan's power destroyed. O ye Scribes, Pharisees, and Hypocrites, who for a pretence use my prayer, and now I am come to fulfil it, ye will not have me to rule over you. Am I come to teach you any other doctrine, than what I told you to pray for? Am I come to make the woman any other, than what I said I created her for? Have I not said I am God, and there is none beside me; my honour I will not give to another? Then how shall I give my honour and power to the devil, to frustrate my designs in the creation, and I not accomplish it in your redemption? Did I alter my decrees by the fall of the woman? Did I not say, her seed should bruise the serpent's head? Then know, O vain man, the promise that was given to the woman must be fulfilled by the desire of the woman, and it is I the Lord that have placed that desire in her heart; and her desire shall never be frustrated, though in sorrow she brings forth her children: but the Lord of Hosts is her husband: the holy One of Israel is his name. (*Isaiah*, chap. 54.) And all her children shall be taught of the Lord, and great shall be the peace of her children: for her desire is for the kingdom of Christ; and he shall rule over her, and in her, to will and to do of his good pleasure: for his power is over all her words to fulfil them; therefore no weapon that is formed against her shall prosper, and every tongue that is against her shall fall for her sake.



They have gathered together, but not by me; therefore in judgment I will confound her enemies, and all men shall know and see that I the Lord am true; true in the creation, true in preservation, true in my promise throughout my Bible. Have I not promised to make crooked paths straight before you, and work good out of evil, and light out of darkness? And so will I bring the good, I said in creating the woman, out of the evil of the fall, to cast her guilt on Satan's head. This was a crooked path to man, that the woman, who was pronounced for man's good, should turn to his hurt, by bringing evil upon him; but now I will make that crooked path straight before him, by bringing good out of that evil, to preserve the woman and cast her betrayer. But how could this be accomplished at the beginning, before men and devils were both tried in a fallen state, and by my words spoken to the prophets, to prove that man was dead to knowledge? For though they heard my words delivered to the Prophets, they did not understand them; so they were dead to the knowledge of good and evil; and dead to the knowledge of their God, who knew how to bring round my wisdom in the creation, and in preservation; to bring that good I promised out of the evil she was betrayed into, by laying the axe to the root: for the root of the fall was the devil; and now she hath laid the axe to the root, by her prayers and her name, that is sealed to the day of redemption, to pray for my kingdom to come upon earth, that my will may be done on earth as it is in heaven, and Satan's power to be destroyed. And this prayer is so acceptable to me, and so well pleasing in my sight, that every tongue that is against her shall fall for her sake; no weapon that is formed against her shall prosper; and every one that is



against her in judgment she shall condemn. So bring forth your arguments, prove your strong reasons, why I created the woman for your good; and now you refuse to receive her for your good, when I have shewed the good which shall come out of the evil, and the light that shall come out of the darkness of the fall. I created the tree of good and evil; so I created the evil and the good. Now the evil shall fall upon the evil, which is the devil; and the good shall fall on the woman, that I said I made for man's good. So if the evil first overcame the good; then now the good shall overcome the evil; for as Satan said they should be as gods, knowing good from evil, as gods I will make them that now refuse the evil and choose the good. And now I shall answer those who say in their hearts, *they choose the good*, but see no use to shew it by their hand-writing; for the Lord judgeth from the heart. And from the heart I judged Job; but what was Satan's answer? "*Let him be tried and he would not be found what I said he was.*" Therefore I put Job to the trial, to shame Satan that was his accuser. The heart of Job was known to me; but it was putting him to the trial that shamed the devil, that is the great accuser of mankind. Know it is written, Satan the great accuser of mankind shall be cast down; but it is by the trial of men's faith, to shew their love to me, must shame him, and cast him down from pleading against man; and prove by their hand-writing they do not choose the evil, but the good. So that if Satan tempts them to sin, they do the things they wish not to do; because they wish God to be all in all, and my kingdom to come, and Satan's power to be destroyed; and that is the hand-writing that will come against him, as the hand-writing came against Belshazzar; and prove when men's love for him is weighed in the

balance, their love to him will be found wanting: for men will shew, as well as the angels in heaven, they do not love his ways. The angels were all known to me; but I put them all to the trial. Abraham's heart was known to me; yet I put him to the trial. And now I have put all men to the trial, the same, to see who is for me, and who is against me. It must appear from their hand-writing that the hands of men are lifted up against their betrayer, the devil; and lifted up to heaven to pull down my blessings upon them. Was it not the hand that plucked the fruit? Then why do ye marvel, the axe must be laid to the root before the tree is cut down? If the hand plucked the evil fruit at first, then now the hand must pluck it all down at last: and by the hand he shall fall. Is it not written, they have hands, and handle not: feet have they, and walk not: neither speak they through their throats? Now answer, why they were condemned for having hands, and handling not, if their hands were of no use; and why they were blamed for not speaking, if the heart was all I required? My son give me thy heart, and let thy light shine before men, that others seeing thy good works, may glorify thy Father who is in Heaven. But who can see thy light or belief; or that thou givest thy heart to me, if thy hand refuses to shew it to me? Will you answer, I have no need of shewing my mind and heart before men; for the Lord knoweth it altogether; and he is my judge? Then now answer me, how I judged Abraham, from his heart, or laying his hand upon his son? Or how I freed the children of Israel; was it by Moses's heart, or by his hand, when he smote the waves? Or how did the water gush out of the rock in the wilderness; was it from the desire of his heart, or from his hand, when he smote the

rocks? Read your Bibles and you will see the hand and heart must join together. When evil is in the heart the hands join with it. Is not all done by the hand? Then where good is in the heart, the hand will shew it. Then will you say in your hearts, you wish my kingdom was come on the earth, and my will was done upon the earth, as it is done in heaven, and all the powers of Satan were destroyed; but you are ashamed to put your hands to sign it, fearing you should be laughed at by men? Then I answer, I shall be ashamed of you, when I come in all my Father's glory. For Satan the great accuser of mankind will make me ashamed of such professors. For I now tell you one and all, what this woman hath written that is the desire of her heart, shall be had in everlasting remembrance till time is no more. And let no man say he joins with her in his heart, that refuses to give her the right hand of fellowship, to join with her by his hand: for that is the reason the angels rejoiced at her birth, knowing she was born for such a time as this; that she might pluck down all the evil fruit, and bring to man all the good fruit; that Satan might fall by the hand he betrayed, to his own shame and confusion: for if the hand plucked the first, it is the hand must pluck the last, to pull down all the evil and destroy it, and bring down the good to enjoy it. So if ye weigh well the fall, that it came by the woman's hand; ye must know that Satan's fall must come by the woman's hand the same. And now is the enmity placed between the woman's seed and the serpent's seed: therefore is man casting out floods of oaths and lies against her; but the woman's seed is helping her to destroy all the works of the devil, that they may put on the armour of light, and be clothed



with the Sun of Righteousness, that is now rising with healing in his wings, to heal the fall of the woman. Therefore I have given her the spirit of prophecy, that all men might know she is called of God, to avenge the injuries done to herself upon the head of him that betrayed her. For, as the blood of Abel cried for vengeance against Cain; so does the woman's fall cry for vengeance against the devil, that betrayed her. But now in her weakness I will be her strength, and her strong tower, and the rock of her defence. I never would have been born of a woman, if I had never intended to have redeemed the woman; for as I was born of her, so I was born for her, to make her sons joint-heirs with me."

Here I shall leave the explanation of the Bible, for the present, and come to some of my Prophecies in 1792; as I was warned by day and by night of what was coming upon the whole earth, and at the same time I was told of many strange and wondrous things that none but a God could know, which happened then, to assure me my visitation was from the LORD, who had begun and would make an end. In 1792 I was warned of a war with France and Spain; the dearth and scarcity that would be in our land; the distresses and troubles that were coming upon us; that the visitation of the LORD would go from nation to nation; but in what manner I was warned, a small compass cannot contain; yet it was so powerful, and I had so many clear and convincing proofs set before me, that I judged the calling to be of God, and obeyed the summons to leave my work and go and write it; knowing, if I was deceived, I should injure no one but myself;



and if it was of God, I thought it would be fatal for me to disobey : as fatal were the threatenings pronounced against me if I did not obey. The war was the first I was told would take place ; scarcity and dearth would follow ; and discord would rise in the hearts of the people, from the burden that next would come upon our land. All hath come to pass I was warned of ; yet I am told it is the shadows that are past , for the substance is to come. And now I must inform my readers that in March 1802, I was ordered to take my first books in hand, which were printed in January 1801, and I should be told what pages would be hastening on, from the First Book to the end of the First Book of Letters. The pages that I was ordered to put in print that were hastening on, were the 8th page, the 27, 29, 37, 46, 79, 87, 109, 120, 160, 172, 180.—In the 8th page are these words—

“ But O thrice happy is the man  
That doth begin and will go on,  
Till every curtain is drawn back,  
To know and prove if I do speak ;  
For happy then shall be the man  
That doth obey his call,  
His talents five shall soon be ten,  
My Spirit so shall fall.”

Here I shall give the explanation that is now given to me from that verse. What is said of man alludes to men ; for one man can do nothing of himself ; and this page hath since the printing of it been fulfilled by men ; and the curtains have since been shewn that they are drawn back, from the vision shewn to Joseph, — “ to shew you from the dark mysteries of the fall, where the

crown standeth for man's redemption; and now happy, yea thrice happy are all these that are flocking to JESUS, as doves to the windows, looking for and hastening to the coming of the Lord Jesus Christ, for they will find their redemption is drawing near, who will enlist themselves under my banner, and thirsting for my kingdom of peace. They shall be the good servants, who shall enter into the joy of their Lord." Now I have given you the words spoken in verse in the 8th page, and the explanation to that.

I shall next come to the 27th page, that was said to be hastening on, and of what was spoken to me in 1792. "As I kept nothing from Abraham, so will I keep nothing from thee. Thou shalt prophesy in my name, and I will bear thee witness; what I put in thy mouth, that will I do upon the earth. The Lord is awaked as one out of sleep: the voice of the Lord shall shake terribly the earth: pestilence and famines shall go through the lands: men's hearts shall fail them for very troubles, because they have not known the visitation of the Lord." Here I have given you from the 27th page of what I was told was hastening on, in 1802, from the words spoken to me in 1792; and now I shall give the answer to the above words, that is now given to me.

"Give ear, all ye inhabitants of the earth; for I the Lord have spoken it, and I also will do it. If ye will turn unto me, I will turn unto you; but if ye mock my voice, now I have made all so plain before you; these evils that are written in this book shall come upon you; and none shall deliver you, till judgments are swallowed up in victory; for I shall kindle a fire in mine anger, and wrath

in my fury, if men now mock the coming of their Lord, when I have made my Bible so plain before you, and made all these Prophecies, that are past, true before you by the shadows. But know, I told you it was the substance that was hastening on; for it was but the shadow of the war that was past; and no more than the shadow that is already fulfilled. But as I bore thee witness in the shadow; so I will now in the substance; as I told thee it was hastening on." But here I shall call your attention to the 18th page of my first book, printed in 1801.

If this publication awakens the ministers to search out the truth of these writings, the *three next harvests* are promised to be plentiful. "Prove me now, saith the Lord, and try me, if I will not shower down blessings upon you; but if the many truths laid before you do not awaken them to search out the truth, the Lord will fulfil his words—

"If by the wise-men I am mocked now,  
Like Herod's fury, I'll fulfil my vow.  
For who my anger shall appease  
If all deny my will;  
My thunder-bolts shall loudly roll,  
And men's proud hearts I'll chill."

Here follows the answer given to me to that page. "One part is fulfilled by ministers, and by a few who searched out the truth, and the three harvests have come as I promised; but know what is to follow---If all these truths that are now laid before you, do not awaken the ministers to search out the truth, to warn their flocks of what is hastening on, I will now fulfil the words spoken in verse. Therefore, be ye not mockers, lest your bands be made strong: For I have heard from the Lord God a consumption, even a deter-

mination upon the whole earth. Therefore weep, ye ministers, mourn, ye priests; for the day of the Lord is at hand."

Now I shall come to the 29th page, that I said was hastening on. This is the fulfilment of a dream, that I had in 1792, when I was informed I should be shewed in dreams how the things upon the nation should come on: For the night was far spent, and the day was at hand. I dreamed I was upon an high mountain, and saw the sky bright as noon day; two men came out of the clouds with long robes of purple and scarlet, with crowns of gold on their heads, and swords in their hands, standing in the sky. Two men came out with heavy horses and spoke to them who stood in the air. Soon after I saw the men on horseback coming out of the clouds as fast as they could, till the whole sky was covered with men in armour, and spears glittering in the air. I looked down on the earth, and saw the world in a confusion of war; men in armour riding fast. This dream alarmed me; but I was answered, "Now shall be fulfilled the 2d Psalm—

Ask and receive thy full demands;  
Now shall the heathens be,  
The utmost limit of the land,  
Shall be possessed by thee.  
I'll crush them every where,  
As massy bars of iron break  
The potter's brittle ware."

And now I shall come to the 37th page.

"And when her writings you have all gone through,  
Much greater mysteries will come to your view."



Now I shall give you what is hastening on, in the 46th page.

“ So now, like Eve, let all believe,  
 The Bridegroom is at hand ;  
 That all the earth I shall reprove—  
 The stronger now shall stand :  
 For Satan’s reign hath been so strong,  
 With thousands he did clear ;  
 ’Tis time for David now to come,  
 With his ten thousands here.  
 Your Mighty Counsellor I’ll begin,  
 Your Advocate and Friend ;  
 Then I will come your Priest and King,  
 Your Brother in the end ;  
 Your Husband too, you all shall know ;  
 For I shall all protect ;  
 And if by one you all came down,  
 By one then all come back,  
 Then all will be as wise as she,  
 Or yet as simple here :  
 Then wives alike you all shall be,  
 The Marriage I shall clear.”

I shall now come to the 79th page, which is hastening on.

“ Could they discern how I do warn,  
 No learning can appear,  
 To shew I shall bring on the storm,  
 And every dangers near.”

Here I shall give you what is hastening on, in 87th page.

“ These heavenly visions shall to all be known,  
 That in my chariot I am coming down :  
 No more in swaddlings doth the infant lay,  
 But now I’ll come in glory’s bright array ;  
 And a true Saviour now I’ll surely be  
 To those that put their trust alone in me.  
 But darkness o’er the earth will sure abound,  
 Yet you enlighten’d land, his praise resound ;  
 The glory of the Lord shall in thee rise,  
 And his salvation shall be in the wise.  
 Conquering to conquer I will now begin ;  
 Rejoice ye lands, with joy and gladness sing.

Now I shall give you part of the 109th page,  
which is hastening on.

“ Now thou hast ended I’ll begin:  
The second Psalm to all is come.  
I’ll trifle now with man no more ;  
My sword I’ll send from shore to shore.  
Therefore ye shepherds now awake,  
The helmet of salvation take,  
And the whole armour now put on,  
And shew the corner-stone to man ;  
The temple-gate throw open wide ;  
And shew your flocks where they must hide ;  
The Rock of ages now is come ;  
Such days as these were never known.”

Now I shall give part of the 120th page, which  
is hastening on.

“ How shall the glory now in Israel shine,  
If I don’t open the benighted mind ?  
Or the fulfilment of the Gentiles come ?  
’Twas by a woman first the deed was done ;  
Because she did the serpent first obey.  
To bring it back must turn the other way.

Now I shall give you part of the 160th page,  
which is hastening on.

“ Then Christ and his flock now together must stand,  
And prove from this vision my Kingdom’s at hand :  
And white as the wool my flock shall appear,  
And the light from my lamps you shall all see it clear.”

Here I shall give you part of the 172d page,  
which is hastening on.

“ For now you’ll find will come the midnight hour,  
When all mankind will feel the Bridegroom’s power ;  
And ye, whose lamps are ready now prepar’d,  
The midnight-hour will bring your full reward ;  
For with the Bridegroom you may enter in,  
That is my Kingdom you shall surely win.  
And you will find a glorious midnight-hour,  
To meet the Bridegroom ; and you’ll feel my power,  
To shut you in secure from every foe ;  
Your names are written and your names I know ;  
But when the foolish virgins do appear,  
Who mock’d the warning of the Bridegroom here,

I tell you plain what then will be your fate ;  
 Like foolish virgins you will come too late ;  
 Because your names I say I do not know ;  
 You mock'd the warning and despis'd the blow,  
 That I pronounc'd against the mockers here ;  
 And now the midnight-hour to them appears,  
 That back on mockers must my fury fall ;  
 So now take care, I warn you one and all."

Now I shall give part of the 180th page, which is hastening on.

" Of Gideon's sword, and brandish'd it shall be—  
 And now the mystery I shall shew to thee :  
 For Joel's words together all are come—  
 The dreams and visions have been seen by men.  
 If men of learning do but weigh it deep  
 The sword was brandish'd, and the powers do weep,  
 Which made the sword to brandish all abroad,  
 And every nation feel the glittering sword ;  
 If not already, it will so come on,  
 And every land will find my sword is drawn,  
 Till men I've conquer'd and they all submit  
 To lay their jewels humbly at my feet ;  
 That is, their faith to trust in me alone ;  
 Then on the other must the sword come on ;  
 For it I'll brandish in the enemy—  
 The powers of darkness shall my fury see ;  
 For in the end I'll plunge it in his heart,  
 And he like man shall feel the fatal dart ;  
 For that's the way that I shall sheath the sword,  
 And then all flesh shall know the living Lord."

Now I will explain those Pages, which are said to be hastening on. The first, that I warned, was the 8th page, that was hastening on ; viz. of ministers searching out the truth, till the curtains were drawn back—and now I have shewn you the Vision of the Curtain being drawn back. The 27th page is the warning given to the woman ; and now the vision hath appeared of the woman. The 29th page is of the war hastening on ; and now the trumpets of war have appeared in the vision. The 37th page are great mysteries coming to your view, when they had gone through the writings ; and then came the mysteries of all the visions.

The 46th page is Satan's reign being too strong—and "I am coming, like David, with tens of thousands—and now you have seen the Vision of the Horse and Rider, going on conquering and to conquer, with all the heavenly host, and with the sword of victory in my hand—and one power that opposed me, twisted and broke under my heel: so that I appear as I said, the Mighty Counsellor, your Advocate, and the Captain of your Salvation. The 79th page—could they discern how I do warn, and did they weigh all with the visions, that I told thee were hastening on—it wants no learning to know all was brought round by the wisdom of a God, beyond the wisdom of all the men upon earth.—Bring me the man that could bring round such mysteries, and make them come to the perfect truth; but that is as far from any man to do of himself, as it was for Moses to work the miracles he wrought, without my aid and assistance. The 87th page, are the heavenly visions that should be known; and now they are seen and known. For so they shall all come upon the earth; and ye shall find redemption in my blood; and I will be known in all hearts: for I have shewn you, in the visions, how I am coming down, and how my wonders are displayed in visions: therefore they may rejoice in the God of their salvation, who are now enlightened to see and believe in their redemption, that now draweth near. The 109th page, is the second Psalm—and now I have shewn you in the Vision of the Trumpets for war, and my arm stretched out to all nations, to save the remnant that is leaved in the war; but if England does not awake, as men out of sleep; and the shepherds do not warn their flocks—this land will come to all, like the explanation of that Psalm, and say they cannot bear the load, that I shall bring upon them. For as I have sent prophecies



among them, and signs and visions, and have laid a few stripes on them, that they might not receive many ; but if a few will not awaken them, I shall lay my hand heavy upon them. For if they say they want not the knowledge of the Most High, they shall not have the protection of the Most High. The 120th page—How shall the glory shine in Israel, if I do not open the eyes of the blind, and bring the Gentiles to the fulness of the gospel, that they have believed ; for if the woman bore the Son, the woman must bear the tidings of his coming again in glory—and if the Jews and Gentiles are above other nations ; so their women must be above all other nations : For in the vision I shewed the woman arrayed in glory—and the woman must be arrayed in the glory of my Spirit, before man that is born of a woman can be redeemed. But thou sayest in thy heart, the Jews were not redeemed, though the woman bore the Son of God. I answer ; they perished through unbelief—and through unbelief, will thousands now perish. The 160th page—Christ and his flock must stand together. And now I have shewn in the Vision of the Crown and Crosses, how man must come in under my wings for protection ; and my arm shall come out to man, and then the crosses shall fall from man ; for now will I conquer all for men : as they shared with me the cross, so shall they now share with me the crown. For now the flowers appear upon the earth ; and my flock shall appear white, as the five angels appear with the trumpets, &c. in their hands, and will draw back the curtains to all that wish to judge for themselves—in that heavenly beauty that vision appears, my flock shall appear in white : for white as the vision appears to all ; so white shall my flock be made, that use the trumpets to sound the coming of the Lord : and for them the swords shall fall

in the end. So this is what I told thee was hastening on for believers; but first must come on what I said upon unbelievers. For all these visions shew you, that I will fulfil all I have spoken by thee. The 172nd page—Your names are written, and your names I know: and so the vision appears, where you see the sealed letters drawn by two white horses ascending upwards, and the earth below in all its glory, and the seven angels coming before the throne. And now you see, men have begun to write their names for the desire of my kingdom, as I said it was hastening on. And now they are fulfilling my words; and they shall be welcomed in with the Bridegroom, when I come to bring on the midnight hour for man; then they shall be known to me, from their names, who wish for my kingdom; so all is shewn in the visions, as I told thee. The 188th page—The sword of Gideon shall end the war—and those who inquired I ordered to enter voluntarily to defend their king and country. But know, in the end, I said I would brand it in the enemy; the powers of darkness should feel my fury; for that is the way I would sheath the sword. And know, the vision was shewn to thee of the Chain round Satan; and the next vision was, the angels in white, with the swords drawn to fall. So here are the visions, like the words I said unto thee were hastening on for all.

I said the Sword of Gideon should end the war,  
 And Satan's doom must in it then appear;  
 Because that way I said the sword I'd sheath,  
 When I had made all nations for to yield.  
 And from these visions now I warn you here—  
 Twelve heavenly visions thou hast seen most clear;  
 Twelve different pages I did say were near,  
 That to all nations they were hastening on.  
 I said a mystery would to them be known;  
 When all thy writings they had then gone through,  
 A greater mystery would come to their view.

And so the mysteries must to man appear,  
 To weigh the visions with the pages here,  
 That I did tell thee then were hastening on.  
 I said the curtains must come back by man,  
 And that thrice happy man would surely be,  
 That did go on the naked truth to see ;  
 And now the truth it doth to all appear,  
 As in the visions every one I'll clear ;  
 Because these visions that you now may see,  
 They shew you plain the truth was told by me.  
 Ten years her words were seen upon the land,  
 The wars and tumults, you might all command ;  
 Because the shadow in your land appear'd,  
 And many men for tumult hanged here ;  
 That for rebellion they were put to death,  
 Then mark my Gospel what the Scripture saith :  
 Brethren against their brethren there would rise,  
 When I bring on the end, O man, be wise !  
 Brethren and nations, tumults and the war,  
 The dearth of bread did in your land appear.  
 Mark every shadow in the ten were past :  
 In 1793 you know the wars did burst,  
 And after that the shadows all did come ;  
 You know the ten years were not past and gone,  
 Before believers came the truth to see,  
 From different parts, and then believed in me,  
 That I had spoken as the Lord on high,  
 To warn my coming and my kingdom nigh.  
 So every shadow did to you appear,  
 And unbelief was seen in the ten years ;  
 So every shadow now is gone and past ;  
 For so I told thee unbelief would burst,  
 And floods against thee would be cast by men,  
 The rage of hell in them you would see plain :  
 And so the rage of hell it did appear,  
 Thou know'st in man within the first ten years :  
 And so the love from heaven it did abound,  
 The same from men thou heard'st the sound,  
 That they in love did hear their coming Lord,  
 And did rejoice, to hear the Bridegroom's word,  
 That was made public by his servant here.  
 All this together was within ten years :  
 And they to help the woman did begin,  
 As in thy printed books may plain be seen.  
 So all these shadows came within ten years ;  
 And different nations did in war appear ;  
 The dreadful fever in America ;  
 The tumult then in Ireland men did see.  
 All this I told thee, that it would take place—  
 Mark every shadow in the ten that's past,  
 And then the substance every soul shall see ;  
 For now increasing as I said to thee,  
 That all these shadows surely would increase,  
 Before I brought to man a lasting peace,

And have my glorious Kingdom for to come ;  
 For now the substance it is hastening on ;  
 The wars increasing every where abound,  
 From distant nations you do hear the sound,  
 As well as here, the war is in your land,  
 And rage and malice do abound in man  
 Against the Lord, and his anointed Son :  
 Despite against my Spirit now is strong ;  
 For men in rage and fury do increase,  
 Against my Kingdom, and wish not for peace,  
 To be delivered from the rage of hell ;  
 But sooner with their masters they do swell,  
 Against the Lord and his anointed Son,  
 Just as I told thee of the second Psalm ;  
 And now the second Psalm to all is near,  
 And so my friends they are increasing here :  
 Because thy friends they daily do increase,  
 More strong now than before, the shadow's least,  
 That in the first ten years are past and gone—  
 And, now, I tell you this, O England,  
 Fast as thy friends and foes do now increase,  
 So fast I tell you I'll bring on the rest,  
 Of every shadow that is past before.  
 If love increase, thy foes to conquer here,  
 And every foe doth now become a friend,  
 I'll then increase the blessings I did send.  
 Since first her friends they did to her appear,  
 I sent you peace and plenty that same year ;  
 But when the malice did in her foes abound,  
 I sent the war, that in her foes was found,  
 And all your peace I turned to a war ;  
 And now if foes increase, I tell you here,  
 That every sorrow they shall fast increase,  
 The wars, nor tumults they shall never cease,  
 Until the hearts of men will turn to me,  
 And leave their rage of persecuting thee.  
 For if my coming men did love to hear,  
 Such malice in mankind could not appear ;  
 So if men's rage and malice do go on,  
 They'll find the substance like the shadows come :  
 And mark the shadows past in the ten years :  
 But now the substance all her foes shall bear ;  
 If they in rage and malice still go on,  
 Then I'll pursue them by the every storm,  
 Until her foes I've swept them all away.—  
 And now I bid thee mark what I do say :  
 In public print let all these words appear,  
 And from the visions now I tell you here,  
 As they were seen it all is hastening on ;  
 'Tis like the pages that I said should come :  
 And like these visions every soul shall see.  
 The end of all things is decreed by me."



And now I shall come to the pages that were said to be fulfilled in 1802, that were printed in 1801. The 18th page—If the ministers searched out the truth of the prophecies, the *three following harvests* were promised to be plentiful.—The 53d page—The wars to be deferred for a while. The 60th page—The first shall be like the last. The 84th page—In one harness they will all agree; my plough is ready for to set them free. The 94th page—Barren minds like barren soil, mock the cultivator's toil. The 126th page—Because the lying spirit is sent out. The 141st page—I have begun in the new century, and changed the sences. The 143d page—No foreign nation you've to fear will now invade your land. The 161st page—The wisdom of Satan will appear in man, and point out light to deny the whole. The 162d page—The living water will gush out of itself. The 174th page—Different passions will arise, and some men of learning will chastise. The 197th page—The one observed the landmarks, and with steady prudence reached his native shore. The 200th page—My Spirit is descended, to warn you that I am at hand.—Now I shall give the answer of the Spirit to these pages, that were said to be fulfilled in 1802.—“The 18th page was fulfilled by the three ministers and others, who searched out the truth; but the fulfilling of the harvests could not be till the time was come to fulfil them; but my promises were begun to be fulfilled by the first; then all might be assured I should go on to fulfil the others. Another thing was fulfilled by the mocking of the wise men: then judge what must follow in time. For as time brought on the harvests, as promised; so will time bring on the others. For if men fulfil the one, I shall fulfil the other. The war was deferred for a while, and so were the judgments in your land,

by sending a plenty instead of a scarcity. This was deferred be me: But know, it is time must fulfil the other. As it hath begun by the war, so shall I face my foes in this land, that mock the coming of the Lord: for where one thing is fulfilled, time must fulfil the other. Now, the words were fulfilled of my plough being ready to set free the other; but time must make all my plough agree together: for they are not all yoked in together; though it was fulfilled that all the former were taken out, as bullocks were taken out of the yoke, and others, like a plough yoked in, in their place: but the whole is not completed. Barren minds, like barren soil, have mocked the cultivator's toil; for so did men mock thee. But though that was fulfilled, yet the whole is not fulfilled; for like the harvests, there must come time to fulfil them. Where one is fulfilled, the other shall follow; because there is a lying spirit in mankind, to try to foil thy heart and mind, that I shall go no farther to fulfil the words that I have given to thee. That truth was then fulfilled by many; but time must fulfil the other part, to prove they are lying spirits that prophesy against thee from their own wisdom, that they are better prophets than thou art, who writest wholly by my Spirit. So where one truth is fulfilled, the other shall follow. For as I have begun in this new century to call men from different parts, and have made the truth public, and changed the scenes of their pursuing to establish the French king upon the throne; and changed the scenes of the dearth, that was in your land; for these scenes were all changed in 1802, as I told thee; but time must fulfil all that is written in that page; for where one truth is fulfilled, the other shall be. That truth was fulfilled, that no foreign nation had invaded your land, as I told thee in 1801; so shall all be ful-

filled in that page : therefore, let men be wise and understand all that is there written ; for one truth shall follow to another. It was fulfilled, that Satan appeared to mankind, and pointed out, from their own wisdom, no prophecies could be given to thee ; though all the page is not yet fulfilled ; but as sure as the one truth was fulfilled, the other shall follow, till all is fulfilled, that is there written. The truth was fulfilled, in that page: the living waters gushed out of themselves, without thy seeking after them, or knowing where the living waters were ; yet that page is not all fulfilled ; but one truth will bring on the others, till the whole is proved to come from the God of truth. For though that was fulfilled, that different passions arose in mankind, and men of learning reproved and blamed the judgment of those that believed ; yet that page is not all fulfilled ; but it is hastening on. For as one hour brings on another, one day another, and one year another ; so shall one truth bring on another, till every truth is fulfilled. For as some have observed the truths which have been fulfilled, and with steady faith believe all will be fulfilled ; so shall their faith bring them to a safe harbour at last. For though they have observed the landmarks, and pursued them with steady faith ; yet they are not come to the haven of my rest ; neither are they safely landed to that shore of happiness, which is now in store for them. But as I said it was fulfilled, that some were looking to the landmarks set before them ; yet the page is not all fulfilled. For it is like Isaiah's prophecies of my death for man ; but it is not fulfilled, that I have seen the travail of my soul, and am satisfied. So all is fulfilled but in part ; yet that part which is fulfilled shall bring on the other, till all be fulfilled, and the whole accomplished. As that truth is accomplished of



the woman's warning all her brethren that the Spirit of the Lord hath visited her. This truth is fulfilled; but the page is not all fulfilled. Just so stands my Bible: one part fulfilled; the other part not. And the same was my Disciple's saying, in the day of Pentecost, that the Prophet Joel's words were fulfilled. The shadow was, by my Spirit being poured out upon them who were present, of different religions; but the substance was not fulfilled of my Spirit being poured out upon all flesh; neither did your women then prophesy. Now I have placed these pages to convince mankind of their folly in judging their Bibles; that one word being fulfilled, is the fulfilment of the whole. But my Bible stands like thy pages, which I ordered thee to print in 1802, being fulfilled; as many things in them were fulfilled; but will you say from that, the whole pages throughout were fulfilled? Then you must argue the three good harvests had then appeared, when there was but one passed. Yet it was fulfilled of the shepherds and others searching out the truth, and one good harvest had followed; but three years must be passed before the third could be proved. Perfectly so stands all my Bible. I proved myself the Saviour of mankind, that I came to die for all men; but I have not yet proved that I have saved all men. I died that man might live in me; but I have not yet proved that all men do live in me. I became poor for man, that through my poverty man might become rich; but I have not yet made men rich; neither in this world, nor in good works. Where is the man that boasts in my sight, that he is rich in grace, rich in faith, rich in the world, and in the knowledge of me? Now, to fulfil what I died for, men must thus become, when I give them my kingdom that I died to establish for them — That as all men lost their



state of happiness and bliss by Adam's fall; so must all gain it again through me. But how can all men be the same renewed by me, if I do not bring in a whole race of mankind to that perfect happiness which I created man for at first? And how could this be done when I came amongst them in the body? How then could the Jews be scattered through unbelief throughout all nations? Or how could the words of the prophets be fulfilled, or my gospel be fulfilled, if all the evils had fallen at once? No, I tell thee, my Bible is like thy pages, one part fulfilled, the other hastening on; as the three years were to fulfil the truth of the harvests; and the third year in the century proved the wars were deferred for a while. And every page that was said was fulfilled, every year is increasing more and more the fulfilment of them. So what was fulfilled by my death for man, shall now go on more and more, as years increase, till I fulfil the whole. For it is by thy writings that I have placed in such a manner I shall convince mankind how my Bible stands—and prove that one thing being fulfilled, is not the fulfilment of the whole. If a man gives a bond, and promises to pay one part at any period; if he be as good as his word, he will fulfil his word; but that does not prove the bond is cancelled, the debt is paid; because he fulfilled his word in one payment, that doth not free the whole; though the man fulfilled his promise in that part, yet the remainder is still behind. Just so stands thy pages and my Bible: One thing fulfilled; but the other stands like a bond that is not cancelled. But now I will not cease going on from one promise to another, from one fulfilment to another, till every bond is cancelled, and every debt is paid. For, the last enemy that must be destroyed is death, hell, and sin,—and that is the power I died to destroy. And

though I said in my dying hour, It is finished ; yet, it was but finished like thy pages : my death was finished ; yet, man's redemption was not finished : nor Satan's curse was not finished, but as the man that is murdered finished the death for his murderer ; so my death being finished by Satan's entering into Judas ; so it shall assuredly finish his death, as Judas finished his life. For as Satan finished death for man and me ; so now I will finish death for him.—

And now I'll finish life for man,  
 As from the grave I rose again.  
 And like thy pages, all will see,  
 'Twas finish'd then no other way.  
 One truth appeared—my death to find,  
 Was finish'd then for all mankind ;  
 But as thy pages do appear,  
 You cannot prove the whole is clear,  
 That all these pages are fulfill'd,  
 Though many truths beyond man's skill  
 Are in these pages that are pass'd ;  
 But in the end the whole will burst.  
 Then with my Bible all compare,  
 And prove that man doth greatly err,  
 To say my Bible is fulfill'd.  
 Let all the learned try their skill,  
 And with thy pages it compare,  
 Then all must prove alike they err :  
 Some things fulfill'd and others not,  
 In every page that there was wrote ;  
 And all my Bible stands the same ;  
 Therefore these pages I did name ;  
 As some in all was then fulfill'd.  
 The learned men with all their skill,  
 Cannot deny but some were true—  
 Bring every page before their view ;  
 And they must own there's truth in all,  
 That was fulfill'd, when I did call,  
 To have these pages to appear,  
 And said the truth therein was clear,  
 That was fulfill'd the truth to see ;  
 And where's the man that baffled thee,  
 To say these pages were not true ?  
 Bring all thy friends before thy view :  
 The mysteries they did not discern ;  
 Nor judge the way that I did warn,  
 To say, I had fulfill'd the past,  
 And so the others they would burst ;

As they for man were hastening on ;  
 The way I warn'd, there's none discern'd.  
 To see wherein the lines were true,  
 And what is not, bring to their view,  
 That all together did not come ;  
 And so my Bible stands the same,  
 Which learned men no more do see,  
 Than those that now believe in thee  
 Discern'd what was not there fulfill'd ;  
 And so 'tis faith I tell you still,  
 From the great truths that did appear,  
 They judg'd the Lord had spoken here,  
 Without the lesser things to see,  
 That all fulfill'd could never be.  
 Now perfect so my Bible stands :  
 The greater truths they all command ;  
 But lesser things they do not see,  
 That all fulfill'd could never be.  
 As in my Bible all is plac'd,  
 They judge my Gospel from the past,  
 That as these wonders did appear,  
 They judg'd the Son of God was here,  
 And that I died to save mankind ;  
 But ne'er discern'd what laid behind,  
 To make my death secure for man ;  
 The tempter's death must surely come,  
 Before mankind could e'er be free,  
 For every man to live in me—  
 As man was tainted by the fall,  
 Through Satan's arts, 'tis known to all ;  
 Then sure the author he must die,  
 Cut from the earth, as I did lie  
 Cut off from man, and in the tomb :  
 For this must be the tempter's doom,  
 Before that all fulfill'd can be,  
 That all the prophets wrote of me.  
 And yet these things do none discern,  
 Nor judge the way that I do warn  
 Throughout my Bible it doth appear,  
 No more than men discern it here,  
 How all the pages thou hast penn'd  
 Were but in part fulfill'd by men ;  
 Then sure some other must appear,  
 For to fulfil these pages here,  
 And so my Bible it is plac'd.  
 And now awake, ye fallen race ;  
 For all together you must weigh,  
 Then judge the dawning of the day,  
 That it is breaking now for all.  
 I tell you plain, since Adam's fall,  
 I never gave my words so plain,  
 Nor ever shew'd so straight a line,  
 As in thy writings I have done,  
 To shew you all the end is come ;  
 And all my Bible to make clear,  
 I've shew'd mankind wherein they err ;

And brought thy writings just the same,  
 To shew you all your folly plain,  
 That you from one must judge the whole,  
 That all together cannot fall,  
 To be fulfilled at one time.  
 I've plac'd these harvests to mankind,  
 To shew you plain the time is come,  
 Before the truth of all is known,  
 And when the time to man appears,  
 I mean to make the mystery clear,  
 Why I these pages did so name,  
 To say they were fulfill'd by man;  
 For so by man the words were true;  
 For as I said the truth you know,  
 That friends and foes did so abound,  
 And thou from both did hear the sound,  
 As in the pages that were penn'd;  
 But can you say you've seen the end,  
 To have these pages all come true?  
 Bring every page before your view,  
 You'll see it must be a work of time,  
 Ere every truth therein you'll find;  
 And perfect so my Bible stands—  
 Awake, ye dark benighted land,  
 And all together now compare;  
 Then you must know the Lord is here,  
 Or, such a likeness could not be,  
 To bring my Bible round this way,  
 To shew you all that time must come,  
 Ere I fulfil the whole for man,  
 That man doth say is now fulfill'd.  
 The serpent's head, you say, I chill'd,  
 When that I died to rescue man:  
 To bruise his head was then my plan;  
 But will you prove it then was done?  
 Did not his head appear in man,  
 To slay my followers all the same?  
 And so the martyrs I shall name;  
 And now I tell you, to this day,  
 That Satan's head in men is high,  
 To blind their eyes they may not see,  
 The end is come must fall on he:  
 And it is man must bruise his head,  
 As I by man was surely laid  
 To take my trial all from men,  
 And I was nailed by their hand;  
 And by their hand it shall appear,  
 That Satan now the same shall share;  
 Because the nails were drove by men,  
 When they did nail my feet and hands,  
 And they must drive the nail the same;  
 To bruise his head must be by man.  
 So every name that's enter'd here,  
 Satan will find to be a spear,  
 To pierce his heart, as man pierced mine,  
 For on his head the names I'll bind,



That every name shall bruise his head,  
 Till all his power I shall strike dead,  
 To be as silent buried down,  
 As in the grave I then was found.  
 And this you know was done by man,  
 Then perfect so I've laid my plan,  
 That Satan's doom must come the same;  
 And 'tis from man the hand must come,  
 To join the woman at the last,  
 Till on the serpent all is cast;  
 Then your redemption I shall free,  
 When every hand is join'd for me;  
 Because I suffered by the hand—  
 Awake, ye dark benighted land,  
 And now the mysteries clearly see,  
 The hand that nail'd me to the tree  
 Must nail the serpent's head the same,  
 And wish for me to rise again.  
 And this must all be from the hand;  
 And so your names shall ever stand,  
 That you repent you murder'd me;  
 And so your bloody hands I'll free,  
 That like the crimson did appear;  
 But white as wool I'll make them here:  
 For every bloody hand I'll free,  
 That now appears to wish for me,  
 And have the tempter to be cast,  
 Upon his head the whole shall burst—  
 And then my travail I shall see,  
 And satisfied with man I'll be:  
 When I do see them change the hand,  
 And wish my kingdom for to come,  
 To have the powers of hell be cast,  
 Then on his head the whole shall burst—  
 And he shall perish then like me,  
 When I was nailed to the tree,  
 And had my life took from the earth;  
 For Satan so shall find his death.  
 So saints and sinners need not fear,  
 If from their hearts they wish it here;  
 And with their hearts their hands do join,  
 They in the end shall all be mine;  
 For they will so bruise Satan's head;  
 And what against them can be said,  
 If they wish every sin to cease,  
 That they with me might dwell in peace;  
 Then I will give this wish to men;  
 As by their wish I died for them.  
 So now the mysteries all see clear—  
 It is the hand that must appear,  
 To bring the tempter's final doom,  
 And me to triumph in his room."

Now I must call my readers to the following pages, printed in 1801. The 83d page of the 2d

book. — In the Heavens I say 'tis working high. The 146th page—I'll begin in the new century to shew you the doors that were bolted for man when he was cast out of Eden, and will bring to his view the knowledge, that was kept from him. The 56th page 2d book — The wars were said to abound, and the substance was to come; but in 53d page, they were said to be deferred for a while. The 64th and 65th pages, it is written, Men will join with men, and women will join with women, who do not believe, to persecute those that do believe, till the anger of the Lord is kindled against them. In the 70th page, it is written, I should put my writings in print, with the new century; as the hand of the Lord would be close after to fulfil them. In the 107th page—I took man's nature upon me, and bore the blame man cast on me, that Satan might bear the blame the woman cast on him. The 113th page, my writings are to bring all things to your remembrance. The 114th page, men that are believers are said at first to see things as trees walking, before they are come to see them as men. The 122d page—As the past ages, so is the present. They despised my prophets, and were full of their own invention, till destruction came upon them. The fifth Book, page 235, printed December 1801 — As there is a peace, let there be a peace; but I may say, what peace, so long as Satan and his witchcrafts are so many?

Let it be known, my prophecies are not ended; yea, they are scarce begun; for as you say the war is ended, I say it is not begun. Mark deeply the 237th page. 251st page—I bore the blame for man, but knew my second next must come, to take the sword and plunge it in the powers of darkness, and so turn back on Satan the mischief he created. The 268th page — When they have proved it came from heaven, it will be given to the public;

and then I shall try the hearts of men, and my arrows shall fly fast, if men mock my word, they soon shall feel my glitteing sword. The 288th page of the Sixth Book, printed January 2d, 1802. — What God designed at first, he will accomplish at last; it is not all the powers of earth or hell can frustrate the designs and purposes of the Most High: the Lord made the woman to complete the happiness of man, and by her it must be done.”

Here I shall give the answer of the Spirit to these pages, that I was ordered to mark to the public. Here begins the explanation from the Sixth Book, on which seven men sat in judgment. “Three of them were shepherds, whom I had chosen; and these three agreed in one, though three in person, but one in heart and mind, whom I have told thee are the shadow of the three that beared record on earth, compared with the three that beared record in heaven. Mark now what is written in the third Book: I had chosen me a shepherd in whom I find no fault. If you chuse him, I will chuse you. Page 124—Now this shepherd is my Son, whom I have chosen; my beloved, in whom my soul delighteth. And there are three shepherds that have testified of him, that it is his spirit which has visited thee, to make men heirs of God, and joint heirs with Jesus Christ. I have begun at the ending and shall go back to the beginning. But how could any man or woman complete your happiness by prophecies, seeing they were never completed? But the way the woman shall complete them are by my words and promises. As I have said the one shepherd is my Son; and if they now chuse him, as thou hast desired them, by their names to prove they have chosen him, then will I chuse them, and make them, as I said,



heirs of God, and joint heirs with Jesus Christ. Those words which were unknown to thee, were meant when I came to try men, whether they would chuse him or not. But it is the three shepherds agreeing in one, that my Spirit is upon, as men who bear witness of me: They are the shadows, I am the substance; therefore I chose three and no more, to prove I am the substance of their choice: for I am the substance there mentioned. Had I chose one shepherd, men might say he was the man they must chuse and not me. Had I chose more than three shepherds to join the twelve; they could not be the three on earth, as is written in my gospel: three to bear record of the three in heaven, and these three to agree in one. So I have shewn the meaning of the three shepherds in the one—and the three have agreed to chuse me as the one. And now I shall come to the woman's completing the happiness of man. By these three agreeing with me, thou now standest, and by thy petition for the coming of my kingdom and for Satan's destruction, that thou wilt complete the happiness of all men and women, who join with thee in hand and heart. It is not thy prophecies that complete their happiness, but sealing their names, that they have signed for Satan's destruction, and their desire for my Kingdom that must complete their happiness in the end. Thy prophecies shall bring them to the perfect knowledge of the good; but it is the seals that must complete their happiness in the end. So man is an helpmate with thee; and thou with them; for this shall complete the happiness for man. And it is for the sake of these that elect me for their chosen Priest, and King, that Satan's reign shall be shortened. So these are the elect, for whose sake he shall be cast down. Now I shall go back to the first pages I ordered thee to mention.—It is working high in



heaven; for all this was working to bring round the mysteries mentioned in thy prophecies, to fulfil all I said should be accomplished. Therefore I brought the double train—one of visions with thy prophecies to shew you all the end was at hand, and who were the elect for whom Satan's reign should be shortened. I have brought round by the visions sent to thee, and shewed thee by the letters sent to thee, who were false Prophets, and false Christs. All this is now brought round together, to explain the mysteries; for I have begun in this new century to open many doors, and shew you the light that was concealed from man: but I shall not cease till I have opened every bolted door to man; and shew you plainly, from the mystery of the fall, it is the promise, that was made to the woman, which must complete the happiness of man; and which promise no one before ever yet claimed; neither did it enter into their hearts and thoughts to claim it, before I revealed the mystery to thee. And this light coming upon weak minds, is like the sun to weak eyes; they cannot look into it. For those that have a weak faith concerning the fall, that the woman's guilt will never be cast upon her betrayer's head, is like weak eyes sitting in the dark, that can scarcely see when a lighted candle is brought in. And so this lighted candle that must be seated on the table to give light to all, takes away the light of those, that are weak in faith of their redemption. For though they see the light of the candle appear, by the war that was deferred for a while, now break out with more fury than before; as they have set up a monarch to make peace with, whose pride is swelled to the highest pitch—and where pride is envy follows: if that pride is in the least mortified, revenge will seek the ruin of that it is mortified by. Therefore, I said the wars would abound

more dreadful, and you would hear the sound in this land : and though you do hear the sound ; yet, to thousands it appeareth like a sounding brass, or a tinkling cymbal : or, like the music in war which takes away the cries of the dead. And so is the music of this world in your ears, that it takes from you the voice and the cry of a crucified Saviour and Redeemer, who is now come in the Spirit to invite all men to turn unto me, and I will turn unto you : but ye will not turn unto me, but join in persecution. As I told thee before, I now tell thee again, as Sodom and Gomorrah persecuted the angels which were sent to Lot ; so will men persecute thee, till I shall destroy them in my anger. Therefore it is not thy spirit but it is my Spirit, whom they are persecuting, and doing all this despite unto ; therefore my hand will be close upon them to take vengeance on those that despise my name. For they must know it is my name they despise, if they now continue. Where is the man, where is the woman, where is the power, that could have brought round such truths, in such a manner ; first to speak, next to fulfil ? For as men fulfil the truth of persecution, I shall fulfil my words of punishing them : for, they must give honour to the devil, for wisdom, knowledge, and truth, if they ascribe thy writings to him ; and they must give thee wisdom above Solomon, if they ascribe the knowledge to thee : first to speak, next to fulfil, and then to explain. Bring me the man that can accomplish all these things, to write and fulfil, as thou hast done. For, as it was written, Satan should bear the blame the woman cast upon him, and this I have shewn in the vision, the woman's dart over his head, and the man with the chain round him, treading him under his feet, with the man's head above Satan's dart,

and Satan's head under the woman's dart ; so man shall raise his head, and Satan shall fall : for mine is past ; Satan's is to come. And this is the fulfilling of the pages, that I said should bring all things to your remembrance—and now I bring to your remembrance, to weigh the past with the present, what was spoken in years that were past, and compare them with the manner they are now fulfilling : How it was written of Satan's destruction, and in what manner his destruction was to be accomplished. For though I have made it so plain before you, to open your eyes, yet you do but see things as trees walking, in comparison to what you will see them hereafter. For those that see, see but in part ; and those that believe, believe but in part, the perfect happiness that is now in store for true believers, that their labour of love shall not be in vain in the Lord, that are now workers with me, to bring in my Kingdom of Peace. For as the past ages opposed my Gospel ; so will the present oppose my Kingdom, till they are scattered, as the Jews were scattered ; and destroyed, as they were destroyed. For I may say with Jehu, what peace, while Satan's witchcrafts are so many, to bewitch men's minds, not to seek his destruction, but their own ; not to claim his curse to be above every man and woman, but to bring your curse above him ? Thus does Satan bewitch the minds of mankind ; and as long as this lasts, there will be no peace in your land, in your hearts, nor in your houses ; therefore, I knew what this peace would be ; for the sword of the spirit was not then drawn, as a war against me ; but I knew it would soon take place ; and so the other sword would follow. These truths are now before you, and all the others are close upon you. There is nothing past but the shadow—the sub-



stance is all to come. The shadow was past in thy petition for Satan's destruction; but now is coming the substance, of taking the sword and of plunging it in his heart, to avenge the injuries done to the woman, and to me, by the old serpent, which is the devil. Now is the sword drawn against him, and it shall not be drawn in vain; for where she has fixed it, it shall remain. Know, the petition you all sign to, is the petition of the woman, to take the sword out of my hand and slay the enemy, that the kingdom may be mine. For, as Judith slew Holophernes, to free the children of Israel, that they might conquer him; so hath she drawn the sword, that Satan's power might be destroyed; and my power to stand—Satan's kingdom destroyed, and mine to come, that God may be all in all. And if the sword be found but in the hands of fifty righteous men, it shall prevail over all the powers of hell. Though, I know I have more than seven hundred, that will not bow a knee to Baal; that is, they will not bow to the powers of darkness, if he stirs up persecution in mankind against them. I know they will not fall before them, but fight against them; and they shall prevail: for they shall fight and overcome, and have their part in the tree of life; for this is the sword that was left to guard it—the promise that was made to the woman; and now it is drawn, life for life, and death for death. My death is past; Satan's must come. So all I said I am now fulfilling, for now I shall try what is in man; and my arrows shall fly fast upon them, that will not draw their arrows against the powers of darkness. I shall draw my arrows against them, and my sword shall appear to destroy all that mock the coming of their Lord. For now is every shadow before you, from every



page; and as fast as men fulfil the one, I will go on to fulfil the other.—

So now the sleep of Adam see;  
 You all must be asleep like he,  
 When I the woman did first create,  
 If you can't now discern your fate.  
 The Bone that first I took from man  
 Was then a wonder unto him;  
 And now your wonder may appear,  
 If you can't see the mystery clear,  
 From what I said when at the first  
 It in the end to man must burst;  
 Because my word cannot be broke,  
 Though hell may rage and men may mock.  
 I first did create her for man's good;  
 For so my word hath ever stood,  
 And I'll fulfil it in the end;  
 The bone of man may break or bend;  
 But mine's a bone cannot be broke.  
 I said the bone from man I took,  
 To make an helpmate for his good;  
 And so my word has ever stood;  
 And now my word I will fulfil;  
 So men may judge it, as they will.  
 When all together you do weigh,  
 You must confess 'tis break of day:  
 Then sure the sun you know must rise;  
 'Tis time for all men to grow wise,  
 And see the mystery of the fall;  
 Or else too late, I tell you all,  
 You'll see the day begin to close;  
 For Satan's doom too well he knows,  
 That he must now receive his curse,  
 And works in men they may not miss  
 To feel the curse, as well as he.—  
 Wonders in women have been three:  
 For Eve a wonder was to man;  
 When I did create her first for him,  
 Adam in wonder did appear—  
 Another wonder you see here,  
 How she should e'er bring on his curse:  
 Here stood a wonder at the first—  
 Another wonder was to man,  
 When Mary bore the heavenly Son;  
 That as a wonder did appear,  
 That she from heaven a Son should bear—  
 And here's a wonder in the third,  
 That I shall now fulfil my word,  
 To change the scenes as at the first.  
 From good to evil soon they burst;  
 And now the scenes I'll change the same,  
 And all shall know my every name;

I'll turn the evil now to good ;  
 For so my promise ever stood.  
 So here's a wonder at the last,  
 That from the woman all must burst,  
 To prove I made her not in vain,  
 Though man against me did complain,  
 But they may all complain too late,  
 That now refuse from her their fate ;  
 To take from her my sealed word—  
 'Tis the third wonder of the Lord,  
 That in a woman doth appear.  
 Weigh deep the whole, and answer here,  
 How these three wonders so did come ?  
 You must confess, no woman's hand  
 Did ever write such things before,  
 To prove that I her fall should clear,  
 And the creation all make good :  
 For so my promises have stood  
 Throughout my Bible unto man.  
 Though they these things did ne'er discern ;  
 Nor in what manner I did warn,  
 When I her husband did appear,  
 Then all her children I should clear,  
 And great peace on them there should be—  
 Appear, vain men, and answer me,  
 If great peace ever came to man,  
 Since Adam's fall, in every land ;  
 Or, where's the righteous this can boast ?  
 Since Adam's fall, their peace was lost ;  
 Because from Cain the strife began ;  
 And in all ages this hath been,  
 I tell you, to this very day ;  
 And where's the man can this deny ?  
 For, in this age, 'tis now the same ;  
 And who can boast he knows my name ;  
 That great peace now they do enjoy ;  
 And none their peace do e'er destroy ?  
 You cannot prove, since Adam's fall,  
 That I my children so did call :  
 For to enjoy a perfect peace.  
 No ! Satan's arts, I say, must cease,  
 Before my children this can see,  
 And I your common Parent be ;  
 That is, the Father of you all :  
 And then my peace will surely fall,  
 And great peace on the earth you'll see :  
 Because your Mother I shall free,  
 From the transgression of the first ;  
 Then man is free, and Satan's cast ;  
 For your redemption so must come.  
 I've open'd now the doors to man,  
 That have been bolted since the fall ;  
 And dead to knowledge you are all ;

Because these things no man did see,  
 That I have now reveal'd to thee.  
 But had they all been known before,  
 I tell you plain, mankind would err;  
 Because a thief would come too soon,  
 And plead those promises their own;  
 And men would be deceiv'd thereby.  
 Then sure my word must ever lie  
 Stolen all from me by Satan's arts;  
 And man would always feel his dart,  
 By robbing him of every peace,  
 And he that way his fate would miss,  
 If I had not conceal'd my word,  
 The way I meant to bruise his head,  
 That he could ne'er break through or steal;  
 Because it never was reveal'd,  
 Till I've reveal'd it now to thee,  
 The way I'll bruise the head of he;  
 That is, the serpent I do mean;  
 As Satan did visit in that form,  
 And so he gave to Eve a sting,  
 That now I'll cure, and him condemn,  
 For stinging of her at the first—  
 To slay your murderers it is just;  
 And so in justice I'll appear.—  
 The bolted doors are open'd here,  
 If men have eyes the sight to see;  
 But if they are blind, they blind must be,  
 If they can't now see through the whole.  
 The woman caus'd the devil's fall;  
 And 'tis for her he must be cast;  
 My Law and Gospel so are plac'd,  
 That justice must in all appear.  
 For Abel's blood I told them here  
 Would be avenged on the Cains.  
 Then now let all men call to mind,  
 The sword went through my Mother's soul,  
 By Satan's arts, I tell you all;  
 And Eve receiv'd it at the first,  
 When Cain in fury so did burst,  
 To slay in anger then her son,  
 The righteous Abel, it was known;  
 But know, 'twas Satan brought the blow  
 Upon the woman first, you know;  
 Then sure must all come back on he,  
 When justice comes the whole to free.  
 And so her witness must appear—  
 The woman cast her murderer here,  
 That robb'd her of her every bliss;  
 And 'tis by her he must be cast.  
 So now of learning boast no more,  
 If you can't see the justice clear,  
 That I am just, as God and Man:  
 For like your laws I've laid my plan:

And if my plan you now do blame,  
 Then all your laws you put to shame.  
 So all together now compare,  
 In every page is mentioned here ;  
 And see how I have brought them round—  
 And will you say from hell's the sound ?  
 Or, will you say a woman's head  
 Such curious mysteries ever laid,  
 To bring them all in a straight line  
 And prove my Bible truth divine ?  
 That all your learning cannot do ;  
 No man can prove my Bible true  
 By any judgment you do form.  
 From Adam's fall you still go on  
 To prove my judgment wrong at first,  
 And so you judge the end must burst.  
 Then I am wrong throughout the whole,  
 If I don't free the woman's fall,  
 And bring the wonder in the end,  
 That's in the Revelation penn'd,  
 To tread the powers of darkness down—  
 For light in darkness he was found ;  
 And light in darkness he doth shine,  
 In every dark, benighted mind ;  
 But that I'll tread beneath her feet ;  
 And all will find the mystery great,  
 Of this third wonder to appear,  
 That in a woman you see here ;  
 Because a wonder she must be,  
 If you do judge it came all from she ;  
 And if from hell you judge the sound,  
 A wonder then must sure be found,  
 That he should come to prove his fall,  
 The justice now from heaven to call ;  
 To say my promises were there,  
 And now I ought the whole to clear,  
 To bring the curse upon his head,  
 As in the fall it there was laid.  
 So here's a wonder in the first,  
 If either way the words you place,  
 And will not say it came from heaven,  
 That all these wonders now are given,  
 To show you all the bolted door,  
 Wherein are blessings now in store,  
 That must be hastening on for man—  
 " The Sun of Righteousness is come,  
 With healing in his wings appears,  
 Satan to cast our guilt to clear :  
 And so the woman now he'll free,  
 That heirs of God we all might be.  
 So here's a wonder in the last,  
 As 'twas to Adam at the first,  
 To see the woman change the stream,  
 Turn back the tide again on him,



That chang'd the stream for her at first,  
 When she in happiness was plac'd ;  
 And now she'll change the tide the same,  
 Turn back the waves from whence they came ;  
 Because her Lord is now her friend :  
 As well he knew she was betray'd.  
 The Mighty Counsellor now doth plead :  
 As an old counsellor at the bar,  
 The innocence of one to clear,  
 That he can prove hath been betray'd,  
 And cast the guilt upon the head  
 Of him that doth deserve the blame."

And now I am come to act the same ;  
 The Mighty Counsellor to appear,  
 My Father's wisdom for to clear,  
 In making of the woman first,  
 And prove his wisdom in the last,  
 The way he'll free you from the fall.  
 The woman's words, I tell you all,  
 Must free the fatal fall of man—  
 My Father's words shall ever stand,  
 That by her seed I'll bruise his head—  
 Eleven disciples, it is said,  
 Stood firmly by me in the end ;  
 And now, I say, eleven men  
 I chose as judges to appear,  
 And plac'd a Child *the twelve to clear*.  
 So all are come now like the child ;  
 You've all to learn ; and man is foiled.  
 In all the knowledge they did learn,  
 My Bible no man did discern,  
 That I should bring it round this way.  
 Learning did all the Jews betray ;  
 Because their learning they plac'd wrong ;  
 And so the learning is of man.  
 Therefore one judge I chose a Child,  
 That ne'er in learning can be foil'd ;  
 Because all nations now will see  
 The truth go on fulfill'd to be,  
 Before that Child can learning gain,  
 To prove his calling was in vain,  
 When he was chosen to stand with man,  
 To have *the twelve* together stand.  
 That he with them stood on thy head,  
 They'll find the truth of what thou'st said ;  
 When he in learning doth appear,  
 He'll learn the truth of all to clear ;  
 And then the Jury-men he'll free,  
 And own their judgment true to be.  
 So I am the Counsellor now for man,  
 And the twelve Judges they will stand  
 As stars to shine upon thy head :  
 The twenty-four may be said  
 To worship then before my throne,  
 And all my wondrous counsel own ;

That justice shone in all was said,  
 From the creation it was laid.  
 So now together weigh the whole,  
 Mark every page what there was told.  
 Before the sealing thou dost know  
 That men *must sign* to strike the blow,  
 To have the devil to be cast—  
 Mark all before, how it was plac'd.  
 In the sixth book it doth appear ;  
 Mark well the words were spoken there :  
 Before the *sealing* thou didst know,  
 That thou *must seal* the people so,  
 The evil fruit for to pull down.  
 I told them then to judge the sound,  
 But never told them how't would be,  
 The evil fruit pull'd down by thee,  
 Until the *sealing* did appear,  
 That thou'st begin the following year ;  
 And then the mysteries all come round.  
 I ask, what man can judge this sound ?  
 Contrived by a woman's head,  
 Without the Lord her spirit led ?  
 No ! if the whole you do compare,  
 You all must know the Lord is here,  
 To try the judgment deep of men,  
 And prove their knowledge dead is come ;  
 Or else the Spirit they would know,  
 None but a God the truth could shew,  
 As it hath been reveal'd by thee.  
 The past and present let them see :  
 As the third harvest doth appear ;  
 You own it good now every where ;  
 The war deferr'd you first did see,  
 And now broke out, as said by thee ;  
 Then both together now compare,  
 You must confess the truth is here ;  
 And so the truth is in the past—  
 And now the whole is hastening fast.'

The Child, that is here alluded to, on the 12th of January, 1803, was not eighteen months old, that now stands as a Type to all Nations, that, like that Child, they have all to learn, if they will come to the full redemption in Christ Jesus. The knowledge of the tree, being good and evil, was never understood by any man ; that as Satan's arts brought them to the knowledge of the evil, so the power and wisdom of God must bring them to the knowledge of the good, through the

merits of Christ, who was born of the woman to redeem the fall of women. For, as I was born *of her*, so I was born *for her*, to seal the doom of her betrayer. But, know, O vain men, the shadow must begin by the woman, and the substance shall follow by me, that am your Redeemer, to accomplish the will of my Father, in what he created the woman for—to be your help meet for your good. Now, answer me, ye worldly-wise men, *why ye took from her hand the evil, and now refuse to take the good?*

JOANNA SOUTHCOTT.

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*Entered at Stationers Hall.*

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Printed by Marchant and Galabin, Ingram-Court; and sold by W. TOZER, Chapel-Place, Duke-Street, Westminster-Road, Southwark; also by W. SYMONDS, Gandy-Lane, and the Miss EVELEIGHS, St. Sidwell's, Exeter; S. HIRST, Leeds; W. WADMAN, York; JAMES LIGHT, Coventry-Street, Stourbridge; EDMUND BAKER, Ilminster; C. BRADLEY, Digbeth, Birmingham; R. GOLDSMITH, Gravesend; and T. TURPIN, Greenwich.

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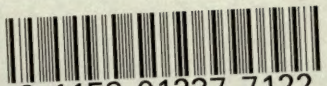
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